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FOREWORD

August 15, 1947 heralded the Independence of India after a long spell of foreign domination, perhaps the longest in the history of any country. India came back to Indians with numerous indelible scars as mementos of foreign rule and fresh and bleeding wounds of the partition.

It was now the turn of the Ruling Princes of India, who ruled over 48% of the total area of the Indian territory to make their contribution of sacrifice to the building up of a Democratic State of Unified India.

The Princes responded to the call of the late Sardar Vallabhbhai Patel and ungrudgingly agreed to the integration of their States in the greater interest of the motherland. They had been ruling over their people for ages, some of them tracing their origin to hoary antiquity. The Princes who had defended their people at the time of invasion, led them at the time of war and nursed them with paternal care, now stepped aside to give them an opportunity to manage their own affairs, and agreed to work shoulder to shoulder with them in their task of nation-building. The integration of 576 States was completed in two and a half years which would have otherwise taken decades to accomplish.

The Princes now busied themselves in different walks of national life and changed their sphere of activity in conformity with the time. I for myself took up the work of reorienting the Sanskrit learning and Sanskritic culture in loyal adherence to the long established tradition of my House.

The Government of India helped me in setting up the All-India Kashiraj Trust with the specific object of promoting Sanskrit learning and reorienting the Sanskritic culture. I am grateful to the Late Sardar, the then Home Minister and Sri K. L. Munshi, the Law Minister, for their kind help and guidance.

I started with the study of the Purānas because in the field of Sanskrit literature the Purānas occupy a unique place both by their bulk extending over four hundred thousand verses and by the richness and variety of their contents. They provide an unrivalled documentation of the religious and social history of India covering a myriad facets of the evolving cultural movements of thought and action from the earliest times to the late medieval period. They have acquired the status of National Literature, incorporating materials accumulated in different times and places, but casting them in a surprisingly unified mould of metaphysical, religious and social idealism. They are equally rich in theology and ritual, in the description of the social classes, the beliefs of the people, their religious practices and round of daily duties. They also offer detailed documentation of the geography and topography of the land in the form of the descriptions of its mountains and rivers, countries and people, and above all, the tirthas or the holy places which sanctified the great river-valleys and plains, the hilly tracts and the forest regions of India.

The Purānas cast the metaphysical truths in the mould of suitable legends, aiming not at brevity but amplification, caring not so much for succinctness as for clarity and popular comprehension and appeal.

The literature stands in need of extended studies and interpretation by Indological scholars as well as those who are attracted to the ancient religious and metaphysical systems of India. It provides a field for research in the cultural history of India in ancient and mediæval period. The two great Epics of India, Rāmāyana and Mahābhārata, had already attracted the attention of Indological scholars which has resulted in their scientific and critical studies but the great encyclopedian literature of India—the Purānas—had remained neglected and uncared for so far.

When the study of the Puranas was taken up it was found that the texts were contaminated with varying interpolations, textual variations and accretions. Some scholars were of opinion that we should employ the vulgate texts for the purpose of study and propogation but we came to the conclusion that at the first instance the text should be carefully edited after the critical examination of the manuscript-material available. Though it is not possible to reconstruct fluid texts like the Purānas literally and restore them to their original form, still we can reach the oldest or at least the sufficiently old form of the text on the basis of available manuscripts. So it was decided to bring out critical editions of all the eighteen Mahāpurānas. The project is a long-term one and likely to involve heavy expenditure. Yet we have taken up this venture.

We are extremely grateful to the International Congress of Orientalists for approving our scheme by the following resolution passed by it at its (1) Moscow Session in 1961 —

"This present 25th International Congress of Orientalists expresses gratification at the starting of critical editions of the Purānas by the Kashiraj Trust of Varanasi on the lines of the Mahābhārata by the Bhandarkar Oriental Research Institute of Poona and the Rāmāyana by the M S University of Baroda, and hopes that international co-operation will be forthcoming for the efficient execution of this important work", and again by re-affirming it in its (2) Delhi Session in 1964 by passing the resolution —

"This XXVI Session of the International Congress of Orientalists welcomes the undertaking by the All-India Kashiraj Trust at Banaras of the Purāna Project for the critical edition of all the Purānas and critical studies related to the Purānas in all aspects and recommends that persons and institutions interested in Oriental Research lend their support and co-operation in the undertaking."

The Trust has brought out the Critical Edition of the Vāmana-Purāna which was presented in the XXVII Session of the International Congress of the Orientalists held in Michigan (U S A.) in August, 1967, which has passed the following Resolution —

"This Congress commends to the Government of India at the Centre and in the States as well as to all the scholars interested in Indian Studies the very useful work being done by the Kashiraj Trust under the able guidance of His Highness the Maharaja of Banaras in bringing out critical editions of the Purānas. Of this series the Vāmana

Purāna ably edited by Sri Anand Swarup Gupta is being presented today by the Trustee Dr Suniti Kumar Chatterjee, which has been specially brought by Dr Rai Govind Chandra, a Member of the Trust, from Varanasi ”

We hope scholars will kindly give their valuable suggestions so that we may be able to adopt them in subsequent publications. With this publication we hope a new interest would be created in the study of the Purānas

The translations of the present constituted text in Hindi and English have also been now published separately, along with the Sanskrit text and several Appendices

We express our gratitude to the Government of India and the Government of the Uttar Pradesh and Government of Mysore for their financial assistance which has been a great encouragement and help to us

FORT RAMNAGAR
October 1, 1968

VIBHUTI NARAIN SINGH
Maharaja Banaras

ACKNOWLEDGEMENT And APPRECIATION

It is a matter of great satisfaction to us that by grace of Lord Vishwanath it has been possible to publish the reconstituted text of Śrī Vamana Purāṇa with critical apparatus, and also its Hindi and English translations along with the text within the scheduled time. We reverently bow down to Him

A detailed introduction dealing with the different aspects of the Vāmana Purāṇa has been included in these volumes which we hope will be of assistance to the Research scholars

The All-India Kashuraj Trust has taken up the Herculean task of bringing out the critical editions and translations of the 18 Mahapurāṇas which consist of about four hundred thousand verses

The importance of this work has been recognised in three successive sessions of the International Congress of the Orientalists and it has encouraged us to work with more zeal and ardour

We are grateful to the Government of India, under whose patronage the Trust was created, for the kind help to finance this project.

The work of critical editions of ancient Sanskrit texts was pioneered by the Bhandarkar Oriental Research Institute, Poona. Since then much progress has been made in this direction and critical editions of other texts are being prepared by other Institutions also. The Puranas had not attracted the serious notice of the scholars though valuable treasure of our culture and history is embodied in them. If we get the help and encouragement from the Government, sister Institutions and individual scholars, as we have already received, we shall be able to bring out similar editions of other Puranas also in a shorter time,

We had sent our scholars to the Bhandarkar Oriental Research Institute, Poona to study the methods of critical edition followed there and we are grateful to Dr R N Dandekar and Dr P L Vaidya for their valuable help and suggestions

Padmabhushan Panditraj Rajeswar Shastri Dravid of Varanasi, Dr Surendra Nath Shastri Ex Vice-Chancellor, Varanaseya Sanskrit University, Dr R K, Sharma, Advisor, Sanskrit Board, Government of India, Ministry of Education, Dr Siddheswar Bhattacharya, Head of the Department of Sanskrit and Pali Benares Hindu University Pt Vishwanath Shastri Datar, and Pt Hari Ram Shukla of the Saṅga Veda Vidyalaya have very kindly helped us with their valuable suggestions

We mention with due reverence late Dr Vasudeva Saran Agarwala who originally took up this work but could not continue due to his ill health. We are also indebted to Dr V. Raghavan, Professor of Sanskrit, Madras University, who could make time from his busy activities to give us valuable suggestions

The following Libraries and Institutions have very kindly helped us by allowing us special concession in lending their valuable MSS. We acknowledge this help with grateful thanks —

- 1 Sri Sringeri Mutt Library, Mysore
- 2 Sri Raghunath Library, Jammu
- 3 India office Library London
- 4 British Museum, London
- 5 Bodleian Library, Oxford

- 6 Pennsylvania University Library, U S A
- 7 Bhandarkar Oriental Research Institute, Poona
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- 14 Varānaseya Sanskrit University Library, Varanasi
- 15 Saraswati Bhandar Library, Ramnagar

We record our respects to His Holiness Jagadguru Sri Shankaracharya of Sringeri Peetha for having been graciously pleased to permit the loan of the Vamana Purāna MS as a special favour Our thanks are due to His Highness Dr Karan Singh for his special consideration in making available the only annotated MS of Vamana Purāna from Sri Raghunath Library

The Volumes were edited by Sri Anand Swarup Gupta, M A, Sha-*tri* Asstt Director of our Purāna Department Dr Ganga Sagar Rai, M A, Ph D Research Assistant of the Purāna Department was incharge of printing of these volumes It is a pleasure to acknowledge their sinoere and untiring work in bringing out these three volumes The entire staff of our Purana Department have contributed their fullest co-operation in completing the work We mention amongst others, Pt Anant Misra, Pt Hiramani Misra, Pt Ramchandra Pandey, Pt Ramayana Dwivedi, Pt Janardan Pandey, Pt Madhavacharya, Sri Vijaya Shankar Chowdhuri, Sri Suresh Prasad Gupta, Pt Anant Prasad Tripathi, Sri Rabi Shankar Upadhyaya, Pt Thakur Prasad Dwivedi and Pt Kamadeva Jha, and late Sri Ranganath Pandey and record our appreciation

The Hindi Translation of the text was entrusted to Pt Gopal Chandra Vedanta Sha-*tri* and Chowdhury Sri Narayana Singh and was finally revised by Dr Ganga Sagar Rai.

The English Translation of the text was entrusted to Sri Satyansu Mohan Mukhopadhyaya retired professor, Benares Hindu University but he could not complete the work on account of his ill health and some portions have been kindly translated by Sri Abi Bhushan Bhattacharya M A Sahityacharya, Ex Principal Anglo Bengali College, Varanasi; Dr. Siddheswar Bhattacharya and his colleagues Dr N C Nath and Dr Virendra Kumar Verma of Sanskrit Department Benares Hindu University have also kindly helped in translating the text in English

We acknowledge with great pleasure the co-operation of the Tara Printing Works in bringing out the Volumes which are being released heretoday Messrs Tara Printing Works had kindly commissioned its entire Press for months for our work only and but for their help it would not have been possible to print the work in time. We are grateful to its Manager Sri Rama Shankar Pandya who not only printed the book but also took personal interest in it

In the end we again pay our homage to Lord Sri Vishwanath for His Grace and humbly bow down to Him

Fort Ramnagar,
Varanasi
Dated 18th October, 1969

Ramesh Chandra De
General Secretary
All India Kashiraj Trust,

INTRODUCTION

I

PURĀNA—GENERAL

Although the Veda has been regarded as the primary source of *dharma*¹, yet the religion of the Hindu society has been predominantly Purānic. The Purānas, therefore, occupy a very important place in the ancient literature of India. Moreover, while the study of the Veda was reserved for the highly educated section of the upper classes, called *dvijas*, and was, therefore, not accessible to the lower strata of the society,² the Purāna was meant both for the upper classes as well as for the masses in general³, and it became a valuable and important medium for educating the masses. In course of time the Purāna was elevated to the position of the Veda and was called the fifth Veda⁴. The Purāna was even sometimes regarded as superior to the Veda⁵.

As the Purānas have been the main source of inspiration for the religious thoughts and socio-cultural activities of the Hindus, they are indispensable for studying the religious and cultural history of India. And by reason of their genealogies they have also been an important source for constructing the political history of ancient India.

The Purānas are also regarded as essential for the amplification (*upa br̥h̥hana*) or elaborate explanation of the Vedas,⁶ their study is, therefore, also necessary for the proper understanding of the Vedas which constitute the most ancient and sacred literature of India.

Purāna and Itihāsa

Purāna and Itihāsa have been the allied subjects since the early Vedic times. They have been regarded as supplementary to each other. These terms ('*Purāna*' and '*Itihāsa*') have been used sometimes in separate senses and sometimes in an identical sense. According to Śāṅkara, "Itihāsa was such stories in the Brāhmanas as of Urvaśī and Purūrasas, and Purāna meant such cosmological descriptions as 'in the beginning

1. cf. "वेदोऽखिलो धर्ममूल" (M Smr 26, Mt-P 52,7)
2. cf. "जोऽद्विजवन्भूता नयो न युक्तिगोचरा" (Bhg P I, 4 25)
3. Purānas have often the *Phalafruits* in the end, such as "विदो वेदविद्विदात् सानियो जग्जे महोम् । विसो मनसमुदा स्वात् पुदो मुज्येत बन्वतात् ॥" (Nār P II, 82 39-40), which indicate that all the four classes of the Hindu society are entitled to read and study the Purānas
4. cf. इतिहासपुराणानि पञ्चम वेदमोखर । सर्वेभ्य एव पश्येभ्य सखुदे सर्वदर्शन ॥ (Bhg P, II, 12 39)
'पुराणं पञ्चमो वेद इति ब्रह्मपुराणनम् । सो न वेद पुराण हि न स वेदान् क्विच ॥" (Sk P, Revā kb)
5. cf. "वेदार्थवर्षिषं कन्दे पुराणार्थं बरुनने । वेण प्रविष्टिता सर्वं पुराणे नाम र्थस्य ॥ (Nār. P., II. 24 17)
6. cf. इतिहासपुराणार्थो वेद सप्तपृहृदेव । विनेत्यन्पुताम् वेदो मायवं प्रहृत्स्यति ॥,

it (the universe) was non-existent' ("इतिहास इति सर्वशेषोपस्थितो सत्त्वादि । पुराणम् असन्न इदमथ आसीद् इत्यादि" (Śaṅkara Bhāṣya on Br Up II 4 10) According to Sāyana (Sāyana Bhāṣya on Śat. Br. XIII 4 3), however, 'Itihāsa' means such cosmological myths as 'in the beginning there was nothing but water' and 'Purāna' means stories such as that of Purūravaś and Urvaśī. These two definitions of 'Itihāsa' and 'Purāna' as given by such eminent authorities as Śaṅkara and Sāyana lead us to conclude that both these terms came to be regarded as interchangeable though sometimes they also connoted separate senses.

The word 'Purāna' as an adjective means 'ancient, old' Its earliest use as a noun in the sense of 'ancient lore or old narrative' (or works containing ancient lore or old narratives) is found in the Atharva veda and the Brāhmana.⁷ The word 'Itihāsa' means 'a story of fact or traditional history' (Itihāsa = 'thus really it was') Yaska clearly uses the word 'Itihāsa' in this sense,⁸ and later on we find this word used in this sense in the Purānas also.⁹ It seems, however, that the word 'Purāna' once connoted both the senses, and any old story or ancient lore whether allegorical mythical or factual was termed as 'Purāna'. This use of the word 'Purāna' we first find in the Atharva-Veda and later on in the Purānas also.¹⁰

As mentioned above, the word 'Purāna' alone is also found used in the sense of both 'Purāna' (an old myth) and 'Itihāsa' (a factual story as distinguished from an allegorical or mythical one) in the old Vedic literature; hence the word 'Purāna' was a wider term and included both 'Purāna' and 'Itihāsa'. The Yājñavalkya Smṛti mentions only 'Purāna' (and not 'Itihāsa' or Itihāsa Purāna') as one of the fourteen sthānas (sources) of dharma¹¹ but the Mahābhārata calls itself both an 'Itihāsa' and a 'Dharmaśāstra',¹² hence Yājñavalkya here seems to include 'Itihāsa' also in 'Purāna'. Similarly the Viṣṇu Purāna includes only 'Purāna' (meaning thereby both 'Purāna' and 'Itihāsa') among the fourteen (or eighteen) Vidyās.¹³ Kauṭilya, however, includes 'Purāna' in 'Itihāsa'.—पुराणमिति—वृत्तमास्यामिकोसहरणं धर्मशास्त्रमर्थशास्त्रं वेत्ति इतिहासः (15)

Thus, here also we find that 'Purāna' and 'Itihāsa' were, in fact, interchangeable

- 7 cf 'ऋच घामानि इत्यसि पुराणं यदुपा सह । उच्छिष्टाऋचिरे सर्वे दिवि देवा ऋचिविदः ॥' (AV XI 7.24)
'अथ नवमं ब्रह्म तानुपादाति पुराणं वेदः गोपामिति किञ्चित्पुराणभाष्यात् ॥' Śār Śr. XIII 4 3 33; etc
- 8 cf 'निगमन्त इति ह एवम् आस्तात् इति य उच्यते स इतिहासः ।' (Durgā's Comm on Nir. 2 3 1)
9. 'तत्र इतिहासभाष्ये—देवादिभिर्वादिनेषु दन्तनुष्ण कोरभ्यो धातरो बभूवन्तु ; ।' (Nir 2 3 1), also cf 2 7 2)
10. cf. 'अत्रायुवाहरेणोपमितिहासं पुराणवत् ॥' (Matsya P. 176 , etc)
- 11 cf AV XI 7.24 quoted in fn 7 above, and Matsya-P. 53 5,—
'सद्गानि वपुरो वेत्तः पुराणं स्याद्विस्तरम् । गोपाना धर्मशास्त्रं च प्रेरिष्ये मया इत्यम् ॥' ; etc
12. "पुराणत्वमयोपेक्षापरमंशास्त्रमितिहासः । वेत्तः स्वानानि विद्यानां धर्मवत् च वदुः ॥" (Y. Smr 1 3),
Also cf Matsya P. 53 5 quoted in fn 11 above
13. cf 'अथो गोपेतिहासोऽयं धोतस्यो विजिगीषुषा ।'
धर्मशास्त्रमिदं पुष्यं धर्मशास्त्रमिदं परम्
गोपशास्त्रमिदं श्रोतं आतेनापितुः श्रुता ॥" (Mbh., cr. ed L. 56 19-21)

terms So 'Purāna' and 'Itihāsa' which were once treated as separate subjects became in course of time identical Akhyānas became essential ingredients of both the Itihāsa and the Purāna,¹⁴ with the result that 'Itihāsa'¹⁵ and 'Purāna' both came to be similarly defined, e.g. —

Itihāsa 'इतिहास पुरावृत्तम्' (Amarakośa 1. 5 ॥)

Purāna—'पुराण पुरावृत्तम्' (Nīlakaṇṭha on MBh 1.5 1.)

As Purānas tended to become encyclopaedic works and, hence, began to include all subjects of human interest, Itihāsa also was included in 'Purāna'. The great Itihāsa, Mahābhārata, which is composed in Purānic style, calls itself a 'Purāna'¹⁶ and at least a portion of the Rāmāyana also regards itself as 'Purāna' and "the later books and sections of the Rāmāyana partake of the character of Purāna"¹⁷

The vast Purāna literature, thus, includes the Purānas proper (the eighteen Mahapurānas plus the eighteen or more than eighteen Upa-purānas) and the two Itihāsa, the Rāmāyana and the Mahābhārata (particularly the latter), as seems to be suggested by the Matsya P (58 71)—'एव सपादा पद्येते नस्त मस्ये प्रकीर्तितः । पुराणस्य कल्पस्य पुराणानि विदुर्मुखा ॥'

The Extant Purānas

In order to retain their authoritativeness and usefulness for the Hindu society the Purānas had to keep pace with the vicissitudes through which the Hindu society had to pass owing to the varying political, religious and social conditions of India. Hence, with the changes of the society the Purānas also underwent occasional revisions and redactions, but still they preserved in them traditions coming from the very early times, and possibly even from the pre Vedic times,¹⁸ these traditions must have formed part of the original Purānas and so the extant Purānas may be said to be more or less the revised editions of the original or the ancient Purānas. None of the extant Purānas, barring some of their interpolated portions, however, belongs to a date later than the eleventh century A.D., for, Alberuni (about 1030 A.D.) in his two lists, refers to the names of the eighteen Purānas, and even some of the Upa-purānas¹⁹. The earlier Purānas

14 cf Viṣṇu P, III 6 28

15. cf 'इदं सततं ह्यहं तु सोऽस्मान् पुण्यवर्मणात् । अथास्याने स ह्य सपादा भारतमुत्तमम् ॥
(Mbh, I. 1. 101-102), and

"मास्यानेः सोऽथास्यानेर्गंधामि कल्पयोक्तिभिः । पुराणसहितं च के पुराणार्थवितार ॥"

(Viṣ-P III 6 15, Vāyu 60 21, etc) ;

16 cf Mbh, CP edn. I 1 17 ('इषायेन प्रयोक्तं पुराणं परमपिशा ॥ etc), and also Winternitz, *History of Indian Literature*, Vol I, pp 5 18 ff

17 cf Winternitz *op cit*, p, 518

18 cf "पुराण सर्वशास्त्रानां प्रथमं ब्रह्मणा स्मृतम् । अतन्तरं च वक्षन्त्यो देवास्तस्य विनिस्तुता ॥

(Vāyu- P 1 60, also Mt. 53 3)

19 See Alberuni's *India*, translated by E.C Sachau, Vol I, pp 131—

"The Purānas are of human origin, composed by the so-called Rishis. In the following I give a list of their names as I have heard them and committed them to writing from dictation. —

among these must have come into existence even before the 7th century A. D., for in their dynastic lists no mention is made of any later dynasty or ruler than the Guptas. Then, as Winternitz suggests, 'the earlier Purāṇas had even come into being with, to all intents and purpose, their present form, as early as in the first centuries of the Christian era, for there is the striking resemblance between the Buddhist Mahāyāna texts of the first centuries A. D. and the Purāṇas. The Lalitavistara not only calls itself a 'Purāṇa', but really has much in common with the Purāṇas. Texts like Saddharma-piṇḍarīka Kāraṇḍī-vyūha and even some passages of the Mahāvastu remind us of the sectarian Purāṇas' 1910

TRANSLATION OF THE PURANAS

Origin and Development of the Tradition of Epic and Purāṇic Translations

As already mentioned the vast Purāṇic literature includes not only the eighteen Mahāpurāṇas and the eighteen (or more) Upa-purāṇas, but even the two great national Epics of India, the Rāmāyaṇa and the Mahābhārata, which fact shows the enormous popularity and the high esteem enjoyed by the Purāṇa-literature. On account of this great popularity of the Purāṇas and Itihāsas (Epics) there were made many good Sanskrit-commentaries on some of the Purāṇas as well as on the Rāmāyaṇa and the Mahābhārata. Besides, there are several old prose and poetical adaptations and epitomes of the Purāṇas and of the two Epics, made in India and also in the South East Asian countries.

It is on account of the popularity and reputation, and also on account of the importance of their study, both for the religious and the academic purposes, that the two Epics and several of the more popular Purāṇas have been translated in many of the Indian and foreign languages. Besides the free and the literal translations of the whole text of the Epics and the Purāṇas, several of their episodes and didactic and philosophical sections have also been separately translated into Indian and European languages. As a general rule, the more popular and reputed a text has been, the more frequently and extensively it has been translated.

(a) Tradition of Purāṇic translations and adaptations in India

As the Purāṇas, including the two great national Epics, have been in India the media of mass education through their recitations on the religious, social and cultural

- 1 Ādi Purāṇa, 2 Matsya Purāṇa, 3 Kūrma Purāṇa, 4 Varāha Purāṇa,
- 5 Nara-siṃha-Purāṇa; 6 Vāmana Purāṇa, 7 Vāyu Purāṇa, 8 Nārada Purāṇa,
- 9 Skanda Purāṇa, 10. Āhīya Purāṇa; 11 Soma Purāṇa; 12 Śaṃba
- Purāṇa, 13 Brahmāṇḍa Purāṇa, 14 Mārkaṇḍeya-Purāṇa, 15. Tārkaṅya Purāṇa
- 16 Viṣṇu-Purāṇa, 17 Brahma Purāṇa, 18 Bhaviṣya Purāṇa.

"Another somewhat different list of the Purāṇas has been read to me from the Viṣṇu Purāṇa —

- 1 Brahma, 2 Padma; 3 Viṣṇu, 4 Śiva, 5. Bhāgavata, 6 Nārada,
- 7 Mārkaṇḍeya, 8 Agni, 9 Bhaviṣya, 10 Brahma Vaiṣarta (the wind),
- 11 Līṅga, 12 Varāha; 13 Skanda, 14 Vāmana, 15 Kūrma, 16. Matsya,
17. Garuḍa; 18 Brahmāṇḍa.

functions, a desire on the part of the Purānic scholars to translate them into the various regional languages of India for propagating the Purānic teachings among the masses on a wider scale was quite natural and the tradition of the translations of the Purānas and Epics in India owes its origin mainly to this desire. The Sanskrit commentaries on the Epics and the Purānas could be utilised only by the learned persons, the masses needed some easier literature on the Purānas and that too in their own languages.

Translations in Regional Languages

So a large number of translations, adaptations and epitomes of the Purānas and of their important episodes, didactical portions and chapters on *māhātmyas* and *vatās* were made in almost all the regional languages of India, both of the North and of the South, a continuous tradition thereof flooded the country with these regional translations and adaptations and the tradition thus developed is still continuing. The number of these regional translations and adaptations of the Purānas is so large that it is not possible to give their accounts in this limited space, but it is proposed to publish these accounts in the form of articles in the 'Purāna' Bulletin of the Kashiraj Trust, articles on the 'Tamil Versions of the Purānas' (*Purāna*, II, 1960, pp. 225-242), 'Telugu Versions of the Purānas' (*Purāna*, IV 2, July 1962, pp. 387-407), and the 'Kannada versions of the Purānas' (*Purāna*, VI 1, January 1964, pp. 147-193) have already been published.

Besides the translations and adaptations in the regional languages of India—such as Hindi, Bengali, Oriya, Gujarati, Marathi, Telugu, Tamil, Malayalam, Kannada etc.—Persian translations of the two Epics and some of the Purānas were also made in India during the reign of Akbar and also in later times. The important Persian translations and adaptations are as follows—

Persian Translations

Ramāyana—A Persian translation of the Rāmāyana was made by Faizi²¹. Another Persian translation of the Rāmāyana was made at Banaras about the close of the eighteenth century A. D. by Gosvāmi Anandaghana under the order of Mr Jonathan Duncan, the then English resident of Banaras (1787-1795) in the court of Raja Mahip Narain Singh²². A MS of the Persian translation of the Rāmāyana, XVIII century, is deposited in the British Museum, London, (OR 5067), (as informed to the All India Kashiraj Trust by the Department of Oriental Printed Books and MSS of the British Museum in their letter of 10th January, 1963).

Mahābhārata—The Persian translation of the Mahābhārata was made by a group of several scholars under the patronage and order of the great Moghal Emperor, Akbar. A MS of the *Razm Nāmā* (an illustrated Persian translation of the Epic made at Akbar's court) is deposited in the British Museum (OR 12076). Another Persian version of the Mbh., XVIII century, is also available in the Manuscripts-Department of the British Museum (OR. 5746, Parvans 1-4, OR 5748, Parvans 6-10, OR 5891, Parvans 12-16).

21. See 'Essays on Sanskrit Literature' by Shadhu Ram, Delhi 1965, p. 129.

22-23. Cf. Ramesh Chandra De, 'A Persian Translation of the Matsya Purāna' in *Purāna* VI 1 (January, 1964) 204-206.

Dr Pasalker in his *'Epic and Puranic Studies'* (p 113) refers to the translations of the Mbh into Arabic and Persian

Harivamśa—A Persian version of the *Harivamśa* dated 1680 A D, is available in the British Museum (OR 5747)

Matsya Purana—The *Matsya Purāna* was also translated into Persian by Gosvāmi Anandaghana at Banaras in 9 Volumes. This translation was commenced in V S 1848 (A D 1792). A MS. of this translation is deposited in the Italian Institute of Rome, and a microfilm copy of Volume I was procured by the All India Kashiraj Trust a few years ago. It is a free translation of the Sanskrit text of the *Purāna*, and some details from the other *Puranas* have also been inserted into it²⁴

Bhāgavata Purana—I remember to have seen a few manuscripts of the Persian translation of the *Bhāgavata Purana* (and the *Harivamśa*?) in the Aligarh Muslim University on the occasion of the Aligarh Session of the All India Oriental Conference in 1966

(b) Epic and Puranic Translations or Adaptations in other Asian Countries

The two Hindu religions Śaivism and Vaiṣṇavism—with Sanskrit travelled beyond the boundaries of India into Tibet, China, Japan, Indo China and Indonesia, where Sanskrit is still used in the performance of Śaiva and Vaiṣṇava rituals, e g in the island of Bali during *Sūrya sevana* and *Siva-rātri* the language used in rituals is Sanskrit²⁵. The two Epics, the *Rāmāyana* and the *Mahābhārata* and some of the *Puranas*, especially the *Brahmānda Purāna*, became popular in these countries. A *Brahmaṇḍa Purāna* is the only sacred work of Śiva worshippers on the island of Bali²⁶. A great number of Old Javanese adaptations of some original Sanskrit texts were preserved in that last refuge of Hindu civilization in the Indian Archipelago. R. Friedrich first drew the attention of the scholarly world to the *Old Javanese Brahmaṇḍa-Purāna* in 1847. The Dutch scholar Dr H N van der Tuuk collected many manuscripts of this *Purāna* which were after his death in 1894, sent to the Netherlands. This *Old Javanese Brahmaṇḍa Purāna* was edited and translated into Dutch by Dr J. Gonda, (Utrecht, Netherlands). The *Javanese Brahmaṇḍa Purāna* is an abridged prose translation of the original Sanskrit work or a translation of an abridged form of the original Sanskrit work. What is specially interesting is that many śloka, double or single pādas, were literally borrowed and interspersed in the Javanese Text. Most of them are followed by a literal translation or by an interpretation of the words and phrases which they contain²⁶.

Various versions and adaptations of the *Rāmāyana* and its legends also were available in Tibet, China, Indochina and Indonesia.

The *Old-Javanese Rāmāyana, Kalāraṇa* was in the opinion of M Ghosh (JGIS,

24 cf C Hooykaas *Hinduism of Bali*, *Adyar Library Bulletin*, Vols 31-32 1967-68 p 275

25 Mentioned by R Friedrich, *JRAS*, 1876 p. 171, cf Winternitz, *op cit*, p. 578, fn 2

26 cf J Gonda *The old Javanese Brahmaṇḍa Purāna*, *'Purāna'* II (July 1960) 252-267

III 1), partially a translation and partially an adaptation of the Bhāṭṭikāvya. But attention may be drawn to the influence of the Ramayana not only in Java and Bali but also in Comodia, Laos, Siam and other parts of Indo-China and China proper.²⁷

Dr. Sukthankar in his Prolegomena to the *Adi-Parvan* gives details of the Old-Javanese adaptation of the Mahābhārata. 'The chief value of the Javanese adaptation for us lies in the fact that throughout the Old-Javanese text are scattered Sanskrit quotations, which appear to have served as landmarks for writers or heavers or readers.'²⁸

(c) European Translations of the Purānas²⁹

The immediate influence which the literature of India has exercised over the European literature is worth studying. The narrative literature of Europe is mostly dependent on the Indian fable literature. Western thinking, specially the German literature and philosophy, since the beginning of the 19th century has been greatly influenced by Indian ideas. Helmuth von Glasenapp, an eminent German Indologist and Professor of Indology and History of Religions at the University of Tuebingen, who lectured at many Indian Universities, rightly remarks that "the Indian concept of the ephemeral nature of all religions and philosophic systems could serve as a model to Western thinking as well."³⁰

The influence of Indian literature over European thoughts could be traced even to the Middle Ages. Some of the ancient Indian work passed to Europe through the Arabic and Persian translations. For example, the *Pancatantra* was translated into Pehlevi in 6th Century A. D., which (the Pehlevi translation) was again translated into Syriac (A. D. 570) and Arabic (C. A. D. 750). Then through the numerous versions derived from the Arabic translation, it became known all over Europe. Isolated travellers and missionaries also made themselves acquainted with works of Indian literature. Thus in the year 1651 a Dutchman, Abraham Roger, published some of the proverbs of Bhartṛhari which had been translated for him into Portuguese by a Brāhmana. The *Upniṣads* were first translated into Persian by Dārā Shakob, and from the Persian they were translated into Latin at the beginning of the 18th century by the French scholar, Anquetil du Perron under the title of '*Oupnel' hat*'. That Perso-Latin translation of the *Upniṣads*, absolutely imperfect though it was, was declared by the great German philosopher Schopenhauer as 'the production of the highest human wisdom'.

27 cf A. D. Posalker—*Studies in Epics and Purānas of India* Bombay 1955, p. 185

28 Sukthankar Memorial Edition, Vol I, pp. 36 f.

29 For preparing this section the following portions of Winternitz's '*History of Indian Literature*', Vol I have been mainly consulted and utilised —

Introduction, Vedic Literature (pp. 52-170), Section II—Epics and Purānas (pp. 311-578)

Wilfried Noelle's *Helmuth von Glasenapp—Interpreter of Indian Thought*, Max Muller Bhavan Publication, New Delhi, 1964 has also been consulted. Other works, articles and letters which have helped have been referred to below in footnotes

30. Wilfried Noelle, *Helmuth von Glasenapp*, p. 9

and it made him and the other German philosophers enthusiastic for Indian philosophy. Anquetil du Perron, too, was among those who were inspired by the Upaniṣads, and was himself a kind of Indian ascetic³¹

By the translation of the Arabic and Syriac versions of the *Pancatantra* into various European languages in the Middle Ages, by the publication of the Portuguese translation of the proverbs of Bhartṛhari, by the Latin translation of the Persian version of the *Upamads* and by the English translations of some important Sanskrit works made in India, viz the English translation of the *Bhagavad Gita* by Charles Wilkins in 1785 (the first direct translation from Sanskrit into a European language), the English translation of the *Hitopadeśa* also by Ch Wilkins in 1787, the English translation of the *Śakuntala* by William Jones in 1787 (which was translated into German by George Forster in 1791) the English translation of the *Manu Smṛiti* also by William Jones, Calcutta 1794, under the title of the 'Institute of Hindu Law' (a German translation of which appeared in 1787), and also the English translation of the Indian Law digest '*Vivādārṇava setu*' in about 1776 by Nathaniel Brassey Halhed from its Persian translation³² the European scholars were attracted to explore the vast literature of ancient India. They began to try to understand and appreciate the Indian mind which 'since the earliest times had a particular predilection for detailed analysis and for the pedantic scientific treatment of all possible subjects' (Winternitz, *HIL* I p 4) Some of them even began to realise that if they wished to learn to understand the beginnings of their own culture if they wished 'to understand the oldest Indo-European culture' they 'must go to India where the oldest literature of an Indo-European people is preserved' (Winternitz, *op cit* p 6)

Fra Paolino, an Austrian Carmelite, worked at the earliest opening up of Indian literature. He lived in Malabar from 1776 till 1789. He wrote two Sanskrit Grammars, and his '*Systema Brahmanicum*' showed a great knowledge of India and the Brahmanical literature. Mention may also be made of a Greek scholar, Galanos by name, who came to India in the later half of the nineteenth century and lived at Banaras for forty years, learned Sanskrit and translated several Sanskrit works,

31 cf Winternitz, *op cit*, p 19 20, and fn 3 on p 19. It may be mentioned here, that though this Perso-Latin Translation of the Upaniṣads was quite defective, a correct English Translation of a considerable number of Upaniṣads was made in India by Rammohan Roy in 1816-1819 with the purpose of proving to the Christian theologians and missionaries that the best of that which they taught was already contained in the Upaniṣads. (cf Winternitz, *op cit*, p 20)

32 Warren Hastings, the Governor General of Bengal, had a work compiled by a number of the Paṇḍits versed in the law under the title of '*Viśvādārya-setu*.' But no one could be found who was capable of translating it directly from Sanskrit into English. It, therefore, had to be translated from Sanskrit into Persian, from which it was translated into English by N B Halhed (cf Winternitz, *op cit*, p. 10)

including the *Dev-māhātmya*, into Greek, and died also at Banaras³³

Sanskrit was first introduced into Europe by an Englishman, Alexander Hamilton, who, like William Jones and Colebrooke, learnt Sanskrit in India and returned to Europe via France in 1802, but owing to the outbreak of hostilities between France and England he had to stay at Paris during this period, where the German scholar Friederich Schlegel had also just come to stay till 1807. F. Schlegel made acquaintance with Hamilton, learnt Sanskrit from him and became the founder of Indian Philology in Germany. His book on Indian Philology which appeared in 1809 contained also translations in German from the Rāmāyaṇa, from the Manu-smṛiti, from the Bhagavad-gītā and from the Śakuntalā episode of the Mahābhārata. The enthusiasm for learning Sanskrit and studying Sanskrit works was now awakened in Europe and Sanskrit works began to be studied, edited and translated from the original Sanskrit texts. The chief event in the history of Sanskrit study and research in Europe was, however, the appearance of the '*Sanskrit Wörterbuch*' (Sanskrit Dictionary) in seven volumes in 1852-1875, which was compiled by Otto Bohtlingk and Rudolf Roth, and published in St. Petersburg by the Academy of Arts and Sciences.

But for a long time Sanskrit study in Europe was connected with the Science of Comparative Philology newly founded by the German scholar Franz Bopp by means of his book '*Conjugations system*' published in 1816; and classical Sanskrit literature—the Pañcatantra, the Bhagavad-gītā, the Manusmṛiti, the Śakuntalā etc.—almost entirely occupied the attention of the European scholars till the year 1880. The most ancient and sacred literature of India, the Veda, was, however, almost unknown in Europe.

Vedic Studies

The first reliable information on the Veda was given by Henry Thomas Colebrooke in his essay '*On the Veda*' in 1805. The actual philological investigation of the Veda began in 1838 when the first *Astaka* of the Ṛgveda was published in London by Friederich Roser. But the real foundation of the study of the Veda was laid by the great French Indologist Eugen Burnouf in the forties of the nineteenth century. His two pupils, Rudolph Roth and F. Max Muller, were the prominent Vedic scholars. Roth originated the study of the Vedas in Germany by his book dealing with the literature and history of the Veda, published in 1846. Max Muller published the complete text of the Ṛgveda with the commentary of Sāyana in 1849-1875. Since then a good number of European scholars have devoted themselves to the study of the Veda, and many good translations of the complete texts of the Veda-Samhitās and also Vedic studies and selections of Vedic mantras with their translations have appeared.

The study of the Vedas prepares the ground for the intelligent study of the Purāṇas and vice versa. In the Veda we find "a mythology in the making". The Veda also contains the germs of many Purāṇic legends, and the Purāṇas amplify or elaborate

33 For this information I am indebted to Dr. Siegfried A. Schulz, Professor of German and Comparative Philology in the Catholic University of America, Washington, (Reference his letter of 7 Oct. 1964).

the mythological and cosmological statements of the Veda Hence a survey of the translations and studies of the Purāṇas in Europe will be incomplete without a survey of the European translations and studies of the Vedas

Below is given a brief survey of the important translations of the Vedic Samhitās, Vedic studies and translated selections of Vedic hymns :—

Rgveda —

1 H H Wilson published a complete translation of the Rgveda, based entirely on the commentary of Sāyaṇa

2 H Grassman, a pupil and follower of R Roth, published a complete metrical German translation of the Rgveda in two Volumes, quite independently of Sāyaṇa, and solely depending on the resources of the modern sciences of philology and linguistics ; Leipzig, 1876-77.

3 Alfred Ludwig taking up an intermediary position made a complete German translation of the Rgveda in six volumes, Prague, 1876-1888. In this translation he thoroughly utilised the explanations of Sāyaṇa without rejecting other aids to interpretation

4. R T H Griffith translated the Rgveda into English ; Benares, 1889-92.

5 The first part of a new and complete translation of the Rgveda by K. F. Geldner was published in Göttingen in 1923

6. (A) Selections—(1) Selections from the Rgveda translated into English by Max Müller and Oldenberg in SBC, Vols. 32 and 40, (2) into German by A Hillebrandt ; Göttingen, 1913, (3) into English by A A Macdonell, 'Hymns from the Rgveda' ('Heritage of India' Series), and (4) into English by E. J. Thomas, 'Vedic Hymns' ('Wisdom of the East' Series), London, 1923

(B) Studies—R Pischel and K. F. Geldner in their 'Vedische Studien' (Stuttgart, 1889-1901, 3 vols) have cleared up many obscure passages of the Rgveda Oldenberg, M. Bloomfield and A H Keith have also made important contributions to the interpretation of the Rgveda

Yajurveda —

1. The Taittirīya Samhitā of the Kṛṣṇa-Yajurveda was edited by A Weber with Sāyaṇa's commentary ; Bibl-Ind., 1860-1899, and was translated into English by A. B. Keith. HOS 18, 19; 1914.

2 The Vājasaneyī Samhitā (Śukla Yajurveda) was edited by A. Weber with Mahidhara's commentary ; Berlin, London, 1853, translated into English by R.T.H. Griffith, Benares, 1899

Sāmaveda —

1. The Rāṣayaniya-Samhitā has been edited and translated by J. Stevenson ; London 1892

2 The Kautubī Samhitā has been edited by H Benfey, Leipzig, 1848

3 The Jaiminiya Samhitā has been edited by W. Cahand ; Breslau, 1907.

Atharva veda —

- 1 Complete English translation by R. F. H. Griffith, Benaras, 1895 6.
- 2 Another complete English translation of the AV by W. D. Whitney, revised and edited by C. R. Lanman, Cambridge Mass, 1905
- 3 Selections—(1) A Selection of hymns in English translation by M. Bloomfield (SBE Vol 42, 1897); (2) A great number of hymns have been translated into German, by A. Ludwig in the third volume of his *R̥gveda*, Prague, 1878, (3) A selection of hymns into German verse by J. Grill, Stuttgart, 1938, (4) German translations of Books I V and XIV by A. Weber (*Ind Stud*), and also of Book XVIII (SBA 1895, 1896), (5) translation of Book XV by Th. Aufrecht (*Ind Stud Vol I*); (6) Trans of Book VI 1 50 by C. A. Florenz, Göttingen, 1887, (7) A French translation of Books VII-XIII by V. Otenry, Paris 1890 98, (8) Bloomfield has treated of the AV in detail in the 'Grundriss (II 1 B)'. V. Henry, Oldenberg and F. Edgerton have also made contributions to the interpretation of the Atharva-veda

Epic and Purānic Studies

By the translation, in the European language, of such ancient Sanskrit works as the *Pañcatantra*, *Proverbs of Bhartr̥hari*, *Upaniṣads*, *Bhagavad-gīta*, *Manusmṛti*, *Law-Digests*, *Kalidāsa's Śakuntala* and above all, by the editions, studies and translations of the *Vēdas* the ground for the introduction and studies of the *Epic* and the *Purānas* in Europe was prepared, for the *Epic* (specially the *Mahābhārata*) and the *Purānas* also contained similar topics, such as legends, *Smṛti* matter, philosophical and cosmological discussions, genealogical accounts including the famous episode of *Śakuntala*, legal-material, and above all, an amplification of the *Vedic* mythology and religion.

Europeans were first acquainted with the *Puranas* by the French translation of the Tamil version of the *Bhāgavata-Purāna* made in 1788 at Paris a German translation from this French translation was also made, which appeared in Zurich in 1791. Later on, translations of the several *Purānas* and of the great national *Epic* of India were also made in various European languages which facilitated the further study of the *Epic* and the *Purānas* in Europe. This led to the realisation of the importance of the *Epic* and the *Purānas* for constructing the cultural, religious and political history of ancient India.

Below is given a brief account of the translations of the two *Epic* and of the *Purānas*, and of their several important sections and episodes made in the various European languages³³ since the beginning of the 19th century A. D. —

Translations of the Epic and the Puranas**Latin Translations**

Nalopākhyāna—(*Mahābhārata*, Vana p, 52 79) was published by Franz Bopp with a Latin translation = 1819

- 34 The accounts of these translations are mostly based on Winternitz *HIL I* where these translations are mentioned under the account of the two *Epic*—*Rāmāyana* and *Mahābhārata*—and the 18 *Purānas* (pp 311 578)

We have here arranged the accounts of these translations according to the various European languages into which they were made, so that they may give us an idea of the *Epic* and the *Purānic* translations in different European languages³⁴

Bhagavad-gītā:—August Wilhelm von Schlegel published a good edition of the *Bhagavad-gītā* with a Latin translation in 1823.

'*Devī-māhātmya*' of the *Mārkaṇḍeya Purāna* (Ch 81-93)—was edited and translated into Latin with annotations by Ludovicus Poley (Ludwig Poley), a German scholar and a student of Franz Bopp, which was published at Berlin (Berlin) in MDCCXXXI (1831 A D.)

Italian Translations

Rāmāyana—translated into Italian by G. Gorresio, Parigi, 1847-58.

Mahābhārata—Some episodes have been translated into Italian by P.E. Pavolini, 1902.

French Translations

Rāmāyana—Translated into French by (1) H. Fauche, Paris, 1854-58, and (2) by A. Roussel, Paris, 1905-1909.

Mahābhārata—Parvans I-X have been translated into French by H. Fauche, Paris 1868.

—*Śikuntalā-upākhyāna*—A French translation by A. Chezy (the first French Sanskrit scholar), Paris, 1830.

—*Nalopākhyāna*—Translated into French by S. Levi, Paris, 1920.

Bhāgavata-Purāna—The great French Orientalist Eugene Burnouf, who "had stood by the cradle of Veda study" and was the teacher of such eminent Vedic scholars as R. Roth and F. Max Muller, translated this *Purāna* into French, Paris 1840-47.

As already mentioned, a French translation of the Tamil version of the *Bhāgavata-Purāna* was published as early as 1788 at Paris.

—A few legends from the *Bhāgavata-Purāna* have also been translated into French by A. Roussel, Paris, 1900.

Brahma Purāna—Legend of Kaṇḍu (Ch. 178) was translated into French by A. L. Chezy in *JAI*, 1822, pp. ff.

Mārkaṇḍeya Purāna—Extracts from the *Devī-Māhātmya* have been rendered into French by Burnouf (*JA* 1824, p. 24ff).

German Translations

Rāmāyana—Book I translated into German by J. Menrad, Muehen, 1897; Book II—a free poetical rendering in German by A. Holtzmann in '*Indische Sagen*.'

—'Story of the Descent of Gaṅgā from Heaven' (I. 58-14) was translated into German by A. W. von Schlegel in '*Indische Bibliothek*' I.

Story of 'the Invention of the Śloka' was translated by F. von Schlegel.

Mahābhārata—

(1) The philosophical texts translated by O. Strauss and Paul Deussen; Leipzig, 1906.

(2) *Śikuntalā-episode*' (I. 68-76) translated by B. Hirzel (1833), etc.

(3) 'Yayāti-episode' (I. 75ff) translated by A. Holtzmann in '*Indische Sagen*'

(4) *Nalopākhyana*' (III 52-79)-(i) Rendered into German verse by Friedrich Ruckert, 1828, (ii) translated by Lobedanz, 1863, (iii) by H. C. Kelner, L. Fritz, 1919,

(5) '*Sarpa-yāna of Janamejaya*' (I 3 13-58)-(i) Free rendering in German verse by A. Holtzmann in '*Indische Sagen*', (ii) literally translated into German prose by W. Porzig, 1924

(6) '*Watsya upakhyaṇa*' (III 187)-German translations by (i) Franz Bopp, 1829 and (ii) by H. Jacobi, Bonn, 1899

(7) '*Sāvitrī-upākhyāna*' (III 293-299)-German renderings by (i) F. Bopp, 1829, (ii) by F. Ruckert, 1836 and (iii) by H. C. Kelner, 1895

Bhāgavata Purāna-The French translation of the Tamil version of the *Bhāgavata Purāna* was rendered into German; Zurich, 1791

Friedrich Ruckert used the original Purāna translation of 1791 and composed a poetic version, which was published forty-five years after his death. It gave a congenial introduction to the Indian Pantheon and the world of mythical heroes, -(Wilfried Noelle)

Brahma Purāna-'*Legend of Kandu*' (Ch. 178) translated into German by A. W. Von Schlegel (*Indische Bibliothek* I, 1823)

Garuda Purāna-A detailed analysis of the contents of the '*Preta-Kalpa*' (*Sārōdhāra*) is given by E. Abegg ('*Der Preta Kalpa des Garuda-Purāna*') Berlin and Leipzig, 1921, Chapters X-XII translated. There is also a good German translation by E. Abegg '*Preta Kalpa*', etc.

Līṅga Purāna-The legend of the origin of the Līṅga cult (Śiva's visit to Devadāru forest, etc etc) was translated into German by W. John in '*ZDMG* 64 1915, pp 89 ff

Markandeya Purāna-The legend of Hariscandra' was translated into German by F. Ruckert in '*ZDMG*' 13, 1854, pp 163 ff

Viṣṇu Purāna-'*Legend of Purūravas and Urvaśī*' (in Book IV) translated by Geldner in '*Vedische Studien*' I.

•Book V (containing a detailed biography of Kṛṣṇa) translated by A. Paul, Munich, 1915

"We owe one of the best translations of the Purānas to Heinrich Zimmer, whose '*Der Indische Mythos*' ('The Indian Myths') appeared in Stuttgart in 1936". The second edition appeared in 1953 in Zurich. A few legends from the Purānas have been translated by poets. A. F. von Schack drew from the abundant treasures of the Purānas in his book '*Stimmen von Ganges*' ('Voices from the Ganges') published in Berlin in 1857. Twenty years later a more comprehensive edition of the same book was published. Ever since, this book is considered an integral part of the Indian literature translated into German."

English Translations

Rāmāyana-(i) Translated into English verse by R. T. Griffith, 5 Vols, 1870-74, in one Volume, Banaras, 1895, (ii) Translated into English prose by M. N. Dutta, Calcutta, 1892.-94

Mahābhārata—(i) The whole of the *Mahābhārata* has been translated into English prose by Kishori Mohan Gangohi, published by Pratāpa Chandra Roy, Calcutta, 1884-1895; (ii) Translated by M. N. Dutta, Calcutta, 1895-1905.

—(1) '*Nalopākhyāna*'—(i) Translated by H. H. Milman into English verse, (ii) by Monier Williams, 1860; (iii) by Charles Bruce, 1883.

—(2) '*Sāvitti-Upākhyāna*'—English translation (i) by R. T. H. Griffith, 1852; (ii) by J. Muir, 1880.

Agni-Purāna—Translated into English by M. N. Dutta, Calcutta, 1901.

Bhāgavata-Purāna—English translations (i) by M. N. Dutta, Calcutta, 1895; (ii) by Svāmī Viśvānānda, Allahabad, 1921-23; (iii) by S. Subba Rao, Tirupati, 1928; (iv) by J. M. Sanyal, Calcutta, 1930-34.

Devī Bhāgavata—English translation by Svāmī Viśvānānda, 1922, SBH Series,

Brahma-vaivarta-Purāna—Translated into English by Rajendra Nath Sen, 2 Vols., SBH. Series (Allahabad).

Garuda-Purāna—English translation by M. N. Dutt, Calcutta, 1908 (Wealth of India' Vol. III)

'Preta-Kalpa'—An English translation of the '*Sāroddhara*' of the '*Preta-kalpa*' published by E. Wood and S. V. Subrahmanyam in SBH Series, Vol. IX, 1911.

Mārkaṇḍeya-Purāna—Translated into English by F. E. Pargiter with good Botanical and Zoological Footnotes, Bib. Ind., 1888-1905.

—'Legend of Hariścandra' has been translated into English (i) by J. Muir, Original Sanskrit texts, and (ii) by B. H. Wortham, JRAS., 1881, p. 353 ff.

'*Devī-Māhātmya*' (Ch. 81-93)—Translated into English by (i) C. Venkat Rama Swami Pundit, Calcutta, 1823, and by (ii) Dr. V. S. Agrawala: published by the All-India Kashiraj Trust, 1963.

Matsya-Purāna—Translated into English in two Vols. (Vol. I—Ch. 1-12) with Appendices; Vol. II—Ch. 129-231), SBH, Vol. 17.

Padma-Purāna—'Svarga-Khaṇḍa' English translation by Pañcānana Tarkaratna, Calcutta, 1905.

Skanda Purāna—'The Rṣyaśrṅga-legend' of the *Sahyādrī-khaṇḍa* has been translated by V. N. Narasimmayenger; Ind. Ant 2, 1873, pp. 140 ff.

—'The Venkateswara-māhātmya' of the *Sahyādrī-khaṇḍa* has been translated by G. K. Betham; Ind. Ant., 21, 1893, pp. 231 ff.

Viṣṇu-Purāna—Translated (i) by H. H. Wilson; London, 1840; re-published with an Introduction by Dr. R. C. Hazra Punthi Pustak, Calcutta, 1961; (ii) by M. N. Dutta, Calcutta, 1994.

Translations into other European Languages

Nalopākhyāna (Mbh. III. 52-79, has been translated into practically all the languages of Europe. Besides its translations into Italian, French, German, English it has also its Swedish, Czech, Polish, Russian, Modern Greek and Hungarian renderings.

These translations of the Epics and the Purānas in the European languages show a remarkable development of the tradition of the Puranic translations in Europe in such a short time, which was chiefly due to the "truly astonishing progress which the investigation of Indian literature has made" in Europe to interpret this ancient literature of India.

The common problem for translations is to make them representative of the original, and to keep them close to the original text, consistently of course, with the idioms and sense of the language of the translations, for, as Fargiter says in the Introduction of his translation of the Mārkaṇḍeya Purāna, "a translation loses some of its interest and much of its trustworthiness when the reader can never know whether it reproduces the original accurately"

But the translations of the Purānas have their own special problems too, which may be briefly stated as follows —

1 In the first place, the Purāna is an encyclopaedic literature. It contains every thing which is of human interest. Every branch of human knowledge may be the subject-matter of a Purāna³⁷. Besides the religious, philosophical and didactical matters Purānas contain matters on cosmology and cosmogony, astronomy, ethnology, bhuvana kośa, dynastic genealogies, politics, architecture, grammar, rhetorics etc. Hence a Purāna translator needs have sufficient knowledge of the various branches of knowledge dealt with in the Purāna which he has to translate

2 The Purāna is a distinct branch of learning. It is counted as one of the *vidyās*³⁸. Like the Sāṃkhya and the Vedānta, it has its distinct theory of cosmology. Moreover, besides the five themes (*Sarga pratisarga* etc.) mythology is also a special theme of Purāna. Cosmology and mythology are the two main subjects of the *Purāna-Vidyā*. Just as the Purānic cosmology can best be understood in the light of the knowledge of the cosmology of the various philosophical systems of India in the same way the Purānic mythology can best be understood in the light of the knowledge of the comparative mythology. Often the germ of a Purānic myth may be traced in the Vedic texts—both, Saṃhitās and the Brāhmaṇas. Many of the legends narrated in the different Purānas, Epics, and the Buddhist Jatakas are inter related. Not only this, but there are also similarities, as pointed out by William Jones, between the ancient Indian and Graeco-Roman mythology³⁹. The full import of a Purānic myth, therefore, can better be grasped by the study of the comparative mythology. In fact, the translator of a Purāna needs himself be a *Purānika* having a proper knowledge of Purānic cosmology and mythology. In the absence of such knowledge, mistakes and confusion may result in the course of the translation

3 In the Purānic texts we sometimes find obscure statements and allusions

36 cf 'दुपुगमखिल सर्वगतस्त्वय प्रवक्ष्यामि' (Sk P VII 1 2 4)

37 See fn 12 and 14

38 cf Winferantz, *op cit* p. 12

The translator has to clear such obscure statements in the body of the translation or in the form of the footnotes. Sometimes an obscure statement or allusion in a Purāṇa is cleared by the details given in some other Purāṇa or Purāṇas, or in some allied works, in which case such details have to be searched and studied and the allusions are to be explained.

There are good Sanskrit commentaries on the two Epics and on some of the Purāṇas, which explain the obscurity of the text. If a śloka containing an obscure allusion has its parallel in the Epics or in some other Purāṇic texts which have Sanskrit commentaries, then that parallel śloka with its Sanskrit commentary may clear that obscurity of the passage to be translated. The following passage of the Vāmana Purāṇa may be taken as an instance—

चतुर्भिश्च चतुर्भिश्च द्वाभ्या पञ्चमिरेव च ।

हृषते च पुनर्द्वाभ्या तुभ्यं होत्रात्मने नम ॥ (Vām P., Cr., Edn., व. भा ६.1)

This is a śloka in the *stuti* of Viṣṇu by sage Kaśyapa. But it is quite obscure in sense, the mere translation of this śloka without clearing its obscurity may not be regarded as sufficient and up to the mark. The sense is to be cleared. Now, this same śloka occurs also in the Mahābhārata Śānti parvan, 47-43 (Citrāśāḍī Press Edn.) in the *Bhismastavarāga stotra* where Bhīṣma praises Kṛṣṇa Vāsudeva. The commentator Nilakanṭha explains this śloka as follows:—

चतुर्भिरिति । आश्रययेति चतुरक्षरम् । अस्तु श्रौपदिति चतुरक्षरम् । यजेति द्वयक्षरम् । ये यनामहे इति पञ्चाक्षरम् । द्वयक्षरो वयटकार इति सप्तदशभिरक्षरैर्वो हृषते वस्मै होत्रात्मने नम ।

Thus the obscure sense of this śloka has been explained in the commentary. The translator has to search such parallel passages. But in the Bengali edition of the Bangabasi Press this śloka of the Vāmana Purāṇa has been translated as follows—

चोमार उद्देशे चारि चारि दुह दुह, चोच ओ पुनराय दुह द्वारा होयकर हृषा यजे तुमि होमाला चोमारे नमस्कार करि ।

The Hindi translation of the Vāmana Purāṇa published by the Venkatesvara Press Bombay, also fares no better in this respect. Such translation, in fact, may not be considered of much use. The correct translation of such passages requires also the knowledge of the Vedic sacrifices. Similarly, other obscure passages may require a knowledge of other branches of Indology for their explanation and correct translation.

4. The language of the Purāṇas, which is invariably Sanskrit, sometime becomes a problem for the translation. The following aspects of this problem may be noted—

(a) Sanskrit is a very compact language. A short sentence or a compound in Sanskrit may require the use of two or more sentences in translation, and even then the charm of the style and even the real import of the original may be difficult to be reproduced in the translation. Regarding the translation of the *Sārtriyupākhyāna* of the Mahābhārata (III 293-299), Winternitz remarks "The poem has frequently been translated into European languages including German. But all translations and adaptations and imitations can only give a feeble idea of the incomparable charm of the Indian poem" (History of Indian Literature Vol I, p 399).

(b) The Purāṇas abound in the poetical descriptions written in the ornate style of the classical Sanskrit Kāvya, using such *Alaṅkāras* as *Śloka* and *Parasamāhārya* which lose their charm as soon as they are translated in another language, and sometimes it becomes difficult to bring out their full import in translation.

(c) There are certain Sanskrit words which have no 'exact' equivalents or synonyms in any other language of the world. Such words are, e. g. *dharmā*, *brahmacarya*, *yajña*, *śruti* etc., which abound in the Purāṇas. In the Indian literature and in the mind of an Indian such words have very wide connotations which cannot be brought out in translation. No single synonym in any other language can ever fully bring out their full import. Winternitz also has felt this difficulty when he writes—'I here is no word in any European language which is quite synonymous with the Sanskrit word *dharmā*'. (op. cit., p. 362, fn.2). In the translation of such words, therefore, these very Sanskrit words have to be used, for it may not be possible to connote their full import by single words of the language of the translation, or at the most they may be imperfectly explained.

(d) The Sanskrit of the Purāṇas has been influenced by Prākṛta and so it often contains grammatical aberrations, which, though, are sometimes also caused by the exigencies of metre. The translator of a Purāṇa has to be acquainted with these grammatical aberrations of the Purāṇa, other-wise mistakes may occur in the translation. For instance, like Prākṛta, Purāṇas also sometimes use *Prathamā* (nominative) for *dvītiyā* (accusative); e. g. धर्मोपनयनं प्रथमं स्तोत्रेणैव शिवरो ददुः (Vām-P., 31.91ab).

In this śloka of the Vāmana-Purāṇa the word 'शिवरो' is in fact accusative, though the form is of the nominative. The misunderstanding about the correct case (*Vibhakti*) of this word has given rise to wrong variants such as 'शिवयत्' for 'शिवे' in a number of manuscripts, which are not warranted by the context. So the translator of a Purāṇa has to be cautious about such aberrations.

(e) The Purāṇas are not unified works, they have grown from time to time and from province to province. So some of the later portions of the earlier Purāṇas and some of the later Purāṇas contain words which are similar, both in form and sense, to the colloquial words of the time and the region of their composition. In the translation of such portions this fact should also be borne in mind, for their sense may differ from that which is generally connoted in literary Sanskrit. For instance, the 'Kriyā-yoga-sāra' which is regarded to be a Khapṇa of the Padma-Purāṇa, and which is a work of the ninth or tenth century A. D. and most probably was composed in the Eastern parts of Bengal, contains the word 'Prastāva' (6 124) in the sense of 'a story' and the word 'kallola' (10.21 and 20.90) in the sense of 'rinsing'.³⁹ Similarly, the Bṛhad-dharma Purāṇa, which is also a work of Bengal and was composed in the 13th century A. D., uses the word 'mā' (II. 30. 30) in the sense of 'mother' and the Sanskrit root 'vas' (II. 14. 16f. etc.) in the sense of 'sitting';⁴⁰ the word '*vilakṣṇa*' has also been used in peculiar sense of 'sufficient' (II. 14 50), in which it is still found used in the Eastern Bengal.⁴¹

(f) The Purāṇs in their poetic style generally use various adjectives or epithets for a person, specially for a deity; e. g. in the Vāmana Purāṇa also we find the

39 cf R.C. Hazra, 'Studies in the Upaniṣads' I, pp. 275 f.

40. In the Bengali language this root is still used in the sense of 'to sit'

41. cf. R. C. Hazra, 'Studies in the Upaniṣads' Vol II, pp. 449 f.

epithets विनेत्र, त्रिपुलिन्द, श्वेद्य, असाङ्गद्विजितवार्ष्णिनि etc (Adhs 1 and 2) used for Śaṁkara (Śambhu, Śiṣya, Hara, Rudra) Should we, then, literally translate such epithets and adjectives, or merely use 'Śaṁkara or Hara etc. for them? Opinions may differ on this point, but it may be considered better to translate all such epithets also, and not merely give the usual name of the person or deity for whom these epithets have been used.

(g) On account of the floating text of the Purāṇas, there may be some passages in them which may not yield to any correct or definite translation. In translating a Purāṇa all such doubtful passages of its text should better be noted by the translator besides giving his own probable translation of them, that may help other scholars to work on them.

These are some of the important problems which may confront a Purāṇa-translator. A few suggestions for their solution have been given here. Other similar problems may arise in the course of the translation, and the learned translator will himself solve them.

II

THE VĀMANA PURĀNA

The Vāmana-Purāna occupies the fourteenth place in the Purāṇic lists of the Mahāpurāṇas. It is named after Vāmana (the Dwarf), the first human Avatāra of Viṣṇu. The Vāmana is the only Avatāra-named Purāṇa which contains a detailed and comprehensive account of the Avatāra (Vāmana), whence it takes its name. It gives the detailed account of the Vāmana-avatāra and deals with such important Purāṇic topics as the bhuvana-kośa, worship of Viṣṇu and Śiva, Devi-māhātmya, birth of Skanda, wars between the Devas and the Asuras, account of Kurukṣetra and its tirthas, vratas, and a number of important ākhyānas and upākhyānas. Besides, also the Vām-P contains several special topics of its own which, perhaps, are not to be found in the other Purāṇas.⁴²

The Vāmana Purāna does not contain the narrow sectarian views, nor does it prescribe the bearing of various sectarian marks. It is not even mixed with elements of tāntricism as some of the other Purāṇas are. All these facts tend to show that the Vāmana-Purāna belongs to an early age of the Purāṇa-compilations. From the point of the extent of its text, its available text consists only of 6000 ślokas or even less. It is, however, one of the important Purāṇas, for "it has preserved the deep inspiration and profound experience of spiritual movements during the Golden Age of Indian History...

42 Such topics are, ■ ■ names of various serpents serving as the ornaments on different parts of Śiva's body (1 26 ff.), the kāla-form of Śiva (5.26 ff.), Prahlāda's fight with Nara Nārāyaṇa (Adhs 7-8), names and description of the cāhanas of the Devas and the Asuras (Adh 9), Sukeśi-episode together with the description of the twelve kinds of dharmas practised by the twelve yonis (Devas, Asuras, Gandharvas, Rṣis, men etc.) formation of the Kurukṣetra region by Kuru (Adh 22-23), teaching of the dāśaśa-patraka yoga by Brahmā to Sanatkumāra (Adh 35), pilgrimage by Prahlāda (Adh 53 ff.), various forms of God Vāmana and their abodes (Adh 62); etc.

The large number of *stotras* in the Vāmana is not without its significance, the ideas in them are like the sparks of a vast spiritual conflagration.⁴³

The religious movements of the Bhāgavatas and the Paśupata Śivas have been admitted with equal eloquence into the making of this Purāna. The Devi-māhātmya and the worship of Surya are also the favourite themes of this Purāna. Its ethical and moral religion is based on its *astanga mahā-dharma*⁴⁴ (eightfold great religion). It has even given to the Asuras (Prahāda, Bah, Sukeśin etc.) the credit of observing the highest ideals of *dharma*. This Purāna, thus, displays a spirit of broad minded tolerance and catholic approach in the realm of religion.⁴⁵

As its name indicate, the Vāmana Purāna is primarily a work of the Bhāgavata Vaiṣṇavas. Its *Upakrama* (beginning) and *Upśamhāra* (end) also lead to the same conclusion. In the beginning of this Purāna we have the usual 'नमोऽस्तुते.....' śloka (which is found in all the Kashmirian and the South Indian MSS of the Vāmana Purāna). The religious significance of this śloka has been pointed out by Buhler—"It is a characteristic mark of the works of the ancient Bhāgavata sect, where it is invariably found." (*Indian studies*, No II p 4, n 2) The *mangalācarana* (benediction) śloka 'नैतोत्तराम्ना' etc. also contains salutations to Śrīdhara (v. I Sureśa) or Viṣṇu. Then, the first two ślokas of the interlocution of Pulastya and Nārada also refer to Viṣṇu and Vaiṣṇava. The last five Adhyāyas contain the concluding portion of the *Vāmana-carita*, and the glorification of the devotion and the devotees of Viṣṇu. The last Adh 68 (Veñkṭ Adh 95) elaborately describes the modes of Viṣṇu-worship and praises one who builds the temples of Viṣṇu, e.g. — 'वित्तमहस्यं पुत्रं द्रुताम्यो व यति व । तारवेदात्मना सारं विष्णोर्दण्डिकारणं त' (68/38), etc.

It contains a large number of Vaiṣṇava themes and the number of the *Viṣṇu-stotras* in this Purāna is larger than that of *Śiva-stotras*, the *Viṣṇu-stotras* being 17, while the *Śiva-stotras* are 11, even out of these 11 *Śiva-stotras* 5 are contained in the *Saro-māhātmya* chapters which are of doubtful authenticity as discussed below. Much of the Śaiva element such as the *māhātmya* of the various Śiva-lingas around the Sthānū-tīrtha of Kurukṣetra and the long *stuti* of Śiva by Vena (स म. 26, 63-164) which has its parallel in the Mbh., Śanti Parvan, 234 74-186 (O Press Edn) as the *stuti* of Śiva by Dakṣa, are probably later interpolations as may be inferred from the absence of this material in all the Bengali and the South Indian manuscripts of the Vāmana Purāna which have been collated by us for constituting its text. More-over, the Matsya-P. (53, 45), the Nār P. (I. 105 20/22) and the SK-P. (VII 2/70) mention that one who gives a handwritten copy of the Vāmana-Purāna as gift to a Brāhmana at the time of the *sarad risua* (Autumnal Equinox) attains the *pada* (abode) of Viṣṇu (विष्णव वाससौ पदम् Mt., यति विष्णो वर पदम् SK), which clearly indicates the Vaiṣṇavite character of this Purāna.

But as has already been mentioned above, this Purāna is permeated with a spirit of religious tolerance and catholicism, and contains a happy synthesis of the

43 V. S. Agrawala, *Vāmana Purāna—A Study*, Varanasi, 1964, Introduction p X

44 See Vāmana p. 23, 25, 28

45 cf V S Agrawala, *op cit*, Introduction

Paśupati Śaivism and Bhāgavata Vaiṣṇavism. Wilson in the Preface of his translation of the Viṣṇu Purāna observes —“It (the Vāmana Purāna) is of a more tolerant character than the Purānas and divides its homage between Śiva and Viṣṇu with tolerable impartiality. It is not connected, therefore, with any sectarian principles, and may have preceded their introduction”

But inspite of its being primarily a Vaiṣṇava Purāna, it has been classed with the *rājasa* Purānas both by the Padma-Purāna (Ān. edn VI. 263 81-85) and by the Bhaviṣya-Purāna (III in 28 10-15) as shown below —

Padma Purāna

(A). *Sāttvika Purānas*

1. वैष्णव
2. नारदीय
3. भागवत
4. गारुड
- पाद्म
6. वाराह

(B). *Rājasa Purānas*

1. ब्रह्माण्ड
2. ब्रह्मवैवर्त
3. मार्कण्डेय
4. भविष्य
5. वामन
6. ब्राह्म

(C). *Tāmasa Purānas*

1. मात्स्य
2. कौर्म
3. लैङ्ग
4. शैव
5. स्कान्द
- आग्नेय

Bhaviṣya Purāna

(A). *Sāttvika Purānas*

1. विष्णुवैवर्तपुराण
2. स्कान्द
- पाद्म
4. भागवत
5. ब्राह्म
6. गारुड

(B). *Rājasa Purānas*

1. मात्स्य
2. कूर्म
3. नृसिंह
4. वामन
5. शिव
6. वायु

(C). *Tāmasa Purānas*

1. मार्कण्डेय
2. वाराह
3. आग्नेय
4. लिङ्ग
5. ब्रह्माण्ड
6. भविष्य

According to the Padma-Purāna the *sāttvika* Purānas lead to salvation, the *rājasa* Purānas lead to heaven and the *tāmasa* Purānas lead to hell :—

सात्त्विका मोक्षदा प्रोक्ता राजसा स्वर्गदा शुभा ।

तथैव तामसा देवि निरयमासिदितव ॥ (Pad.-P VI 263-85)

But according to the Bhaviṣya-Purāna the *rājasa* Purānas mainly deal with the *karma kānda* or rituals, while the *tāmasa* Purānas pertain to the *Śakta dharma* —

राजसा षट् स्मृत्य वीर कर्मकाण्डमया युवि ॥

तामसाः षट् स्मृताः प्राज्ञै शक्तिपरमपरायणा ॥ (Bhaviṣya-P III. in 28, 13 ab, 15 ab)

The Matsya-Purāna however, states that the *sāttvika* Purānas mainly glorify

Hari, the *rājasa* mainly glorify Brahmā, the *tāmasa* glorify mainly Agni and Śiva, and the *saṅkīrṇa* (i. e. of mixed nature) glorify Sarasvatī and the Pitṛs.—

सात्त्विकेषु पुराणेषु माहात्म्यमधिकं हरेः ।

राजसेषु च माहात्म्यमधिकं ब्रह्मणो विदुः ॥

तद्दत्तनेरच माहात्म्यं तामसेषु शिवस्य च ।

संकीर्णेषु सरस्वत्याः पितॄणां च निगद्यते ॥ (Matsya-P., 53. 67-68)

This fourfold division of the Purāṇas by the Matsya talks with its fourfold division of the thirty *Kalpas* mentioned in its Adh. 290 (An. edn.).—

आदावेव हि माहात्म्यं यस्मिन् यस्य विधीयते ।

तस्य कल्पस्य तन्नाम विहितं ब्रह्मणा पुरा ॥

संकीर्णत्वात्तमसाद्यैव राजसाः सात्त्विकास्तथा ।

राजस्तमोमयास्तद्भक्ते त्रिंशदुदाहृताः ।

संकीर्णेषु सरस्वत्याः पितॄणां व्युष्टिरुच्यते ॥

अग्नेः शिवस्य माहात्म्यं तामसेषु दिवाकरे ।

राजसेषु च माहात्म्यमधिकं ब्रह्मणः स्मृतम् ॥

यस्मिन् कल्पे तु यत् प्रोक्तं पुराणं ब्रह्मणा पुरा ।

तस्य तस्य तु माहात्म्यं तन्स्वरूपेण वर्णयते ॥

सात्त्विकेष्वधिकं तद्वद्विष्णोर्माहात्म्यमुत्तमम् ।

(Matsya-P., 290. 12-16)

Thus the Matsya-Purāṇa applies the divisions and the corresponding characteristics of the *Kalpas* to the Purāṇas also. The ślokas in the two contents, as quoted above, are also similar, but the Matsya does not give the names of the *Kalpas* and the Purāṇas under these four divisions which are as follows—

1. Sāttvika *Kalpas* and Purāṇas—mainly glorify Viṣṇu;
2. Rājasa *Kalpas* and Purāṇas—mainly glorify Brahmā;
3. Tāmasa *Kalpas* and Purāṇas—mainly glorify Agni and Śiva;
4. Saṅkīrṇa *Kalpas* and Purāṇas—mainly glorify Sarasvatī and Pitṛs.

It may be probable, however, that this scheme of the four divisions, with the difference of the Deities glorified, originally belonged to the *Kalpas*, and later on it was extended to the Purāṇas also. If the Matsya Purāṇa also implicitly accepts the prevalent view that the Vāmana is a rājasa Purāṇa, then it (Vān. P.) may have been regarded as glorifying Brahmā.

But according to the Śiva-rahasya-khaṇḍa of the Śaṅkara-Saṅgīhita of the Skanda-Purāṇa, the Vāmana-Purāṇa is among the ten (viz. Śūra, Mārkaṇḍeya, Lāṅga, Vāraha, Skānda, Mātsya, Kūrma, Vāmana Vāyu and Brahmāṇḍa) which praise Śiva—

46. F. R. C. Hazra, 'Studies in the Genuine Āgneya Purāṇa, Our Heritage, Vol I (1953) p. 210, fn ; and also J. Eggeling, *Descriptive Catalogue of the Sanskrit Manuscripts in the Library of India Office*, VI, Nos 3671-72, p. 1363.

It appears, however, that before the time of the composition of the Śiva-rahasya-khaṇḍa of the Vāmana-Purāna, which had originally been a Vaiṣṇava Purāna, was recast and made more Śaivite than Vaiṣṇavite.

The Padma-Purāna (An edn., I. 62-27) conceives Hari (Viṣṇu) as *Purānāvayava* (that is, having the Purānas as his limbs) In this conception of the Purānas as representing the various limbs of Viṣṇu, the Vāmana has been regarded as the skin of Hari' ('त्वत्स्य वामनं स्युत्प'), which may indicate that, as the skin covers the whole body, the Vāmana Purāna was considered as covering (i.e. dealing with) the whole aspect of Hari.

The Vāmana-Purāna has concentrated mainly on the glorification of Kurukṣetra and its *tirthas*. In the *Saromahātmya* Adhyāyas the interlocution between the Sūta and the Rṣis also takes place in Kurujāngala and the main scene of the Bali-Vāmana story in this Purāna is also laid in Kurukṣetra, Bali performs his sacrifice in Kurukṣetra and Vāmana goes there to deceive him.—

ब्रह्मन् व्रजामि देवाशा कुर्क्षेत्रे महोदयम् ।

तत्र दैत्यपते पुण्यो हयमेधो प्रवर्तते ॥ (Vām-P. 6253),

while this event takes place in Puṣkara according to the Padma-Purāna (An. edn., Śrṣṭi-kh., 15-16), in Gaṅgādīvāra according to the Agni-P (4.7), in the Vastrāpatha Ksetra in Surāṣṭra near Prabhāsa according to the Skanda Purāna (Prabhāsa-Kh., Vastrāpatha-Kṣetra-Māhātmya, 14.78ff) and on the northern banks of the Narmadā according to the Bhāgavata-P. (VII. 18. 21ff).

Thus, for the Vāmana Purāna Kurukṣetra or Kurujāngala is the most important and best of all the regions, and its tirtha, Pṛthūdaka, the best of the tirthas —

क्षेत्रेषु यद्ब्रह्म कुर्क्षेत्रं वरं ।

तीर्थेषु यद्ब्रह्म मवरं पृथुदकम् ॥ (Vām P. 12.45od)

IS THE VĀMANA A MAHĀ-PURĀNA OR AN UPA-PURĀNA ?

The Vāmana Purāna is included in all the Purāna lists of the eighteen Mahāpurānas, except those of the Bṛhad-dharma Purāna (ASB edn.: I. 25. 20-22) and the Garuḍa Purāna (Kāśī edn., I 215. 15-16), both of which omit the name of the Vāmana Purāna in their lists of the Mahāpurānas, but mention it in their lists of the Upapurānas (Bṛhad-dh I 25 23-25, Garuḍa I 215 17-20). The Kūrma Purāna includes the Vāmana Purāna in the list of the Mahāpurānas (I. 1. 13-15) and also mentions a Vāmana Purāna in the list of the Upapurānas (I 1 17-20). Dr R C Hazra in his *Studies in the Upa-purānas*, Vol I, pp. 4-13, has given twenty three different lists of the Upa purānas, out of which the four lists contain the name of the Vāmana as an Upapurāna. In his *Studies in the Purānic Records on Hindu Rites and Customs* Dr. Hazra remarks that "it (the extant Vāmana) can safely be called an Upa-purāna rather than a Mahāpurāna" (p 77) Now, we have to consider these points and try to decide the actual status of the Vāmana-Purāna, specially of the extant Vāmana.

First let us take the case of the omission of the Vāmana in the lists of the Mahāpurāṇas contained in the Bṛhad-dharma and the Garuḍa.

The older Purāṇic lists of the Purāṇas (i. e. of the Mahāpurāṇas) can be classified into the following four groups, all agreeing in the names of the eighteen Mahāpurāṇas given in the Viṣṇu-P. but varying a little in the order of these names :—

Group I—

Viṣṇu III. 6. 21-24; (2) Aṅgī 272.1-23; (3) Bhāgavata XII. 13. 4-8; (4) Bhaviṣya I (Bṛāhma-Parvan, 61-64); (5) Brahma-Vaiv. IV 133. 11-21; (6) Mārkaṇḍeya, Venk. edn., 134. 8-15, (7) Matsya, 53. 12-56, (8) Nāradiya, I. 92. 21-29; (9) Padma, An. edn., I (Ādi-kh) 62 2-7, (10) Skanda VII. 1 2. 28-77, (11) Varāha, ASB. edn., 112. 69-72.

This group follows the *Viṣṇu p. order* of the names of the Mahāpurāṇas.

Group II—

(1) Kūrma I. 1 13-15; (2) Padma, An. edn., VI (Uttara kh.) 219 25-27; (3) Saura-upapurāṇa, An. edn., 9 6-12; (4) Skanda VII. 1.2. 5-7.

This group follows the *Kūrma p. order*, except that in the Kūr.—8th Mārkaṇḍeya, 9th Āgneya, but in the Saura—8th Āgneya, 9th Mārkaṇḍeya.

Group III—

(1) Lūṅga I, 39. 61-64; (2) Śiva, Venk.-edn., V (Umā-Sam). 44. 120-122

This group follows the *Lūṅga-p. order*

Group IV—

(1) Bhāgavata XII 7. 23-24, (2) Devī Bhāg I. 3 2-12; (3) Padma, An. edn., IV (Pātāla-kh) 111. 90-94; (4) Padma, VI (Uttara-Kh) 253. 77-81.

Each Purāṇa of this group has its own order which does not conform with any of the first three groups

All these lists of the four groups contain the name of the Vāmana among the Mahāpurāṇas.

Besides the above earlier lists there are some other later lists which differ even in the names of the Mahāpurāṇas. They exclude or omit the names of some of the Purāṇas (Mahāpurāṇas) mentioned in the Viṣṇu-P, and include in their place the names of some of the Upapurāṇas which attained prominence in the times of their compilations of these lists, thus always completing the number eighteen. These lists are as given below :—

| <i>Lists.</i> | <i>Mahāpurāṇas Omitted.</i> | <i>Upapurāṇas Inserted.</i> |
|-------------------------------------|-----------------------------------|---|
| (1) Bhaviṣya-P. (111. 328.10-14) | 1. Nāradiya 2. Brahma-vaivarta | 1. Nṛsimha 2. Śiva (in addition to Vāyu Mahāpurāṇa) |
| (2) Garuḍa-P. (1.215.15-16) | 1. Vāmana | 1. Śiva (in addition to Vāyu) |

| | | |
|---|--|---|
| (3) Vāyu-P (Vetk edn II 42.I-11) | 1. Āgneya 2. Liṅga | 1. Ādika Purāṇa |
| (4) Ekāmra-P. ⁴⁷ (I 20b-23) | 1. Nādiya 2. Garuḍa | 1. Śaiva 2. Narasiṃha |
| (5) Brhad dharma P. 1.25 20 22 | 1. Vāmana | 1. Śaiva (in addition to Vāyu) |
| (6) Alberuni's list ⁴⁸ (other than that from the Viṣṇu-P.) | 1. Agni 2. Bhagavata 3. Brahma-vaiv 4. Liṅga 5. Nādiya 6. Padma | 1. Ādi Purāṇa 2. Āditya-P. 3. Nanda-P 4. Nṛsiṃha P 5. Sāmba P. 6. Soma P |
| (7) Karmādrācārya's list ⁴⁹ | 1. Bhāgavata 2. Nādiya | 1. Devī-Bhāgavata 2. Nandi Purāṇa |

Thus we see that the Vāmana Purāṇa as a Mahāpurāṇa is omitted in the Garuḍa-P and the Brhad-dharma-P. only, and is relegated in both these lists to the position of an Upapurāṇa. All other lists, mentioned above, include the Vāmana P. in the name of the Mahāpurāṇas. So the omission of the Vāmana Purāṇa in the lists of the Mahapurāṇas by only these two Purāṇas does not carry much weight, for, the names of some other Mahāpurāṇas, such as the Āgneya, Brahma-vaivarta and Liṅga, are also omitted in some of the later lists of the Mahāpurāṇas, as shown above, which are not even mentioned in any list of the Upapurāṇas. The fact seems to be that these later lists of the Purāṇas and Upapurāṇas were compiled by the compilers according to their own notions about the names of the Purāṇas, when some of the Mahāpurāṇas might have lost their importance, and some Upapurāṇas came into prominence in their place. Sometimes the same name belonged to a Mahāpurāṇa as well as to an Upapurāṇa, e.g. besides the Brahmāṇḍa-Mahāpurāṇa there is mentioned a Brahmāṇḍa-Upapurāṇa also in the majority of the lists of the Upapurāṇas.

Was there, then, a Vāmana upapurāṇa also besides the Vāmana mahāpurāṇa as is noted in the list of the Kūrma Purāṇa (I. 1 13-20). And, is the extant Vāmana-Purāṇa the same as that Vāmana Upapurāṇa? As already mentioned above, out of the XXIII lists of the Upapurāṇas noted by Hazra, only the four lists (I, II—both of the Kūrma-Purāṇa, XIII—of the Garuḍa Purāṇa, and XVI—of the Brhad-dharma Purāṇa) contain the name of the Vāmana-upapurāṇa all other lists mention 'Mānava' in place of 'Vāmana'. Even the reading 'Vāmana' in the above mentioned two Upapurāṇa lists of the Kūrma-Purāṇa (I-Vetk. edn, II—the Kūrma-Purāṇa as quoted by Narasiṃha Vajapaya in

47 cf R C Hazra *Studies in the Upapurāṇas*, Vol I, p. 13 and in 21-22.

48 See footnote 19

49 See 'ब्रह्मण्डलपुराण' published in Gaeckwad's Oriental series (Baroda) No. LVII, 1921.

his *Nityāōāra-pradīpa*, I, p. 19) is not certain, for in the other three lists (III, IV, V) of the *Kūrma Purāna*, found quoted respectively in Raghunandana's *Maṃamāsa tattva*, Hemādri's *Caturvarga-śāntāmaṃ*, I, p 632-33, and II. I, p 21, the reading is 'Mānava'. Two MSS. of the *Kūrma-Purāna* viz. one of the D. A. V. College Library, Lahore, now deposited in the Visvesvarananda Institute, Hoshiarpur, No. 5589 dated V. S. 1679 (A D 1622), and the other belonging to the Adyar, Library, Madras, P. M. 2418—also read 'Mānava' in place of the reading 'Vāmana' among the *Upapurānas* (*Kūrma P Venk edn I, 1 17 20*) So, the reading 'Vāmana' in the above mentioned four lists given by Dr. Hazra seems to be a wrong metathesis of the correct reading 'Mānava', probably caused by the carelessness or ignorance of the scribes or due to their more familiarity with the name of the *Vāmana Purāna* than with that of the *Mānava Purāna*. Dr. Hazra himself is doubtful about the correctness and certainly of the reading 'Vāmana' in the lists of the *Upapurānas*, for he says—"The occurrence of the name of 'Vāmana' in place of the 'Mānava' in these lists was due either to the ignorance of the people about the real title and nature of the *Upapurāna* which they called 'Vāmana' or 'Manava', or to the fact that the *Mānava Upapurāna* was replaced by the *Vāmana-Upapurāna*, or vice versa, at an early date" (*Studies in Upapurānas*, II, p 512) Moreover, any *Vāmana Upapurāna* besides the *Vāmana Purāna* is not drawn upon or referred to by any author, and no manuscript of this *Upapurāna* has been available so far; hence, it may be said that there never probably existed any *Vāmana-Upapurāna*, though the *Mānava Upapurāna* is also not traceable now. Yet its existence at some time is more probable than that of the *Vāmana-upapurāna*, for *Manava upapurāna* is mentioned in most of the lists of the *Upapurānas* noted by Hazra in his *Studies in the Upapurānas* ?

Now, one might say that the extant *Vāmana Purāna* may not be the same as the *Vāmana Upapurāna* mentioned in the four lists of the *Upapurānas*, which (*Vāmana Upapurāna*) perhaps never actually existed, but, is not the extent the *Vāmana-Purāna* an *Upapurāna* rather than a *Mahāpurāna*, as says Dr. Hazra in his *Puranic Records on Hindu Rites and Customs* (p 77) ? The following reasons are given for maintaining this view —

(1) It lacks almost all the five themes (*Sarga Pratisarga* etc) which are characteristics of the older *Mahāpurānas*;

(2) The contents of this *Purāna* do not agree with the information regarding the 'Vāmana-Purāna' contained in the *Matsya* (53 44-45) and the *Skanda* (VII. 1 2, 63-64). For, in both these *Purānas* the *Vāmana* is said to be spoken by (*Caturmukha* or *Brahmā*) and is related to the *Kūrma Kalpa*, while the extant *Vāmana* is spoken by *Pulastya* and does not treat of the *Kūrma Kalpa*, there is no mention of the *Kūrma-Kalpa* in the extant *Vāmana*.

Let us now consider these two arguments —

(1) In the evolution and growth of the *Purāna* literature, the five themes (*Pañca-laksanas*) came to be regarded as characteristics of the *Purānas* at a later stage,

the original Purānas had not contained the genealogical lists and systematic accounts of royal dynasties (*Vamśa* and *Vamśānucarita*). Cosmogony and Smṛti matter with *ākhyānas* connected with them had been the only topics of the original or earlier Purānas. The genealogical lists and the accounts of the royal dynasties were most probably compiled later on by the Purānic Sūtras and inserted into many of the Mahāpurānas and also in some of the Ūpapurānas. But even before the time of Kauṭilya the Purānic Sūtra, who was adept in the five *lakṣanas* of the Purānas, had ceased to exist for Kauṭilya (V 8) clearly mentions the 'Paurāṇika' as an official of a king separate from the Sūtra and the Māgadhā, whose function was to recite the Purānas to the king in the afternoon. Hence many of the extant texts of the Mahāpurānas which were possibly compiled or redacted after the Paurāṇika Sūtra had ceased to exist generally neglect the *Pançalakṣanas* and mainly deal with the religious matter and occasionally also with cosmogony, and contain the *ākhyānas* connected with these topics. The Purānas are therefore called as *Dharmasāstras* by the Bhavisiya-Purāna (I 165). In fact instruction of *dharma*, specially through *ākhyānas* and *upākhyānas*, is the chief aim of the Purānas, the *pançalakṣanas* and other topics are made subservient to that end.

Panča-lakṣanas, therefore, were not the chief characteristics of the Purānas from the very beginning. In fact, the *panča lakṣanas* form only the 1/40th of the total text of the existing Mahāpurānas.⁵⁰ The lack of some of the *panča-lakṣanas*, therefore, in a recognised Mahāpurāna should not deprive it of its being a Mahāpurāna. But then, although the Vāmana Purāna does not contain genealogies and accounts of the royal dynasties, yet it contains cosmogony (comprising of *sarga* and *pratisarga*) and some accounts of the *Manvantaras* in connection with the birth of the seven *Maruts* in different *Manvantaras*, it also contains a brief account of some of the kings of the dynasties of the seven Manus. Thus the Vāmana does not totally lack the *pançalakṣanas*.

(2) Though the extant Vāmana Purāna does not fully agree with the information regarding the Vāmana Purāna given in the Matsya and the Skānda as follows —

त्रिविक्रमस्य महात्म्यमधिकृत्य चतुर्मुल ।

त्रिवर्गमभ्यधात् तच्च वामन परिकीर्तितम् ॥

पुराण दशसाहसं कूर्मकल्पानुगे शिवम् । (Mt 53. 44 45, Sk VII 1. 2. 63-64),

Yet it fully agrees with the information given about the 'Vāmana Purāna (1 e about the Vāmana Mahāpurāna) in the Nārada Purāna (I 105 1-17) as follows —

शुभ्र तत प्रवक्ष्यामि पुराणं वामनाभिषम् ।

त्रिविक्रमपरिश्रब्धं दशसाहससंख्यकम् । १ ॥

कूर्मकल्पसमाख्यातं वर्गत्रयकथानकम् ।

भागद्वयसमायुक्तं वनतुष्टोत्तुष्टुभाषहम् ॥ २ ॥

पुराणमन्त्रं प्रथमं ब्रह्मशोर्षच्छिदा तत ।
 कपालमोचनाख्यानं दक्षयज्ञविर्हिसनम् ॥३॥
 हरस्य कालरूपाख्यां कामस्य दहनं तत ।
 ब्रह्मदनारायणयोर्युद्धं देवासुगहव ॥४॥
 मुक्तेर्यज्ञैस्तमाख्यानं ततो भुवनकोटाकम् ।
 तत कामनताख्यानं श्रीदुर्गाचरितं तन ॥५॥
 तपतीचरितं पश्चात् कुरुक्षेत्रस्य वर्णनम् ।
 सत्यां माहात्म्यमत्तुलं पार्वतीजन्मकीर्तनम् ॥६॥
 सप्तस्तया विवाहश्च गौर्युपाख्यानक तत ।
 तत कौशिकयुपाख्यानं कुमारचरितं तत ॥७॥
 ततोऽन्यकवचाख्यानं साय्योपाख्यानकं तत ।
 जाबालिचरितं पश्चादरजाया कथाऽद्भुता ॥८॥
 अन्पकेधरयोर्युद्धं गणत्व चान्यकस्य च ।
 मरुता जन्मकथनं बलेच्च चरितं तत ॥९॥
 ततस्तु लक्ष्म्यादचरितं त्रैविक्रयत परम् ।
 ब्रह्मदतीर्थयात्रायां प्रोच्यतेऽथ कथा शुभा ॥१०॥
 ततश्च धुन्धुचरितं प्रेनोवाख्यानक तत ।
 नक्षत्रपुराख्यानं श्रीदामचरितं तत ॥११॥
 त्रिक्रमचरित्रान्ते ब्रह्मपोक स्तवोत्तम ।
 ब्रह्मदबलिर्षवादे सुनते हरिशसनम् ॥१२॥
 इत्येव पूर्वभागोऽन्य पुराणस्य तवोदित ।
 शृण्वतोत्प्रेतरं भागं बृहद्ब्रह्मन्संज्ञकम् ॥१३॥
 माहिधरो भगवतो सौरो गणेशरो तथा ।
 चतस सद्दिताश्चान्न पृथक् साहस्रसंख्यया ॥१४॥
 माहिधर्या तु हृष्यस्य तद्भक्तानां च कीर्तनम् ।
 भागवत्यां जगन्नातुरवनारकथाऽद्भुता ॥१५॥
 सौरी सूर्यस्य महिभा गदित पापनाश ।
 गणेशोर्वा गौतमस्य चरितं च महेशित्तु ॥१६॥
 इत्येवद्ब्रह्मन् नाम पुराणं सुविचित्रकम् ।
 पुराण्येन समाख्यानं नारदाय महामने ॥१७॥

The topic enumerated here in the Nāradyīya Purāna as belonging to the *Pūrva-bhāga* of the Vāmana Purāna are all found almost in the same order in the extant Vāmana Purāna, excepting the *Saro mahātmya* text of the vulgate (Veñkt. edn 22 47-49 59), which is not mentioned here in the contents seems to have been inserted later on as discussed below. The *Uttara bhāga* of the Vamana, consisting of the four Sāmbhitās of one thousand ślokaś each and called the *Bṛhad-Vāmana Purāna*, has not yet been available anywhere, though references of the Bṛhad Vāmana are found in some of the *Nibandhas* and some medieval works on bhakti¹¹. The extant Vamana is, therefore, the same as described by the Nāradyīya Purāna in its lists of the Mahapurānas.

It is to be noted here that all the three Purānas—the Matsya, the Skanda, the Nāradyīya—mention the following four characteristics of the Vāmana Purāna (i. e. of the Vāmana Mahapurāna) in common —

- (a) The narration of the glory (बाहुरूप, Mt, SK) or exploits (चरित, Nār.) of Trivikrama (Vāmana),
- (b) The narration (of the *Ākhyānas* etc.) of the Kurma-Kalpa. (दूर्वकल्पवृत्त, Mt, SK., दूर्वकल्पसमाख्यान, Nar)
- (c) Explanation of the three objectives (*Dharma, Artha* and *Kāma*) to be attained in human life (निवर्तनविधान, Mt, SK., वर्तनकल्पवर्णन, Nar).
- (d) The ten thousand ślokaś as its extent (दशसहस्रश्लोक, Mt SK., दशसहस्रश्लोकम्, Nār).

But while the Matsya and the Skanda mention that the Purāna was narrated by Caturmukha or Brahmā, the Nāradyīya Purāna says that it was narrated by Pulastya to Nārada, as is the case with the extant Vāmana Purāna. In fact, almost every Purāna has been revised and redacted several times. In the course of these revisions and redactions Purānas have naturally undergone some change regarding their subject matter, interlocutors and extent. The Vāmana Purāna which had existed at the time of the redaction of the extant Matsya text might have been contained the name of Brahmā as its interlocutor or narrator, but when it was finally revised before or at the time of the redaction of the extant Nāradyīya Purāna, Sage Pulastya (the mind born son of Brahmā) was made its narrator and Nārada the questioner and the listener. Since then, the two interlocutors of the Vāmana Purāna have been left undisturbed.

The extent, 10,000 ślokaś, as mentioned in the Mt, Sk., and Nār belongs to the complete text if the Vāmana comprising, according to the Nāradyīya, the *Pūrva-bhāga* and the *Uttara-bhāga*. The *Uttara bhāga* having an extent of 4,000 ślokaś being not now available, the *Pūrva bhāga* comprising the extant text of the Vāmana-Purāna is, thus, of the extent of 6,000 ślokaś, which is the same as that of the extant Vāmana Purāna.

It is true that in the extant Vamana Purāna there is no mention of the Kurma-Kalpa. But the words दूर्वकल्पवृत्त of the Matsya and the Skanda, and दूर्वकल्पसमाख्यान of the Nāradyīya may not mean that there was mention or description of the Kurma-Kalpa in the Vāmana-Purāna; they actually mean that the Vāmana-Purāna narrates the stories and

events belonging to the *Kūrma kalpa*, for every purāna contains the accounts of the events and *Ākhyānas* belonging to some one or the other past *Kalpa*, as says the Matsya Purāna—“*पुनस्तप एतस्य पुनस्तपि निवृत्तुषु १*” (53.72)

The extant Vāmana Purāna is, thus, the same Purāna as mentioned in the list of the Mahāpurāna as by the Nārādiya-Purāna. According to Dr Hazra “chapters 42-125 of Nar P were compiled later than 1000 A.D.” while according to Dr Haraprasad Shastri the date of the Nārādiya Purāna is 700-800 A.D.² It can, however, safely be said that at least since about 1000 A.D. the extant Vāmana has been regarded as a Mahāpurāna, although it may be considered as a revised edition of the earlier Vāmana Mahāpurāna defined in the Matsya and the Skanda. Moreover, the extant Vāmana-Purāna, and not any Vāmana-Upapurāna, has been drawn upon by the medieval Dharmasāstra Nibandhas during the time of their compilation from the beginning of the 12th century upto the 18th century A.D.

Extent of Vāmana Purāna Text

The vulgate text of the Vāmana-Purāna as represented by the Venkāt śvara Press edition, consists of 95 Adhyāyas of 5815 ślokas, besides some prose-passages. The position of the collated manuscripts in this respect is, however, as follows:

(a) All the collated Kashmirian manuscripts omit all the nine Adhyāyas (23 to 31) of the Venkāt edn. These Adhs contain the first Vāmana-carita narrated by Sūta Lomaharṣana to the Rṣis, this Vāmana-carita forms part of the *सरोवाहात्म्य* text extending from 22-47 to 49-51 of the vulgate text of the Vāmana Purāna. This first Vāmana-carita is, therefore, the secondary Vāmana-carita version as compared with the primary Vāmana-carita version of the Vām P, which is narrated by Pulastya to Narada, the main interlocutor of the Vāmana-Purāna, and given in the last chapters, from Venkāt Adh 76 to 93 (Cr Edn, Adhs 50-56).

(b) The Bengali MSS, and the South Indian MSS—the Devanāgarī MF, P M. 2163, from the Adyar Library, Madras, the Nandī Nāgarī MS from the Śringerī Math, Mysore and the Telugu MS. No S P. 4037, from the Oriental Research Institute, Mysore, omit the whole intervening interlocution between the Sūta and the Rṣis, beginning from 22-47 and going up to the end of Adh 49 (Venkāt edn.) It is to be noted here that no Grantha or Malayalam MSS of the Vāmana Purāna were available in the Sarasvatī Mahal Library, Tanjore, Govt. Oriental Manuscripts-Library, Madras, and the Keral University Library, Trivandrum. But we have received from the Sarasvatī Mahal Library Tanjore, some details of its four Devanāgarī MSS, D 10419 D 10421, D. 10422 and D. 10423, of which the last Adhyāya corresponds to Adh. 95 of the Venkāt edn and is respectively numbered as *सप्तपद्विंशोऽध्यायः*, *सप्तपद्विंशोऽध्यायः*, *सप्तपद्विंशोऽध्यायः* *सप्तपद्विंशोऽध्यायः*, which shows that these four MSS also omit all the 27 Adhyāyas containing the interlocution between the Sūta and the Rṣis.

This interlocution of the Sūta and the Rṣis (from 22-47 to 49-51 of the

Veñk edn), whole of which is found omitted in both the Bengali and the South Indian collated MSS, comprises the following topics —

(1) 22 47-50 This portion of the Venk edn deals with the description and *māhātmya* of the Prthūdaka tirtha in Kurukṣetra

(2) Adhs. 23-31 contain the first or the secondary Vāmana-carita, which is mostly similar to the Vāmana-carita of the Matsya-Purāna (Adhs 244-246), and of the Hari-varṇṇa (Bhaviṣya Parvan, Adhs 66-72) and seems to be adapted from these

(3) Adhs 32-42 contain the description and *māhātmya* of the tirthas of Kurukṣetra, which is almost similar to the *māhātmya* of Kurukṣetra and its tirthas, given in the Aranyaka-parvan, Adh. 81. and the Śalya-Parvan, 37ff, of the Mahābhārata (Or Edn.)

As already mentioned above, this *māhātmya* is narrated by Sūta to the Rsis in the Vām.-P, but in the Mbh, Arnyaka-Parvan, it is narrated by Pulastya to Bhiṣma, where Pulastya addresses Bhiṣma as नरत्पाम् (81.23a), राजन् (81 21c), परमन् (81 46a) etc These are quite appropriate for Bhiṣma. But in many and sometimes in the majority of the collated MSS, of the Vām -P, too, we find the same reading.—नरत्पाम् (Venk 35 2c) राजन् (Venk 34 42c) and परमन् (Venk 35 42a)—is addresses used for the Rsis by Sūta, which shows that these chapters of the Vām P might have been based on the above chapters of the Mbh. The Padma-Purāṇa, Adh. Kh, Adhs 26ffs, contains also this same *māhātmya*, which is almost similar to the *māhātmya* in the Mbh There, in the Padma P Nārada is speaking to Yudhiṣṭhira, and hence the above addresses (नरत्पाम् etc, are also appropriate there Hence, it seems that in adding these chapters (32-42) in the Vām -P, the redactor might have utilised this portion of the Mahābhārata

(4) Adhs 43-49 These contain the description and the *māhātmya* of the Śiva-līṅgas established around the Sthāṇu-tirtha which is a part of the Prthūdaka-tirtha. It is related by Sanatkumāra to Mārkaṇḍeya These chapters have not yet been traced in the Mahābhārata or in other Purāṇas But in connection with the *māhātmya* of Prthūdaka-tirtha the Mahābhārata (III. 81 127) says: "गीतं सनत्कुमारैरेव व्याजेन च महात्मना" Does it show that these chapters might have been contained in the Sanatkumāra Brmhītā of the Skanda Purāṇa ?

All these 27 chapters in no way form an essential part of the main theme—the description and *māhātmya* of Kurukṣetra and its Prthūdaka-tirtha, related by Hari to the gods, where they (the gods) are advised to worship the Piṭṛa for obtaining their mind born daughter, Mena, as Himavan's wife The main theme, rather, is interrupted by these intervening chapters (23-49) and the thread is again taken up in chap 50 (Venk) But all these chapters of the षडैवाङ्गम् are given in all the Devanāgarī MSS of Northern India, and also in the South Indian Telugu MS, D. 2208, of the Govt. Oriental Manuscripts Library, Madras.

The Kashmirian MSS, like the Devanāgarī MSS of Northern India, introduce after 22-46 the interlocution between the Sūta and the Rsis; and in the Kashmirian

mentioned 27 Adhs. may be the remnant of that text of the Vām-P, which somehow might have crept into the existing text of the Vām-P, which is narrated by Pulastya to Nārada, thus filling in the lacuna created by some possibly lost portion of this Pulastya-Nārada Vām-P. Many of the ślokas found quoted in the various Nibandhas, which still remain un-identified in the extant printed Vāmana-P. text and the manuscripts, may be considered as belonging to the lost portion.

The Purānas have always served as the real encyclopaedia of the Hindu religion, and as such they have been revised from time to time, adding and incorporating in them whatever new or additional material could be available to the compilers of the Purānas in a particular period and place. The compilers or the redactors of the Purānas always retained and interpreted the old, but they were never averse to the new, rather they welcomed the new currents of thoughts and thus kept the Purānas upto-date and really useful for the Hindu society. In this way their extent has increased from two lacs to four lacs of ślokas⁵³. And on account of these timely additions of the new material the Purānas have been very popular and have always been widely read and recited. Such timely additions made by the compilers or the redactors should, therefore, be considered as the great merit of the Purānas, and should be treated as the valuable literary treasure worthy to be preserved, and should not be lightly discarded, unless there are very strong grounds for their exclusion, or unless they are proved as interpolated by the whims of some scribes, readers or rewriters.

The real extent of the Vāmana Purāna is said to be of ten thousand ślokas (‘दशसहस्र-संख्यकम् Nar-P’) According to the Nāradiya Purāna (I.105 13 16, already quoted) the Vāmana Purāna had also the उत्तरभाग called the बृहद्भाग which consisted of the four Samhitās, viz Māheśvari, Bhāgavati, Gauri and Gāneśvari, each of one thousand ślokas. But this Uttarabhāga, known as the *Bṛhad Vāmana Purāna*, has not yet come to light, though quotations from the Bṛhad-Vāmana are found in some of the Dharmasāstra Nibandhas (e. g. Viramitrodaya-Pūjapraśāsa, and Ācāraśatna, Devapūjā-prakarana and also in some work on the Kṛṣṇa-bhakti (such as of Jivagosvāmin and Rūpa-gosvāmin)”, in the ‘Laghu-bhāgavatāmṛta’ also we find quoted six ślokas from the Bṛhad vāmana.

So, we have to be satisfied with the remaining text, the Pūrva-bhāga, only which should have traditionally an extent of about 6000 ślokas(10000-4000), A large number of such

53 See my article ‘Purānas and their Referencing’ in ‘Purānas’, Vol VII, 2 (Jul), 1965) pp 321-351

54 In the *Bhāgavata-Sandarbha* of Jivagosvāmin some verses from the Bṛhad vāmana Purāna are quoted with the words “इयं च बृहद्भागवतपुराणप्रसिद्धिः” in connection with the description of *Kṛṣṇa-loka*. Similarly in the *Uyyala-nūdamani* of Rūpagosvāmin the Bṛhad-vāmana Purāna is referred to, and Jivagosvāmin in his commentary, *Lacana-rocanā*, quotes several ślokas from the Bṛhad vāmana Purāna with the words “दीपनी बृहद्भागवतोक्तः । सा च यथा—” (उत्पत्तनीलमणि, सो रो. टीका, वारिदा ४६)

For this information I am indebted to Prof. Karunapati Tripathi of the Vārāṇsya Sanskrit University, Varanasi.

Vāmana-purāna ślokas (about 250) are found quoted in the Nibandhas, as are not found in the printed texts and the available manuscripts of the Vāmana Purāna. But unless we get sufficient manuscript evidence for them they cannot be included in the constituted text, we have given these ślokas in the Appendix (2 B) of the Critical edition

ARRANGEMENT OF ADHS. IN THE CONSTITUTED TEXT.

1. *Saro-māhatmya. Adhyāyas* (Venkt 22 47-49. 51) have been excluded from the main text, but have been given along with it in the same place and order in which they occur in the North Indian Devanāgarī MSS., but numbered separately, from स मा १ to स मा २० after the Adh 23 of the constituted text. These स.मा Adhs, thus, have not been relegated to an Appendix

2. After the स.मा Adh. the remaining Adhyāyas of the main text, from, Adh. 24 to Adh 69, are given.

3. On the manuscript evidence Venkt. Adh. 14 has been split into two Adhs—14 and 15—and the Venkt Adhs 83 and 84 have been combined into one Adh. (Adh 57 of the constituted text) and the Venk. Adh 95 has been split into two Adhs. (Adhs 68 and 69 of the constituted text) The last Adh. (i.e. Adh 69) of the constituted text contains only the *phalāśruti*

Prose-Passages in the constituted Text

| | |
|---------------|----------------------------------|
| स मा. Adh 5 | 541 syllables (<i>Aksaras</i>) |
| स मा. Adh. 23 | 464 syllables. |
| Adh. 39 | 400 syllables |
| Adh 43 | 59 syllables |
| Adh. 44 | 163 syllables |
| Adh 68 | 1104 syllables |

Total—2731 syllables

(= 86 Ślokas of 32 syllables each)

Number of Ślokas in the Constituted Text.

| | |
|---------------------------|-------------|
| Main text (Adh. 1 69) | 4563 Ślokas |
| Saro-Māhatmya Text | 1928 Ślokas |
| Prose Text (2731 Syll.) = | 86 Ślokas |

Total—5977 Ślokas.

Studies and Translations of the Vāmana Purāna

Studies —

A few studies of the Vāmana-Purāna dealing with the various aspects—religious, cultural literary etc—of this Purana have been published in the form of books and articles. The following may be noted —

1. 'Vāmana-Purāna—A study' (वामनपुराणवृत्तिसन्ध्या) (An exposition of the Ancient Purāna-Vidyā) by late Vasudeva S Agrawala, Professor, Banaras Hindu University. Published by Prithivi Prakashan, Varanasi—5, (India), 1964

It analyses the contents of the Purāna and mostly deals with its cultural aspect

2. R C Hazra in his '*Studies in the Purānic Records on Hindu Rites and Customs*' has discussed the date and the source material of the Vāmana-Purāna which he has classified with the minor Purāṇas, on pp 77 ff. (Chapter III)

3. Paul Hacker has analysed and discussed important passages from this Purāna"

4. A Hohenberger discusses about the various aspects of this Purāna in his article 'Das Vāmana Purāṇa' published in *Indo Iranian Journal*, Vol. VII (1963), No 1, pp. 1-57

5. V Raghavan, 'The Vāmana Purāṇa', *Purāna*, IV 1 (January, 1962) 184-192.

6. B. H Kapadia, some Aspects of the 'Vamana Purāna', '*Purāna*', VII. 1. (January, 1965) 170-182

7. A S Gupta, 'on the Adhyāyas of the Vāmana Purāna', *Purāṇa* V 2 (July, 1963) 860 ff

Translations —

1. A Hindi translation of the Vāmana Purāna by Śrī Shyam Sunder Tripathī, was published by the Venkatesvar-Press Bombay, Śaka 1885 (A D. 1908) In this translation the first and the last śloka of each Adhyāya has been given, and the numbers of the ślokas are also given in the body of the translation

2. A Bengali translation with the Sanskrit text by Maheshchandra Pal was published by the বিদ্যেশ্বরপ্রকাশনী সন, Calcutta, Samvat 1950 (A D 1893).

3. Another Bengali translation with the the Sanskrit text by Paticānan Tarkaratna was published by the Bagavasi Press, Calcutta, in Bengali era 1814 (A D 1908) The Sanskrit text in both these Bengali translations has also been printed in Bengali letters.

4. A Kannad translation with the Sanskrit text in Kannad letters by Venkaṭacarya has been published in Śrī Jayacamarajendra Granthamālā, No 25, in 2 parts It has been printed in Śrī Śarada Electric Press, Mysore, in 1946,

5-5 The present English and Hindi translations with the constituted text of the Vāmana Purāṇa are published in separate Volumes by the All India Kashiraj Trust with the collaboration of several scholars, with Introduction and several useful Appendices and Śloka index

There are naturally many obscure passages in the Vāmana Purāna the translation of which will remain quite uncertain. So, it would have been better if the translators had given a list of such doubtful passages. But no such lists have been given so far. "The reason is frequently only that the translators do not content themselves with translating that which is intelligible, but that they think they must translate *everything*, even that which has up till now not been rightly interpreted"

55 cf B H Kapadia, 'some Aspects of the Vāmana Purāṇa' *Purāna*, VII 1 (January, 1965) 170-182.

56 Winternitz, *op cit.*, p 69

The present edition of the Vamana-Purana with English translation contains some appendices also, which may be useful for the study and research of the Purānas. In the Appendix of the lists of the flora and fauna, the scientific Latin names of the flora have been supplied by Dr K C Chunekar, Post-Graduate Ayurvedic Research Department, Banaras Hindu University, and of the fauna by Dr B Prasad, Prof of the Zoology Dept (B H U). Prof Chunekar has also given some descriptive notes on the flora. For this kind and ungrudging help and co-operation we are extremely grateful to both these scholars.

This English translation is the result of the collaborative work of several scholars whose names have been already acknowledged by the General Secretary of the Kashiraj Trust in his Acknowledgement. We are much grateful to all these scholars.

We pray this volume may prove equally useful for scholars and general readers. We humbly dedicate this volume to God Vāmana due to whose grace this work has been completed in time.

Fort Ramnagar, Varanasi
October 10, 1968

ॐ

Anand Svarup Gupta

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अथ श्रीवामनपुराणम्

१

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।

देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥

त्रैलोक्यराज्यमाक्षिप्य वलेरिन्द्राय यो ददौ ।
श्रीधराय नमस्तस्मै छत्रवामनरूपिणे ॥ १
पुलस्त्यमृषिमासीनमाश्रमे वाग्निदां घरम् ।
नारदः परिपप्रच्छ पुराणं वामनाश्रयम् ॥ २
कथं भगवता ब्रह्मन् निष्पुना प्रमनिष्पुना ।
वामनत्वं घृतं पूर्वं तन्ममाचक्ष्व पृच्छतः ॥ ३
कथं च वैष्णवो भूत्वा प्रह्लादो दैत्यमत्तमः ।
त्रिदशैर्युधे सार्धमत्र मे संशयो महान् ॥ ४
श्रूयते च द्विजश्रेष्ठ दक्षस्य दुहिता सती ।
शंकरस्य प्रिया भार्या वभूव चरवर्णिनी ॥ ५

किमर्थं सा परित्यज्य स्वशरीरं वरानना ।
जाता हिमवतो गेहे गिरीन्द्रस्य महात्मनः ॥ ६
पुनश्च देवदेवस्य पत्नीत्वमगमच्छ्रुमा ।
एतन्मे संशयं छिन्धि सर्वविद् त्वं भवोऽसि मे ॥ ७
तीर्थानां चैव साहात्म्यं दानानां चैव सत्तम ।
व्रतानां विविधानां च विधिमाचक्ष्व मे द्विज ॥ ८
एवमुक्तो नारदेन पुलस्त्यो धृनिस्ततमः ।
श्रोवाच वदतां श्रेष्ठो नारदं तपसो निधिम् ॥ ९
पुलस्त्य उवाच ।
पुराणं वामनं वक्ष्ये श्रमाम्निखिलमादितः ।

1

Bowing to Nārāyana and Nara, the most exalted being, the goddess

Sarasvatī and the sage Vyāsa, one should recite the Jaya (a Purāna or Itihāsa).

Obeisance to Śrīdhara who under the guise of Vāmana wrested from Bali his kingdom extending over the three worlds, and offered it to Indra (1)

Nārada enquired about the Purāna relating to Vamana from the sage Pulastya, who was the foremost among the learned and was then seated in the hermitage (2)

"O Brahman, relate to me, so curious to know, why the all-powerful Viṣṇu in days of yore assumed the form of a dwarf. (3)

"Though Vaiṣṇava himself why did the great demon Prahlaḍa wage war against the gods? Great is my doubt in this matter. (4)

"And it is heard, O great Brahmana, that Sati the graceful daughter of Dakṣa became the beloved spouse of Śaṅkara (5)

"What for was the charming Sati reborn in the house of Himavat, the noble king of the mountains, having renounced her body? (6)

"And again what for did the virtuous one resume her relationship with Śaṅkara as his wife? Remove these doubts of mine I regard you as omniscient (7)

"O most venerable Brāhmana, explain to me the importance of the places of pilgrimage and the various kinds of charity, and tell me the rules governing the observance of the different kinds of vows" (8)

Being thus addressed, the great sage, the most illustrious of expositors, Pulastya spoke to Nārada, the repository of the merits of austerity. (9)

[1]

अवधानं स्थिरं कृत्वा भृशुष्व मृनिसत्तम ॥ १०
 पुरा हैमवती देवी मन्दरस्यं महेश्वरम् ।
 उवाच वचनं दृष्ट्वा ग्रीष्मकालमपस्थितम् ॥ ११
 ग्रीष्मः प्रवृत्तो देवेश न च ते विद्यते गृहम् ।
 यत्र वातातपौ ग्रीष्मे स्थितयोर्नो गमिष्यत ॥ १२
 एवमुक्तो भवान्या तु शकरो वाक्यमब्रवीत् ।
 निराशयोऽहं सुदति सदाऽरुण्यचरः शुभे ॥ १३
 इत्युक्त्वा शंकरेणाय वृक्षच्छायासु नारद ।
 निदापकालमनघत् समं श्रुवेण सा सती ॥ १४
 निदायान्ते समुद्भूतो निर्जनाचरितोऽद्भुतः ।
 धनान्धकारिताशो वै प्राष्टृत्कालोऽतिरागवान् ॥ १५
 तं दृष्ट्वा दक्षतनुजा प्राष्टृत्कालमपस्थितम् ।
 प्रोवाच वाक्यं देवेशं सती सप्रणयं तदा ॥ १६
 विवान्ति वाता हृदयावदाराणा

Palastya said I shall presently narrate to you the entire Vamana Purāna from its very beginning and in a regular order. O great Sage, listen with stergy attention (10)

In ancient days the goddess Haimavati finding the summer season approached said to Maheshvara who was then staying on the mount Mandara, 'O Śiva, the summer season has commenced and you have no house of your own wherein sheltered in the summer we can pass the days of hot winds and scorching sun' (11, 12)

Being thus spoken to by Bhavāni, Śaṅkara said: 'O graceful and virtuous one, I have ever been a shelterless wanderer in the forest' (13)

O Nārada, with such a repunder from Śaṅkara Śati passed the summer days with him under the shade of trees (14)

On the expiry of the summer season came the highly exciting rainy season, during which the quarters of the compass were

गर्जन्यमी तोयधरा महेश्वर ।
 स्फुरन्ति नीलाभ्रगणेपु त्रिघतो
 वाशन्ति केकारवमेव वर्हिणः ॥ १७
 पवन्ति धारा गगनात् परिच्युता
 वका बलाकाश्च सरन्ति तोयदान् ।
 कदम्बसज्जोर्जुनकेतकीटुमाः
 पुष्पाणि मृश्वन्ति सुमास्ताहताः ॥ १८
 श्रुतैव मेघस्य दृढं तु गर्जितं
 त्यजन्ति हंसाश्च सरांसि तत्क्षणात् ।
 यथाश्वान् योगिगणाः समन्तात्
 प्रष्टृद्मूलानपि संत्यजन्ति ॥ १९
 इमानि यूयानि बने मृगाणां
 चरन्ति धावन्ति रमन्ति शंभो ।
 तथाऽचिराभाः सुतरां स्फुरन्ति

darkened by the clouds and movements were rendered difficult (15)

Then observing the rainy season arrived, Śati, the daughter of Dakṣ said lovingly to Śaṅkara, "O Maheshvara, heart-aching gales are blowing, clouds are thundering, lightning is flashing in the midst of the blue clouds and peacocks are making the Kehā sound. (16, 17)

'Showers of rain are pouring down from the sky, cranes are approaching the clouds and the Kadamba, Śarjja, Arjuna and Kotaki trees struck by strong wind are shedding their flowers (18)

And hearing the massive thundering of the clouds, swans are speedily leaving the lake, in the same manner as Yogins leave forever their well-established homes (19)

"O Sambhu, herds of deer are grazing, running about, and sporting in the forest O Lord, observe how nicely the

पश्येह नीलेषु घनेषु देव ।
 नूनं समृद्धिं सलिलस्य दृष्ट्वा
 चरन्ति शूरास्तरुणद्रुमेषु ॥ २०
 उद्बृत्तवेगाः सहसैव निम्नगा
 जाताः अशाङ्कङ्कितचारुमौले ।
 किमत्र चित्रं यदनुज्ज्वलं जनं
 निषेव्य योपिद् भवति त्वशीला ॥ २१
 नीलैश्च मेघैश्च समावृत्तं नभः
 पुष्पैश्च सज्जां मृकूलैश्च नीपाः ।
 फलैश्च निलवाः पयसा तथापगाः
 पत्रैः सपञ्चैश्च महामरांसि ॥ २२
 हृतीदृशे शंकर दुःमहेऽद्भुते
 फाले सुरौद्रे ननु ते प्रथमि ।
 गृहं कुरुष्वान्न महाचलोत्तमे
 सुनिर्घृता येन भवामि शंभो ॥ २३
 इत्थं त्रिनेत्रः श्रुतिरामणीयकं

श्रुत्वा वचो वाक्यमिदं वभाषे ।
 न मेऽस्ति विचं गृहसंचयार्थं
 मृगारिचर्मावरणं मम प्रिये ॥ २४
 ममोपवीतं भुजगेधरः शुभे
 कर्णेऽपि पद्मश्च तयैव पिङ्गलः ।
 वैयुरमेकं मम कम्बलस्तवहि-
 द्वितीयमन्यो भुजगो घनंजयः ॥ २५
 नागस्तथैवाश्वधरो हि कङ्कणं
 सन्ध्येतरे तक्षक उत्तरे तथा ।
 नीलोऽपि नीलाञ्जनतुच्यवर्णः
 शोणीतटे राजति सुप्रतिष्ठः ॥ २६
 पुलस्त्य उवाच ।

इति वचनमथोग्रं शंकरात्सा मृदानी
 श्रुत्तमपि तदसत्यं श्रीमदाकर्ण्य भीता ।
 अनितलमवेक्ष्य स्वामिनो वासकृच्छ्रात्
 परिवदति सरोपं लज्जयोच्छ्वस्य चोष्णम् ॥२७

lightning is flashing in the midst of the blue clouds! The brave indeed are moving about among the young trees, noticing the increase in the volume of water all round! (20)

"O Śaṅkara, the down-flowing rivers have suddenly become violent. What wonder if a woman becomes depraved by her association with a man of tarnished character? (21)

"And the sky is covered with blue clouds, the Saja trees with flowers, the Nipa with buds, the Bilva with fruits, rivers with water, and large lakes with leaves and flowers of the lotus species (22)

"So, O Śaṅkara in such an unbearable, strange and fearfully hot season, I tell you get a house built here on this high and massive mountain, so that I can be quite at ease". (23)

Thus listening to the speech so pleasant to the ear, Śaṅkara said, "I do not possess enough money for the construction of a house. My apparel, O darling, is the skin of a tiger (24)

"O virtuous one, my sacred thread is the chief of serpents, and in my ears too are the snakes Padma and Piṅgala. One of my armlets is the snake Kambala and the other the serpent Dhanañjaya (25)

"And the snake Aśvatara is a bracelet in my right hand and Taksaka in the left. The serpent Nīla of the hue of black antimony, properly set, decorates the slope of my hips". (26)

Pulastya said: Mṛdāni was alarmed to hear this powerful, bright, and truthful, yet unconvincing, speech from Śaṅkara. With her gaze fixed on the earth and breathing

देव्युवाच ।

कथं हि देवदेवेश प्रावृट्कालो गमिष्यति ।
 वृषभूले स्थिताया मे सुदुःखेन वदाम्यतः ॥ २८
 शंकर उवाच ।

घनावस्थितदेहायाः प्रावृट्कालः प्रयास्यति ।
 यथाम्युधारा न तत्र निपतिष्यन्ति रिग्रहे ॥ २९

पुलस्त्य उवाच ।

ततो हरस्तद्धनखण्डमृगत-
 मारुह्य तस्थौ सह दक्षकन्यया ।

ततोऽभवन्नाम तदेश्वरस्य

जीमूतकेतुस्त्विति विश्रुतं दिवि ॥ ३०

इति श्रीवामनपुराणे प्रथमोऽध्याय ॥१॥

hot, she began to denounce him angrily, out
 of shame for want of dwelling of her
 husband (27)

The Goddess said 'O Śankara, how shall
 I pass the rainy season staying under a tree
 in such trying circumstances? Hence do I
 raise my voice' (28)

Śankara replied "With your body resting

on the clouds the rainy season will pass,
 so that showers of rain will not fall on your
 body" (29)

Pulastya said: 'Then Hara ascending
 that piece of cloud on high, sat on it with
 the daughter of Dakṣa by his side. Thence
 forward Jimūtaketu became well-known in
 heaven as the name of Śiva (30)

Thus ends the First Chapter in the Vāmana Purāṇa—1

पुलस्त्य उवाच ।

वृत्तस्त्रिनेत्रस्य गतः प्रादृत्कालो धनोपरि ।
लोकानन्दकरी रम्या शरत् समभवन्मुने ॥ १

स्थजन्ति नीलाम्बुधरा नभस्तल
वृक्षांश्च कङ्काः सरितस्तटानि ।

पद्माः सुगन्धं निलयानि वायसा
रुर्विषाणं फलुपं जलाशया ॥ २

विकासमायान्ति च पङ्कजानि
चन्द्रांश्चो भान्ति लताः सुपुष्पाः ।

नन्दन्ति हृष्टान्यपि गौकुलानि
सन्तश्च संतोषमनुव्रजन्ति ॥ ३

सरस्तु पद्मा गगने च तारका
जलाशयेष्वेव तथा पर्यासि ।

सतां च चित्तं हि दिशां ह्यसौः समं

वैमल्यमायान्ति शशाङ्कान्तयः ॥ ४

एतादृशे हरः काले मेघप्रयाधिवासिनीम् ।
सतीमादाय शैलेन्द्रं मन्दरं सप्तपाययौ ॥ ५

ततो मन्दरप्रष्टेऽसौ स्थितः समशिलातले ।
रराम शंभुर्भगवान् सत्या सह महाद्यतिः ॥ ६

ततो व्यतीते शरदि प्रतिबुद्धे च कैशवे ।
दक्षः प्रजापतिश्रेष्ठो यष्टुमारभत क्रतुम् ॥ ७

द्वादशैव स चादित्यान् शक्रादींश्च सुरोत्तमान् ।
सकश्यपान् समामन्य सदस्यान् समचीकरत् ॥ ८

अरुन्धत्या च सहितं वसिष्ठं शंसितव्रतम् ।
सहानसूययाऽग्निं च सह धृत्या च कौशिकम् ॥ ९

अहल्यया गौतमं च भरद्वाजममाधया ।
चन्द्रया सहितं ब्रह्मन्पिमङ्गिरसं तथा ॥ १०

2

Pulastya said Śaṅkara passed the rainy season on the clouds : O Sage, then commenced the autumn, enjoyable and delightful to the world (1)

At its advent the blue clouds became rare in the sky, herons left resorting to trees, rivers overflowing their banks shrank lotuses lost their fragrance, otwos abandoned their nests, the ruru deer shed off their horn, and lakes got rid of muddiness (2)

Lotuses blossomed, rays of the Moon shone brighter, creepers were laden with delicate flowers, happy herds of well fed kine made merry, and the virtuous attained delight. (3)

Lotuses in the lakes and stars in the sky shone brighter, water in the tanks became purer, the heart of the virtuous happier, and

quarters of the earth and digits of the Moon clearer. (4)

In this season, accompanied by Sati who was residing on the cloud, Śaṅkara reached the great mountain Mandara (5)

Thenceforward the supremely resplendent Lord Śaṅkara stayed on the Mandara mountain the surface whereof was covered with level pieces of stone, and sported with Sati (6)

Autumn over, and Viṣṇu waking up, Dakṣa the great progenitor began to perform a sacrifice (7)

He invited all the twelve Adityas, chief gods such as Indra, along with Kaśyapa, and appointed them assistants in the sacrifice (8)

O Brahman, he invited to the sacrifice Vasistha, of accomplished vow, with Arundhati,

[5]

आमन्त्र्य कृतवान्दक्षः सदस्यान् यज्ञसंसदि ।
 विद्वान् गुणसंपन्नान् वेदवेदाङ्गपारगान् ॥ ११
 धर्मं च स समाहूय भार्यायाऽहिंसया सह ।
 निमन्त्र्य यज्ञवाटस्थ द्वारपालत्वमादिशत् ॥ १२
 अरिष्टनेमिनं चक्रे इध्माहरणकारिणम् ।
 भृगुं च मन्त्रसंस्कारे सम्यग् दक्ष प्रयुक्तवान् ॥ १३
 तथा चन्द्रमस देव रोहिण्या सहितं शुचिम् ।
 धनानामाधिपत्ये च युक्तवान् हि प्रजापति ॥ १४
 जामातृदुहितृश्चैव दौहित्राश्च प्रजापतिः ।
 सशंकरां सर्तीं वृक्ष्पा मखे सर्वान् च्यमन्त्रयत् ॥ १५
 नारद उवाच ।

किमर्थं लोकपतिना धनाध्यक्षो महेश्वरः ।
 ज्येष्ठः श्रेष्ठो वरिष्ठोऽपि आद्योऽपि न निमन्त्रितः ॥ १६

Atri with Anasuya, Visvamitra with Dhrti,
 Gautama with Ahalya, Bharadvaja with
 Amya, and the sage Angiras with
 Candrā (9, 10)

Having invited these highly qualified
 sages well versed in rituals and learned in
 the Vedas and Vedangas, the wise Daksa
 appointed them assistants in the sacrificial
 assembly (11)

He extended invitation to Dharma to-
 gether with his consort Ahimsa and assigned
 to him the duty of the gate-keeper of the
 sacrificial enclosure, entrusted to Arista-
 nemin the task of collecting fuel for the
 sacrificial fire, and duly employed Bhrgu in
 the performance of the rites with the recita-
 tion of the appropriate Mantras (12, 13)

And to the resplendent god Candra accom-
 panied by Robin, Prajapati entrusted duly
 the sole control of the funds (14)

Prajapati invited to the sacrifice sons in-
 law, daughters and grandsons—all, except
 Saṅkara and Sati (15)

Nārada said "What for the Master of

पुलस्त्य उवाच ।

ज्येष्ठः श्रेष्ठो वरिष्ठोऽपि आद्योऽपि भगवाञ्छिवः ।
 कपालीति विदित्वेशो दक्षेण न निमन्त्रितः ॥ १७

नारद उवाच ।

किमर्थं देवताश्रेष्ठः शूलपाणिस्त्रिलोचनः ।
 कपाली भगवाञ्जातः कर्मणा केन शकरः ॥ १८
 पुलस्त्य उवाच ।

शृणुष्वभावहितो भूत्वा कथामेतां पुरातनीम् ।
 प्रोक्तामादिपुराण्ये च ब्रह्मणाऽव्यक्तमूर्तिना ॥ १९
 पुरा स्वेकार्णव सर्वं जगत्स्थावरजङ्गमम् ।
 नष्टचन्द्रार्कैर्नक्षत्र प्रणष्टपवनानलम् ॥ २०
 अप्रतर्क्यमविज्ञेय भावाभावविचर्जितम् ।
 निमग्नपर्वततह तमोभूतं सुदुर्दशम् ॥ २१

wealth Mahēsvara, though the most senior,
 exalted, and eminent and occupying a posi-
 tion of prime importance was not invited by
 Daksa ? (16)

Pulastya said : Though the most senior,
 exalted and eminent and occupying a position
 of prime importance Lord Śiva was not in-
 vited because he had come to be known as
 Kapalin (17)

Nārada said Why and for what action
 did the foremost of the gods, the trident-
 holding, three eyed Lord Saṅkara become a
 Kapālin ? (18)

Pulastya said Listen with attention
 this ancient story which has been narrated
 in the Adipurāna by Brahman of undetermin-
 ed manifestation (19)

In days of yore the entire world, both
 stationary and moving became a general
 inundation, incomprehensible, unfathomable
 and without any trace of existence and non
 existence, in which perished the Moon, the
 Sun, the Stars, Fire and Wind, in which

तस्मिन् स शेते भगवान् निद्रां वर्षसहस्रिकीम् ।
 रात्र्यन्ते सृजते लोकान् राजसं रूपमास्थितः ॥ २२
 राजसः, पञ्चवदनो वेदवेदाङ्गपारगः ।
 स्रष्टा चराचरस्यास्य जगतोऽद्भुतदर्शनः ॥ २३
 तमोमयस्तथैधान्वः समृद्धभूतस्त्रिलोचनः ।
 शूलपाणिः कर्षी च अक्षमालां च दर्शयन् ॥ २४
 ततो महात्मा ससृजदहंकारं सुदारुणम् ।
 येनाक्रान्तायुमौ देवो तत्रैव ब्रह्मचंकरौ ॥ २५
 अहंकारावृत्तो रुद्रः प्रत्युयाच पितामहम् ।
 को भवानिह मंस्रामः केन सृष्टोऽसि मां वद ॥ २६
 पितामहोऽप्यहंकारात् प्रत्युयाचाय को भवान् ।
 भवतो जनरुः कोऽत्र जननी वा तदुच्यताम् ॥ २७

were submerged mountains and trees, and which was one mass of darkness, wherein nothing was visible. (20, 21)

In it the Lord slept for a thousand years and at the end of the night created the worlds, assuming the Rājasic form. (22)

Out of it emerged, endowed with the Rājasic quality and well-versed in the Vedas and Vedāṅgas, the five-faced creator of the stationary and moving universe, Brahman of wonderful appearance. (23)

And another, the all-Tamas, three-eyed, trident-holding Śaṅkara came out of it wearing matted and braided hair and exhiring biting a rosary of Rudrākṣ beads. (24)

Then the great one created the most dreadful egotism which overpowered both the gods, Brahman and Śaṅkara. (25)

Wrapped in egotism Rudra said to Brahman, "Tell me who you are come here, and by whom have you been created." (26)

The Brahman in his turn retorted with arrogance, "Tell me who you are, and who are your father and mother in this

इत्यन्योन्यं पुरा ताम्भ्यां ब्रह्मेशाभ्यां कलिप्रिय ।
 परिवादोऽभवत् ख उत्पत्तिर्भवतोऽभवत् ॥ २८
 भवानप्यन्तरिक्षं हि जातमात्रस्तदोत्पत्तु ।
 धारयन्नतुलां वीणां कुर्वन् किलकिलाध्वनिम् ॥ २९
 ततो विनिर्जितः शंभुर्मानिना पप्रयोजिना ।
 तस्यावधोमुखो दीनो ब्रह्मक्रान्तो यया शशी ॥ ३०
 पराजिते लोकपती देवेन परमेष्ठिना ।
 श्लोधान्वकारितं रुद्रं पञ्चमोऽथ सृष्टोऽभवीत् ॥ ३१
 अहं ते प्रतिजानामि तमोभूतं त्रिलोचन ।
 दिग्घासा घृणमाच्छो लोकशयकरो भवान् ॥ ३२
 इत्युक्तः शंकरः क्रुद्धो वदनं घोरचक्षुषा ।
 निर्दग्धुकामस्त्वनिशं ददर्श भगवानजः ॥ ३३

world" (27)

O Nārāṇa, thus in ancient days there arose a dispute between Brahman and Śaṅkara. Then were you born. (28)

As soon as you were born, you leapt up into the sky with a peerless lute in your hand and producing a sound expressive of great joy. (29)

Humiliated by the haughty-Brahman, the miserable Śaṅkara stood with his face down, east, like the Moon eclipsed by the planet Rāhu. (30)

After Śaṅkara was put to shame by the god Paramēṣṭin, his fifth face grown dark with anger said to Śaṅkara, "I state emphatically, O Śaṅkara, the very embodiment of Tamas, that you go about naked, ride a bull and destroy population." (31, 32)

Being thus addressed, the birthless Lord Śaṅkara became angry and desiring to consume stared at the face incessantly with his dreadful eyes. (33)

ततस्त्रिनेत्रस्य समुद्भवन्ति
 वक्त्राणि पञ्चाथ सुदर्शनानि ।
 श्वेतं च रक्तं कनकावदातं
 नीलं तथा पिङ्गजटं च शुभ्रम् ॥ ३४
 वक्त्राणि दृष्ट्वाऽर्कसमानि सद्यः
 पैतामहं वक्त्रमुवाच वाक्यम् ।
 समादृतस्याथ जलस्य बुद्बुदा
 भवन्ति किं तेषु पराक्रमोऽस्ति ॥ ३५
 तच्छ्रुत्वा क्रोधयुक्तेन शंकरेण महात्मना ।
 नखाग्रेण शिरश्छिन्नं ब्रह्मं परुषवादिनम् ॥ ३६
 तच्छिन्नं शंकरस्यैव सन्ध्ये करतलेऽपत्तम् ।
 पतते न कदाचिच्च तच्छंकरकराच्छिरः ॥ ३७
 अथ क्रोधाघृतेनापि ब्रह्मणाऽद्भुतकर्मणा ।
 स्पृष्टस्तु पुरुषो धीमान् कवची कुण्डली शरी ॥ ३८
 धनुष्पाणिर्महाबाहुर्वाणशक्तिधरोऽव्ययः ।

Then were manifested the five handsome faces of Śaṅkara, white, red, glittering as gold, blue, and bright reddish brown in complexion (34)

Discerning forthwith the faces resembling the Sun, the face of Brahman remarked thus, "Bubbles are formed when water is disturbed. Is there any valour in them?" (35)

The great Śaṅkara who was enraged to hear this severed with the tip of his nail the head of Brahman which had spoken to him rudely. (36)

Thus chopped, the head fell on the left palm of Śaṅkara himself and never dropped down from his hand (37)

Thereafter, Brahman of wonderful feat, being overwhelmed with anger, created an intelligent being equipped with armour, Kundak, and arrows (38)

With a bow in hand the imperishable and mighty one, having four arms and holding

चतुर्भुजो महातूणी आदित्यसमदर्शनः ॥ ३९
 स ग्राह गच्छ दुष्टुद्धे मा त्वां शूलिन् निपातये ।
 भवान् पापममायुक्तः पापिष्ठं को जिघांसति ॥ ४०
 इत्युक्तः शंकरस्तेन पुरुषेण महात्मना ।
 त्रपायुक्तो जगामाथ रुद्रो बदरिकाश्रमम् ॥ ४१
 नरनारायणस्थानं पर्वते हि हिमाश्रये ।
 सरस्वती यत्र पुण्या स्वन्दते सरितां वरा ॥ ४२
 तत्र गत्वा च तं दृष्ट्वा नारायणमुवाच ह ।
 भिक्षां प्रयच्छ भगवन् महाकापालिकोऽस्मि भोः ॥ ४३
 इत्युक्तो धर्मपुत्रस्तु रुद्रं वचनमब्रवीत् ।
 मन्वं भुजं ताडयस्व त्रिशूलेन महेश्वर ॥ ४४
 नारायणवचः श्रुत्वा त्रिशूलेन त्रिलोचनः ।
 सन्वं नारायणशुजं ताडयामास वेगवान् ॥ ४५
 त्रिशूलाभिहतान्मार्गात् तिस्रो धारा विनिर्ययुः ।
 एका गगनवाङ्मय स्थिता ताराभिगण्डिता ॥ ४६

arrows, spear, and a large quiver, shone as brilliantly as the Sun (39)

He said, "O wicked Śaṅkara, get you gone. I do not put you to death. You are a sinner and who likes to kill a sinner?" (40)

Being thus spoken to by that illustrious being, Śaṅkara was very much ashamed and retired to the Badarikā hermitage, the abode of Nara and Nārāyaṇa on the Himālaya mountains, by which flowed the holy and excellent river Sarasvatī. (41, 42)

Having gone there and seeing Nārāyaṇa, he said, "O Lord, I am now a great Kāpālika. Give me alms." (43)

Being thus addressed Nārāyaṇa spoke to Śaṅkara, "O Śaṅkara, strike my left hand with your trident" (44)

Hearing the words of Nārāyaṇa, Śaṅkara struck the left hand of Nārāyaṇa with great force (45)

From the wound thus inflicted with the

द्वितीया न्यपतद् भूमौ तां जग्राह तपोधनः ।
अत्रिस्तस्मात् मधुद्भूतो दुर्वासाः शंकराश्रितः ॥ ४७
तृतीया न्यपतद् धारा कपाले रोद्रदर्शने ।
तस्माच्छिशुः समभवत् संनद्धकनचो युवा ॥ ४८

श्यामावदात् शरचापपाणि-
र्गर्जन्यथा प्रावृषि तोयदोऽसौ ।

इत्थं प्रवृत्तं कस्य विश्रान्तयामि
स्कन्धाच्छिरस् तालफलं यथैव ॥ ४९

सं शंकरोऽभ्येत्य वचो वभाषे
नरं हि नारायणनाहुजातम् ।

निपातयैनं नर दुष्टयाक्यं
प्रह्लात्मजं सूर्यशतप्रकाशम् ॥ ५०

इत्येषमुक्तः स तु शंकरेण
आयं धनुस्त्वाजगम्यं प्रसिद्धम् ।

trident issued forth three currents. The first reaching the sky settled there and was adorned with the stars. The second descended on the earth and was received by the great sage Atri. From it was born Durvasas out of a portion of Śaṅkara. A third current fell on the dreadful skull. From it was born a child who instantly became a young man dressed in armour, handsome in his dark complexion, with arrows and bow in hand and roaring like a cloud in the rainy season. He spoke in the following strain, "From whose neck shall I sever the head, like the fruit of the palmyra tree?" (46, 47, 48, 49)

Approaching the man, born of the arm of Nārāyaṇa, Śaṅkara said, "O man! I, this wicked tongued son of Brahman, resplendent like hundred suns". (50)

Thus spoken to by Śaṅkara, he seized the primeval and celebrated bow, the Aṅgava,

जग्राह तूष्णानि तथाऽश्रयाणि
युद्धाय वीरः स मतिं चकार ॥ ५१

ततः प्रयुद्धौ सुमृजं महानली
ब्रह्मात्मजो बाहुभवश्च शर्वः ।

दिव्यं सहस्रं परिवत्सराणां
ततो हरोऽभ्येत्य विरश्चिभूचे ॥ ५२

जितस्त्वदीयः पुरुषः पितामह
नरेण दिव्याद्भुतकर्मणा नली ।

महाशूक्तैरभिपत्य ताडित-
स्तद्दुःसृतं चेह दिशो दशैव ॥ ५३

प्रह्ला तमीश वचनं वभाषे
नेहास्य जन्मान्यजितस्य शंभो ।

परान्तितश्चेत्यतेऽसौ स्वदीयो
नरो मदीयः पुलो महात्मा ॥ ५४

and inexhaustible quivers. The brave warrior resolved to meet him in an open combat (51)

Then there was a tough fight between the two most powerful warriors, the son of Brahman and Śiva's man born of the arm of Nārāyaṇa for a thousand years of divine reckoning. Subsequently, approaching Virañot, Hara said, O Grand sire, your mighty warrior has been defeated by a man of brilliant and wonderful achievements, who has put him to flight, assailing him with excellent arrows. That is a wonder here and in all the ten directions (52, 53)

Brahman then said to Iśa, "O Śambhu, the birth of this warrior, who was vanquished by an ordinary fighter, did not take place here. It is desirable that your man should be defeated. Your combatant is an ordinary man, but my hero is a high-souled being". (54)

इत्येवमुक्तो वचनं त्रिनेत्रशु-
चिक्षेप सूर्ये पुरुषं विरिञ्चेः ।

नरं नरस्यैव तदा स विग्रहे
चिक्षेप धर्मप्रभवस्य देवः ॥ ५५
इति श्रीवामनपुराणे द्वितीयोऽध्याय ॥१२॥

३

पुलस्त्य उवाच ।

ततः फरतले रुद्रः कपाले दारुणे स्थिते ।
संतापमगमद् ब्रह्मन्धिन्या व्याकुलेन्द्रियः ॥ १
ततः समागता रौद्रा नीलाञ्जनचयप्रभा ।
संरक्तमूर्द्धजा भीमा ब्रह्महत्या हरान्तिकम् ॥ २
तामागतां हरो दृष्ट्वा पप्रच्छ निकरालिनीम् ।
काऽसि त्वमागता रौद्रे केनाभ्यर्थेन तद्दद ॥ ३
कपालिनमयोवाच ब्रह्महत्या सुदारुणा ।
ब्रह्मबच्याऽस्मि संप्राप्ता मां प्रतीच्छ त्रिलोचन ॥ ४

इत्येवमुक्त्वा वचनं ब्रह्महत्या विवेश ह ।
त्रिशूलपाणिनं रुद्रं संप्रतापितविग्रहम् ॥ ५
ब्रह्महत्याभिभूतश्च शर्वो षडरिकाश्रमम् ।
आगच्छन्न ददर्शाय नरनारायणादृषी ॥ ६
अदृष्ट्वा धर्मतनयौ चिन्ताशोकसमन्वितः ।
जगाम यष्टुनां स्नातुं साऽपि शुष्कजलाऽभवत् ॥ ७
कालिन्दीं शुष्कसलिला निरीक्ष्य घृपकेतनः ।
प्लक्षजां स्नातुमगमदन्तर्द्वीनं च सा गता ॥ ८
ततोऽनु पुष्करारण्यं भागधारण्यमेव च ।

Being thus addressed, Śaṅkara threw
Vishnor's creature into the Sun and then

hurled the hero of Nārīyana into his
body (55)

Thus ends the Second Chapter in the Vāmana Purāna—2.

3

Pulastya said : O Brahman, Rudra was
then greatly distressed and agitated over the
frightful skull bone sticking to the palm of
his hand (1)

Then the violent and dreadful Brahmani-
cide, of the hue of black antimony and with
deeply reddened hair, approached Hara (2)

Finding that formidable figure come,
Hara said, "O fearful one who are you?
Why have you come here? Tell me all
that" (3)

The terrific Brāhmanicide then said to
Kapālin, "I am Brāhmanicide come to you,
O Śaṅkara, receive me." (4)

Thus speaking, Brāhmanicide actually
entered the trident holding Rudra whose
entire being was greatly distressed then (5)

Overpowered by Brāhmanicide, Śarva
repaired to the Badarikā hermitage, but
arriving there he did not find the sages Nara
and Nārāyaṇa (6)

Not finding the sons of Dharma, and
being greatly afflicted with anxiety and grief,
he walked to the Yamunā for a bath, but
found that she too had dried up (7)

Then Śaṅkara seeing the Kālīndī dried up
went to have his bath in the Plakṣajī, but
she too vanished forthwith (8)

Going then to Puṣkarāṇya, Maḡadhā-

[10]

सैन्धवारण्यमेवासौ गत्वा स्नातो यथेच्छया ॥ ९
 तथैव नैमिषारण्यं धर्मारण्यं तथेश्वरः ।
 स्नातो नैव च सा रौद्रा ब्रह्महत्या व्यसृञ्चत ॥ १०
 सरिस्तु तीर्थेषु तथाश्रमेषु
 पुण्येषु देवायतनेषु शर्वः ।
 समायुतो योगयुतोऽपि पापा-
 क्षावाप मोक्षं जलदृष्वनोऽमौ ॥ ११
 ततो जगाम निर्विण्णः शंकरः कुरुजाङ्गलम् ।
 तत्र गत्वा ददर्शाय चक्रपाणिं खगध्वजम् ॥ १२
 तं दृष्ट्वा पुण्डरीकाक्षं शङ्खचक्रगदाधरम् ।
 कृताङ्गलिपुटो भूत्वा हरः स्तोत्रध्वदीरपथ ॥ १३
 हर उवाच ।
 नमस्ते देवतानाथ नमस्ते गरुडध्वज ।

anya, Dharmaranya and Śaṅdhavaranya, he had his bath to his satisfaction (9)

In like manner Isvara had his bath in Naimiṣaranya and Dharmaranya, but the dreadful Brāhmanicide did not abandon him (10)

The cloud bannered Śarva bathed in holy rivers, places of pilgrimage, hermitages, and holy temples, and practised Yoga, but did not obtain release from it (11)

Then the despondent Śaṅkara visited Kurujaṅgala. Going there he saw the discus-holding Viṣṇu (12)

Having had the holy sight of the lotus eyed with the conch, discus and mace in his hands, Hara with folded hands recited the following hymn (13)

Hara said O Lord of gods, obeisance to you ! Obeisance to you, O Garuda bannered ! Obeisance be to you, O Vasudeva, bearer of the conch, discus and mace ! (14)

O Attributeless and Limitless, my salutations to you, the Incomprehensible Creator

शङ्खचक्रगदापाणे वासुदेव नमोऽस्तु ते ॥ १४
 नमस्ते निर्गुणानन्त अप्रतर्क्याय वेधसे ।
 ज्ञानाज्ञान निरालम्ब सर्वालम्ब नमोऽस्तु ते ॥ १५
 रजोयुक्त नमस्तेऽस्तु ब्रह्ममूर्ते सनातन ।
 त्वया सर्वमिदं नाथ जगत्सृष्टं चराचरम् ॥ १६
 सत्त्वाधिष्ठित लोकेश विष्णुमूर्ते अधोक्षज ।
 प्रजापाल महाबाहो जनार्दन नमोऽस्तु ते ॥ १७
 तमोमूर्ते अहं क्षेप रदशक्रोधसंभवः ।
 शुषामिषुक्त देवेश सर्वव्यापिन् नमोऽस्तु ते ॥ १८
 भूरियं त्वं जगन्नाथ जलाम्बरहुताशनः ।
 वायुर्बुद्धिर्द्वन्द्वश्चापि श्वर्वरी त्वं नमोऽस्तु ते ॥ १९
 धर्मो यज्ञस्तपः सत्यमहिंसा शौचमार्जवम् ।
 क्षमा दानं दया लक्ष्मीर्ब्रह्मचर्यं त्वमीश्वर ॥ २०

Obeisance be to you, O knowledge, O ignorance, O supportless support of all ! (15)

Salutations be to you, O rajas-characterised eternal embodiment of Brahman O Lord, this entire locomotive and stationary world has been created by you (16)

Salutations be to you, O Janardana established on sattva, O Lord of the universe, O Embodiment of Viṣṇu, O Viṣṇu, O Protector of creatures O Mighty armed (17)

Here am I, the embodiment of tamas, born of the wrath of a portion of yours, O Lord of gods, omnipresent and endowed with extraordinary attributes, my salutations be to you (18)

O Lord of the universe you are earth, water, sky, fire, wind, intelligence, mind as well as night Obeisance be to you. (19)

O Lord, you are piety, sacrifice, penance, truth, non violence, purity, straightforwardness, forgiveness, charity, compassion, fortune, and continence (20)

त्वं साङ्गाश्चतुरो वेदास्त्वं वेयो वेदपारगः ।
उपवेदा भवानीश सर्वोऽसि त्वं नमोऽस्तु ते ॥ २१

नमो नमस्तेऽच्युत चक्रपाणे
नमोऽस्तु ते माधव मीनमूर्ते ।

लोके भवान् कारणिको मतो मे
प्रायस्व मां केशव पापनधात् ॥ २२

ममाशुभं नाशय विग्रहस्थं
यद् ब्रह्महत्याऽभिभव ध्रुव ।

दग्धोऽस्मि नष्टोऽस्म्यसमीक्ष्यकारी
पुनीहि तीर्थोऽसि नमो नमस्ते ॥ २३
पुलस्त्य उवाच ।

इत्थं स्तुतश्चक्रधरः शंकरेण महात्मना ।
प्रोवाच भगवान् वाक्य ब्रह्महत्याख्याय हि ॥ २४
हरिरुवाच ।

महेश्वर शृणुष्वेमा मम वाचं फलस्वनाम् ।

You are the four Vedas and their an-
nals, the object of all knowledge and the
knower of the Vedas O Lord, you are the
Upavedas You are all Obeisance be to
you (21)

Obeisance to you, O Acyuta, O Madhava
incarnated as Fish I regard you as
compassionate in this world Deliver me
from the bondage of sin, O Keśava (22)

Destroy the misfortune rooted in my
body due to its being overpowered by
Brāhmanicide I acted without discretion
I am being consumed by grief and am being
annihilated Purify me You are holy
and sanctifying Obeisance to you (23)

Palastya said Being thus glorified by
the exalted Śikara, the discus-holding
god Viṣṇu spoke in this manner for the
sure destruction of Brāhmanicide (24)

ब्रह्महत्याख्यरुरी शुभदा पुण्यवर्धनीम् ॥ २५
योऽसौ प्राह्मण्डले पुण्ये मदंशप्रभवोऽच्ययः ।

प्रयागे वसते नित्यं योगशायीति विश्रुतः ॥ २६
चरणौ दक्षिणाचक्ष्य विनिर्याता सरिद्वरा ।

विश्रुता वरणेत्येव सर्वपापहरा शुभा ॥ २७
सव्यादन्या द्वितीया च असिरित्येव विश्रुता ।

ते उभे तु सरिच्छ्रेष्ठे लोकपूज्ये ध्रुवतुः ॥ २८
ताभ्यां मध्ये तु यो देशस्तत्क्षेत्रं योगशायिनः ।

त्रैलोक्यप्रवर तीर्थ सर्वपापप्रमोचनम् ।
न तादृशोऽस्ति गगने न भूम्या न रसातले ॥ २९

तत्रास्ति नगरी पुण्या ख्याता वाराणसी शुभा ।
यस्या हि भोगिनोऽपीश प्रयान्ति भवतो लयम् ॥ ३०

विलासिनीना रक्षनास्त्रनेन
धृतिस्वनैर्ब्राह्मणपुगवानाम् ।
शुचिस्वरत्वं गुरवो निशम्य

Harī said O Maheśvārī, listen to the
sweet-sounding, auspicious and meritorious
speech of mine, potent enough to destroy
Brāhmanicide (25)

From the right foot of the immortal
spirit who was born of a portion of my own
self and dwells perpetually at Prayāga in
the holy eastern zone and is well known as
Yogaśāyin, I sued the great river Varāṇsī
which became famous as the destroyer of all
sins and the bestower of welfare (26, 27)

And from the left foot issued another
river well-known as the Asī Both of these
great rivers became objects of universal
veneration (28)

The tract of land lying between them is
the best place of pilgrimage in the three
worlds and is potent enough to destroy all
sins Its peer does not exist in heaven, earth
and the nether world (29)

O Iśa there is a holy and auspicious city

ह्रस्वादशासन्त सुहृष्टुस्तान् ॥ ३१
 व्रजत्सु योपित्सु चतुष्पथेषु
 पदान्यलक्कारुणितानि दृष्ट्वा ।
 ययो शशी विस्मयमेव यस्यां
 किंस्वित् प्रयाता स्वल्पचिनीयम् ॥ ३२
 तुङ्गानि यस्यां सुरमन्दिराणि
 हनन्ति चन्द्रं रजनीमृषेसु ।
 दिवाऽपि सूर्यं पवनाप्लुताभि-
 दीर्घामिरेषं सुपतारिस्त्रभिः ॥ ३३
 भृङ्गाश्च यस्यां शशिकान्तगिची
 प्रलोभ्यमानाः प्रतिनिम्बितेषु ।
 आलेखययोपिद्विमलाननान्त्रे-
 पीयुर्भ्रमाभैश्च च पुष्पकान्तरम् ॥ ३४

परिधमथापि परान्नितेषु
 नरेषु संमोहनखेलनेन ।
 यस्यां जलक्रीडनसंगतासु
 न स्त्रीषु शंभो वृहदीर्षिकासु ॥ ३५
 न चैव कश्चित् परमन्दिराणि
 रुपादि शंभो सहसा ऋतेऽद्यान् ।
 न चाषलानां तरसा पराक्रमं
 करोति यस्यां सुरतं हि मुक्त्वा ॥ ३६
 पाशप्रनिर्याजेन्द्राणां दानच्छेदो मदच्युतौ ।
 यस्यां मानमदो पुंसां करिणां यौवनागमे ॥ ३७
 प्रियदोषाः सदा यस्यां क्रीडिका नेतरे जनाः ।
 तारागणेषुक्कुलीनत्वं गद्ये घृत्तच्युतिर्दिभो ॥ ३८
 भृत्तिलुब्धा विलासिन्यो भुजंगपरिवारिताः ।

well known as Vāranaśi, wherein even they, who are given to sensual pleasure, attain union with you. (30)

Where the Vedic accents of great Brāhmaṇas mingling with the sounds of the girdles of sportive women are transformed into sounds of great sanctity, listening which the elders approve repeatedly with pleasant smiles (31)

In which observing the feet dyed with red lac, of ladies walking on the cross-ways, the Moon wondered whether sthālapādmānis had gone that way (32)

In which lofty temples obstruct the vision of the Moon at nightfall and the large and beautiful flags fluttering in the wind conceal the Sun from the sight even in the daytime (33)

Wherein bees being attracted by the lotus-like handsome faces of damsels with paintings on them reflected on the moon gem walls, resorted to them, and not to any flower due to illusion (34)

And where, O Śambhu, fatigue is noti-

ceable in men who are defeated in the pleasant sports. In which exhaustion is not discernible in women taking part in water sports in the domestic ponds. (35)

In which, O Śambhu, none occupies the houses of others violently, except the dice in gambling, and none is violent upon women, except in sexual enjoyment (36)

In which the tie of the nose is for the large elephants, stoppage of the flow of rut in the emission of the temple juice of elephants, but stoppage of charity nowhere else. In which Māna (dimension) and māda (ichor) are found in male elephants when they reach their youth but māna (haughtiness) and māda (arrogance) are not traceable anywhere (37)

O Lord, wherein owls are ever fond of doṣāḥ (darkness of night), akulinatva (not vanishing in the earth) is only in the stars, breach of vitta (rules of prosody) is in prose, but where men in general are not addicted to doṣas (vices) and akulinatva (not being of high descent) is not found anywhere and

चन्द्रभूषितदेहाश्च यस्यां त्वमिव शंकर ॥ ३९
 ईदृशायां सुरेशान वाराणस्यां महाश्रमे ।
 वसते भगवाँल्लोलः सर्वपापहरो रविः ॥ ४०
 दशाश्रमेधं यत्प्रोक्तं मदशो यत्र केशवः ।
 तत्र गत्वा सुरश्रेष्ठ पापमोक्षवाप्स्यसि ॥ ४१
 इत्येवमुक्तो गरुडध्वजेन
 धृषध्वजस्तं धिरसा प्रणम्य ।
 जगाम वेगाद् गरुडो यथाऽसौ
 वाराणसीं पापविमोचनाय ॥ ४२
 गत्वा सुपुण्यां नगरौ सुतीर्थी
 दृष्ट्वा च लोलं सदशाश्रमेधम् ।
 स्नात्वा च तीर्थेषु विमुक्तपापः
 स केशवं ब्रह्ममुपाजगाम ॥ ४३
 केशवं शंकरो दृष्ट्वा प्रणिपत्येदमब्रवीत् ।

branch of vrta (condnot) is noticeable
nowhere (38)

O Śaṅkara, where due to the attraction of
their bhūti (prosperity) sportive women are
surrounded by bhujāṅgas (parimours) and
their bodies are decorated with the ornament
Candra as your person is with bhūti (ashes),
bhujāṅgas (serpents) and Candra (the
Moon) (39)

O Great God, in the Varāṅasi of this
description, in that great āsrama, there dwells
the destroyer of all sins, the Lord Lohā
Ravi. (40)

O Great God, by going to the place which
is called Daśīśvamedha and where a portion
of mine, Keśava resides, you shall achieve
freedom from your sins (41)

Being thus addressed by Viṣṇu, Śaṅkara
saluted him with his head bent low and
proceeded as speedily as Garuda to Vārāṅasi
for liberation from sin (42)

Going to the city of great sanctity, seeing
Lohā and Daśīśvamedha, and freeing himself

त्वत्प्रसादाद् हृषीकेश ब्रह्महत्या क्षयं गता ॥ ४४
 नेदं कपालं देवेश मद्रस्तं परिमुञ्चति ।
 कारणं वेद्मि न च तदेतन्मे वक्तुमर्हमि ॥ ४५
 पुलस्त्य उवाच ।

महादेववचः श्रुत्वा केशवो वाक्यमब्रवीत् ।
 विद्यते कारणं रुद्र सत्सर्वं कथयामि ते ॥ ४६
 योऽसौ भमाग्रतो दिव्यो हृदः पद्मोत्पलैर्घृतः ।
 एष तीर्थवरः पुण्यो देवगन्धर्वपूजितः ॥ ४७
 एतस्मिन्प्रवरे तीर्थे स्नानं क्षमो समाचर ।
 स्नातमात्रस्य चाद्यैव कपाल परिमोक्षयति ॥ ४८
 तत्रः कपाली लोके च रयातो रुद्र भविष्यति ।
 कपालमोचनेत्येवं तीर्थं चेदं भविष्यति ॥ ४९
 पुलस्त्य उवाच ।
 एवमुक्तः सुरेशेन केशवेन महेश्वरः ।

from sin by baths in different holy places,
Śaṅkara visited Keśava (43)

Seeing Keśava and bending low before
him, Śaṅkara said, "O Hṛsīkeśa, Brāhmaṇi
oide has been removed by your grace, but
O Lord of gods, this skull does not leave my
hand, why I do not know, Be so kind as to
tell me that" (44, 45)

Pulastya said Having heard the speech
of Mahādeva, Keśava said, "O Rudra, there
is reason, I shall tell you the whole of it (46)

"This wonderful pond with the various
kinds of lotuses that you see in front of me
is a holy place of eminence, worshipped by
gods and Gandharvas (47)

"O Sambhu, bathe in this exalted pond
The skull will quit you even this day, as
soon as you take your bath (48)

"O Rudra, thenceforth you will be known
in the world as Kapālin and the pond will be
known as Kapālamocana (49)

Pulastya said, O Sage, being thus

कपालमोचने सस्त्री वेदोक्तविधिना मुने ॥ ५०
स्नातस्य तीर्थे त्रिपुरान्तरूप्य
परिच्युतं हस्ततलात् कपालम् ।

नाम्ना यभूवाथ कपालमोचनं
ततीर्थवर्षं मगवत्प्रसादात् ॥ ५१

इति श्रीवामनपुराणे तृतीयोऽध्यायः ॥ ३ ॥

४

पुलस्त्य उवाच ।

एवं कपाली संजातो देवर्षे भगवान्हरः ।
अनेन कारणेनासौ दक्षेण न निमन्त्रितः ॥ १
कपालिजायेति सतीं विज्ञायाथ प्रजापतिः ।
यज्ञे चार्हापि दुहिता दक्षेण न निमन्त्रिता ॥ २
एतस्मिन्नन्तरे देवीं द्रष्टुं गीतमनन्दिनी ।
जया जगाम दैलेन्द्रं मन्दरं चारुकन्दरम् ॥ ३
तामागतां सती इष्ट्या जयामेकाद्युवाच ह ।
किमर्थं विजया नागाञ्जयन्ती चापराजिता ॥ ४

advised by the Great god Keśava, Mahēśvara had his bath in the Kapālamocana pond, according to the Vedic procedure. (50)

The skull dropped down from the palm

Thus ends the Third Chapter

सा देव्या वचनं श्रुत्वा उवाच परमेश्वरीम् ।
गता निमन्त्रिताः सर्वा मये मातामहस्य वाः ॥ ५
समं पित्रा गीतमेन मात्रा चैवाप्यहस्यया ।
अहं समागता द्रष्टुं त्वां तत्र गमनोत्सुका ॥ ६
किं त्वं न ब्रजसे तत्र तया देवो महेश्वरः ।
नामन्त्रिताऽसि तातेन उताहोस्विद् भ्रजिष्यसि ॥ ७
गतास्तु श्रपयः सर्वे श्रपिपत्यः सुरास्तथा ।
मातृपसः शशाङ्गश्च सपत्नीको गतः क्रतुम् ॥ ८
चतुर्दशसु लोकेषु जन्तरो ये चराचराः ।

of the hand of Śaṅkara after he had taken his bath in the pond. By the grace of the Lord that excellent pond came to be known as Kapālamocana (51)

in the Vāmana-Purāṇa.—3

4

Pulastya said O Nārada, Lord Hara thus became a skull-bearer and for this reason he was not invited by Dakṣa. (1)

Coming to know that Sati was the wife of a skull-bearer, Prajāpati Dakṣa did not invite his daughter, even though she was worthy of respect. (2)

In the meantime Jayā the daughter of Gūtama went to Mandra, the great mountain of beautiful caves, to see the goddess Sati. (3)

Sati beholding Jayā all alone asked,

"Why have Vijayā, Jayanti and Aparāṅti not come?" (4)

Hearing these words of the goddess, she replied to the Supreme Goddess, "Being invited, all of them have gone to the sacrifice of our grandfather. (5)

"Anxious to pay a visit there, I have come to see you along with my father Gautama and mother Ahalyā. (6)

"Will you as well as venerable Mahēśvara not go there? Have you not been invited by your father, or shall you go later? (7)

"All sages, wives of sages, and gods have

निमन्त्रिताः त्रतौ सर्वे किं नासि त्व निमन्त्रिता ॥ ९

पुलस्त्य उवाच ।

जयायास्तद्वच श्रुत्वा वज्रपातसम सती ।

मन्युनाऽभिप्लुता ब्रह्मन् पञ्चत्वमगमत् ततः ॥ १०

जया मृगा सतीं दृष्ट्वा क्रोधशोभपरिप्लुता ।

मुञ्चती वारि नेत्राभ्याः सस्वरं विललाप ह ॥ ११

आनन्दितवर्णिं श्रुत्वा शूलपाणिस्त्रिलोचनः ।

आः क्रिमेतद्वितीत्युक्त्वा जयाभ्याश्चमुपागतः ॥ १२

आगतो ददृशे देवीं लतामिव वनस्पतेः ।

कृत्वा परशुना भूमौ श्लथाङ्गीं पतिता सतीम् ॥ १३

देवीं निपतितां दृष्ट्वा जयां पप्रच्छ शंकरः ।

क्रिमिय पतिता भूमौ निकृचेव लता सती ॥ १४

gone there And, O aunt Candra has gone to the sacrifice with his wife (8)

"Creatures of the fourteen worlds, locomotive and stationary, have all been invited to the sacrifice : Wherefore have you not been invited ?" (9)

Pulastya said O Brahman, hearing these words of Jayā which resembled the fall of the thunderbolt, Sati was overwhelmed with indignation, and breathed her last then and there (10)

Jaya was overcome with anger and grief to see Sati fallen dead and with tears in her eyes wept bitterly (11)

Hearing the sound of her cry Śaṅkara exclaimed, 'What is this ?' and went to the proximity of Jayā (12)

Approaching, he saw the goddess Sati lying on the ground with her limbs become loose like a creeper chopped with an axe (13)

Seeing Sati lying prostrate Śaṅkara enquired of Jaya "How is it that Sati is lying on the ground like a creeper chopped ?" (14)

सा शंकरवचः श्रुत्वा जया वचनमत्रवीद ।

श्रुत्वा मखस्था दक्षस्य भगिन्यः पतिभिः सह ॥ १५

आदित्याद्यास्त्रिलोकेश समं शक्रादिभिः सुरैः ।

मातृष्वसा विपन्नेयमन्तर्दुःखेन दक्षती ॥ १६

पुलस्त्य उवाच ।

एतच्छ्रुत्वा वचो रौद्र रुद्रः क्रोधाप्लुतो बभौ ।

कृद्रस्य सर्वगात्रेभ्यो निश्रेहः सहसार्ध्विपः ॥ १७

ततः क्रोधात् त्रिनेत्रस्य गात्ररोमोद्भवा घृणे ।

गणाः सिंहद्वया जाता वीरभद्रपुरोगमाः ॥ १८

गणैः परिवृतस्तस्मान्मन्दराद्रिमसाह्वयम् ।

गतः कनखलं तस्माद् यत्र दक्षोऽप्यजत् क्रतुम् ॥ १९

ततो गणानामधिपो वीरभद्रो महानलः ।

दिशि प्रतीच्युत्तराया तस्थौ शूलधरो घृणे ॥ २०

Hearing what Śaṅkara said Jayā replied, 'O Śaṅkara, being told that all other sisters of her and their husbands were in the sacrifice, as were the Ādityas, Indra and others, aunt fell dead, consumed internally, as it were, with grief. (15, 16)

Pulastya said : Having heard this terrible news, Rudra was overwhelmed with rage and from the entire body of the enraged Śaṅkara issued suddenly lustrous rays : (17)

O Sage, On account of the wrath of the Three-eyed Śaṅkara were born from the hair of his person lion faced Ganas, of whom Virabhadra was the chief (18)

From the Mandara mountain he went, with Ganas on all sides, to the Himālayas thence to Kanakhala and from there to the place where Dakṣa was performing the sacrifice (19)

Then, O sage, the chief of the Ganas, the mighty Virabhadra with the trident in his hand took his position in the western and northern directions (20)

जया क्रोधाद् गदां गृह्य पूर्वदक्षिणतः स्थिता ।
 मध्ये त्रिशूलधृक् शर्वस्तस्थौ क्रोधान्महाह्रुने ॥ २१
 मृगारिषदन दृष्ट्वा देवाः शक्रपुरोगमाः ।
 ऋषयो यक्षगन्धर्वाः क्रिमिदं त्वित्त्वचिन्तयन् ॥ २२
 ततस्तु धनुरादाय शरांश्चाग्नीविषोपमान् ।
 द्वारपालस्तदा धर्मो वीरभद्रमुपाद्रवत् ॥ २३
 समापतन्तं सहसा धर्मं दृष्ट्वा गणेश्वरः ।
 करेणैकेन जग्राह त्रिशूलं वह्निसन्निभम् ॥ २४
 फाल्गुं च द्वितीयेन तृतीयेनाथ मार्गणान् ।
 चतुर्थेन गदां गृह्य धर्ममन्धद्रवद् षणः ॥ २५
 ततश्चतुर्थं दृष्ट्वा धर्मराजो गणेश्वरम् ।
 तस्यापष्टम्बजो भूत्वा नानायुधधरोऽज्ययः ॥ २६
 रङ्गचर्मगदाप्रासपरश्वधवराङ्कुयैः ।
 चापमार्गणभुक्तयौ हन्तुकामो गणेश्वरम् ॥ २७

Out of anger Jayā took her position on the eastern and southern directions, with a club in her hand. In the middle, O great sage, stood angrily Śarva, the Holder of the trident (21)

Beholding the face of a lion, Indra and other gods, sages, Yakṣas, and Gandharvas began to wonder what it could be. (22)

Then the gate keeper Dharma holding a bow and with arrows resembling serpents, chased Virabhadra. (23)

The chief of the Gaṇas seeing Dharma suddenly falling upon, seized with one hand the trident which resembled fire (24)

Taking the bow in his second hand, arrows in the third, and a club in the fourth, the Gaṇa chased Dharma. (25)

Then the imperishable king Dharma the holder of various weapons, seeing the chief of the Gaṇas four-armed, stood there eight-armed. (26)

Keen on killing the chief of the Gaṇas,

गणेश्वरोऽपि संतुद्धो हन्तुं धर्मं सनातनम् ।
 वर्षं मार्गणांस्तीक्ष्णान् यथा प्रावृषि तोयदः ॥ २८
 तावन्थोन्मं महात्मानौ शरचापधरौ ध्रुने ।
 रुधिरारुणसिक्ताङ्गौ किंशुकाविव रेजतुः ॥ २९
 ततो वरास्त्रैर्मणनायकेन
 जितः स धर्मः तरसा प्रसह्य ।
 पराङ्मुखोऽसूद्रिमना ध्रुनीन्द्र
 स वीरभद्रः प्रविवेश यज्ञम् ॥ ३०
 यज्ञघटं प्ररिष्टं तं वीरभद्रं गणेश्वरम् ।
 दृष्ट्वा तु सहसा देवा उचस्युः सापुषा ध्रुने ॥ ३१
 यस्योऽष्टौ महाभागा ब्रह्मा नव सुदारुणाः ।
 इन्द्राद्या द्वादशादित्या रुद्रास्त्वेकादशैव हि ॥ ३२
 विश्वेदेवाश्च साध्याश्च सिद्धगन्धर्वपन्नगाः ।
 यथाः किंपुरुषाश्चैव खगाश्चक्रधरास्तथा ॥ ३३

king Dharma took his stand there with a sword, a shield, a club, the preśa missile, an axe, an excellent goad, and a bow and arrows in his hands (27)

The angry chief of the Gaṇas, bent on killing the primeval Dharmas in his turn showered on him sharp arrows like the cloud in the rainy season (28)

O sage, the two mighty holders of arrow and bow with their limbs turned red by being besmeared with blood, shone like Kimpśuka flowers (29)

O great sage, then Dharma who was suddenly and violently vanquished by the chief of the Gaṇas with the help of the best of missiles, became sad and miserable and turned his face against him. Virabhadra entered the sacrificial area (30)

O sage, suddenly noticing Virabhadra, the chief of Gaṇas enter into the sacrificial area, the gods, with their weapons, the eight distinguished Vasus, the nine dreadful planets,

राजा वैवस्तादंशद् धर्मकीर्तिस्तु विश्रुतः ।
 सोमवंशोद्भवश्चोग्रो भोजकीर्तिर्माह्वयः ॥ ३४
 दितिजा दानवाश्रान्ये येऽन्ये तत्र समागताः ।
 ते सर्वेऽभ्यद्रवन् रौद्रं वीरभद्रद्वयसुधाः ॥ ३५
 तानापतत एवाशु चापनाणधरो गणः ।
 अभिदुद्राव वेगेन सवानिव शरोत्करीः ॥ ३६
 ते शस्त्रवर्षमतुल गणेशाय महत्सृजन् ।
 गणेशोऽपि वरास्त्रैस्तान् प्रचिच्छेद विभेद च ॥ ३७
 शरैः शस्त्रैश्च सतत वधयमाना महात्मना ।
 वीरभद्रेण देवाद्या अवहारमकुत ॥ ३८
 ततो विवेश गणपो यत्नमर्ध्वं सुविस्तृतम् ।
 शुहाना श्रुपयो यत्र हर्षीपि प्रवितन्वते ॥ ३९
 ततो महर्षयो दृष्ट्वा मृगेन्द्रवदनं गणम् ।

the twelve Adityas, Indra and others, eleven
 Rudras, Viśvedevas, badhyas, Siddhas,
 Gandharvas, Pannagas, Yakṣas, Kinnaras,
 Khagas, and Calradharas, — all stood up.

(31, 32, 33)

The well known king Dharmakīrti of the
 dynasty of Vivasvat, the violent and mighty
 Bhojakīrti of the Soma dynasty, and the
 Daityas and Dānavas who were assembled
 there—all of them chased the terror striking
 Virabhadra with their weapons raised (34,35)

Finding them attacking the Gaṇa with a
 bow and arrows in his hands, Virabhadra
 speedily drove them all pouring a shower of
 arrows. (36)

They aimed their incomparable downpour
 of weapons at the chief of the Gaṇas, who in
 his turn cut them into pieces and rent them
 asunder. (37)

Being wounded incessantly by the great
 Virabhadra, gods and others declared
 truce (38)

Then the leader of the Gaṇas entered the
 extensive sacrificial area where the sages,
 engaged in the performance of the sacrifice,

भीता होत्रं परित्यज्य जग्मुः शरणमच्युतम् ॥ ४०
 तानार्ताश्रकभृद् दृष्ट्वा महर्षीस्त्रस्तमानसान् ।
 न भेतव्यमितीत्युक्त्वा समुत्तस्थौ वरायुधः ॥ ४१
 समानम्य ततः शार्ङ्गं शरानग्निशिखोपमान् ।
 मृगोच वीरभद्राय कायावरणदारणान् ॥ ४२
 ते तस्य कायमासाद्य अमोवा वै हरेः शराः ।
 निपेतुर्भुवि मग्नाशा नास्तिकादिव वाचकाः ॥ ४३
 शरांस्त्वमोघान्मोघत्वमापन्नान्वीक्ष्य केशवः ।
 दिव्यैरस्त्रैर्वीरभद्रं प्रच्छादयितुमुद्यतः ॥ ४४
 तानस्त्रान्वासुदेवेन प्रक्षिप्त्वाङ्गनायकः ।
 वारधामास शूलेन गदया मार्गणैस्तथा ॥ ४५
 दृष्ट्वा विपन्नान्यस्त्राणि गदा चिक्षेप माधवः ।
 त्रिशूलेन समाहृत्य पातधामास भूतले ॥ ४६

were offering oblations of clarified butter (39)

Then seeing the lion-faced Gaṇa the great
 sages were alarmed and went to take shelter
 with Nārāyaṇa, leaving the sacrifice (40)

The discus holder Viṣṇu seeing the
 afflicted and horrified Mahārṣis, said, "Do
 not be afraid", and with excellent weapons in
 hand stood there (41)

Then bending the śarṅga bow he darted
 on Virabhadra arrows resembling flames of
 fire and capable of rending the body and
 armour asunder. (42)

Reaching their body the unerring arrows
 of Hari fell on the earth like beggars
 disappointed by an atheist (43)

Finding his unfailing arrows rendered
 useless, Keśava got ready to cover Virabhadra
 with divine missiles (44)

The leader of the Gaṇas warded off the
 arms darted by Vasudeva with the aid of the
 trident, club and arrows (45)

Finding the weapons destroyed, Mūdhava
 hurled the club on Virabhadra and striking
 him with the trident, knocked him down to
 the ground (46)

मृशलं वीरभद्राय प्रचिक्षेप हलायुधः ।
 लाङ्गलं च गणेशोऽपि गदया प्रत्यनारयत् ॥ ४७
 मृशलं सगदं दृष्ट्वा लाङ्गलं च निवारितम् ।
 वीरभद्राय चिक्षेप चक्रं नोषात् खगध्वजः ॥ ४८
 तमापतन्त शतसूर्यकल्पं
 सुदर्शनं वीक्ष्य गणेश्वरस्तु ।
 शूलं परित्यज्य जगार चक्रं
 यथा मधुं मीनवपुः सुरेन्द्रः ॥ ४९
 चक्रे निगीर्णं गणनायकेन
 क्रोधातिरक्तोऽमित्वात्नेनः ।
 मुरारिरभ्येत्य गणाधिपेन्द्र-
 मृत्क्षिप्य नेगाद् श्रुवि निम्पिषेप ॥ ५०
 हरिनाहुरुवेगेन विनिम्पिष्टम्य भूतत्रे ।
 सहितं रुधिरौदुमारैर्मुखाच्चक्रं विनिर्गतम् ॥ ५१
 इति श्रीवामनपुराणे

ततो निःसृतमालोक्य चक्रं कैटभनाशनः ।
 समादाय हृषीकेशो वीरभद्रं मुमोच ह ॥ ५२
 हृषीकेशेन मुक्तस्तु वीरभद्रो जटाधरम् ।
 गत्वा निवेद्यामाम वासुदेवात्पराजयम् ॥ ५३
 ततो जटाधरो दृष्ट्वा गणेशं शोणिताप्लुतम् ।
 निवसन्तं तथा नामं क्रोधं चक्रे तदान्वयः ॥ ५४
 ततः क्रोधाभिभूतेन वीरभद्रोऽथ शंभुना ।
 पूर्वोद्धिष्टे तदा स्थाने सायुधस्तु निवेशितः ॥ ५५
 वीरभद्रमथाद्रिष्य मद्रकालो च शंकरः ।
 विवेश क्रोधताम्राञ्चो यज्ञवाटं त्रिशूलभृत् ॥ ५६
 ततस्तु देवप्रपरे जटाधरे
 त्रिशूलपाणौ त्रिपुरान्तकारिणि ।
 ददस्य यज्ञं विशति क्षयकरे
 जातो श्रुषीणां प्रवरो हि साध्वसः ॥ ५७
 चतुर्थोऽध्याय ॥ ४ ॥

The plough-armed Viṣṇu threw a mace
 and plough on Virabhadra, both of which
 were resisted by the chief of the Ganas with
 a club (47)
 Finding the mace, club, and plough, all
 warded off, Viṣṇu hurled the discus angrily
 on Virabhadra (48)
 And the chief of the Ganas finding the
 discus Sudarśana approaching him with the
 effulgence of a hundred suns, left the trident
 and swallowed the discus forthwith, as did
 Indra embodied as a fish, swallow Madhu (49)
 The discus having been swallowed by the
 leader of the Ganas, Murari whose beautiful
 eyes were turned dark, due to excessive anger,
 approached the leader of the Ganas and throw-
 ing him down speedily, crushed him on the
 earth (50)
 On being crushed on the ground with the
 violent speed of the arms of Hari, the discus
 came out of the mouth along with the
 emission of blood (51)

Then Viṣṇu seeing the discus come out
 and taking possession of it, released Vira-
 bhadra (52)
 As soon as he was released by Hṛṣīkeśa,
 Virabhadra went to Śiva and informed him
 of his discomfiture from Vasudeva (53)
 Śiva was very much enraged to see the
 chief of the Ganas bathed in blood and
 heaving sighs like a serpent (54)
 Then was the armed Virabhadra stationed
 at the position assigned to him before by
 Śaṁbhū who was overpowered with
 anger (55)
 Having issued command to Virabhadra
 and Bhadrakālī Śaṅkara with eyes reddened
 with anger, entered the sacrificial enclosure
 with the trident in his hand (56)
 Great was then the awe produced among
 Rṅas on the entry of the great god Śaṅkara, the
 Bearer of matted hair, Holder of the trident,
 Destroyer of Tripura and annihilator, into
 the sacrifice of Dakṣa- (57)

Thus ends the Fourth Chapter in the Vāmana purāṇa-4

पुलस्त्य उवाच ।

जटाधरं हरिर्दृष्ट्वा क्रोधादारक्तलोचनम् ।
 तस्मात् स्थानादपाक्रम्य कुब्जाम्बेऽन्तर्हितः स्थितः ॥ १
 वसयोऽष्टौ हरं दृष्ट्वा सुसुबुधैर्गतो मृने ।
 सा तु जाता सरिच्छ्रेष्ठा सीता नाम सरस्वती ॥ २
 एकादश तथा रुद्रास्त्रिनेत्रा हृष्येतेनाः ।
 कान्दिशीका लयं जग्मुः समभ्येत्यैव शंकरम् ॥ ३
 विद्महेऽश्विनौ च साध्याश्च मस्तौऽनलभास्कराः ।
 समासाद्य पुरोडाशं भक्षयन्तो महाघ्ने ॥ ४
 चन्द्रः सममृक्षगणैर्निर्द्या समुपदर्शयन् ।
 उत्पत्यास्त्र गगनं स्वमधिष्ठानमास्थितः ॥ ५
 कश्यपाद्याथ श्रपयो जपन्तः क्षतरुद्रियम् ।

पुष्पाञ्जलिपुटा भूत्वा प्रणताः संस्थिता मृने ॥ ६
 असकृद् दक्षदयिता दृष्ट्वा रुद्रं बलाधिकम् ।
 शक्रादीनां सुरेशानां कृपणं विललाप ह ॥ ७
 ततः क्रोधाभिभूतेन शंकरेण महात्मना ।
 तलप्रहारैरमरा बहवो विनिपातिताः ॥ ८
 पादप्रहारैरपरे त्रिशूलेनापरे मृने ।
 दृष्यन्निना तथैवान्ये देवाद्याः प्रलयीकृताः ॥ ९
 ततः पूषा हरं वीक्ष्य विनिर्नन्तं सुरासुरान् ।
 क्रोधाद् बाहू प्रसार्याथ प्रदुद्राव महेश्वरम् ॥ १०
 तमापन्त भगवान् संनिरीक्ष्य त्रिलोचनः ।
 पाहुभ्यां प्रतिजग्राह करेणैकेन शंकरः ॥ ११
 कराम्भ्यां प्रगृहीतस्य शंभुनांशुमतोऽपि हि ।

5

Pulastya said Seeing Śaṅkara with
 eyes reddened with anger, Hari retired from
 that place and stood concealed in Kubjāma

(1)

O sage, seeing Hara, the eight Vasus
 made good their escape hastily and the
 track by which they fled became the great
 river Sitā, known in the world as Sarasvatī

(2)

The eleven Rudras, each of whom had
 three eyes and bulls in their banners, were
 put to flight They merged themselves in
 Śaṅkara

(3)

O Great sage, the Viśvedevas, the two
 Aśvins, Śidhya, the Maruts, Agni and the
 Sun devoured the Puroḡasa oblations

(4)

The Moon, together with the stars
 ushered in the night and ascended the sky
 with a leap, and repared to his habitation

(5)

And O sage, the sages headed by Kaśyapa
 recited the Śatarudriya hymn and stood
 bowing down with handfuls of flowers

(6)

The wife of Dakṣa bewailed piteously
 and repeatedly to find Rudra mightier than
 Indra and other gods

(7)

Several gods were struck down with the
 palm of the great Śaṅkara who was over-
 whelmed with anger

(8)

O sage, some gods were annihilated with
 the kicks of his feet, some with the trident
 and others were consumed by the fire of
 the eyes

(9)

Then Puṣan finding that Hara was
 killing gods and demons, extended his arms
 out of anger, and chased Mahेश्वara

(10)

The Three-eyed Lord Śaṅkara seeing
 Puṣan attacking him caught both of his
 hands with one hand

(11)

On being caught by Śaṁbbhu, currents of

कराङ्गुलिभ्यो नियोररसुग्धाराः ममन्ततः ॥ १२
 ततो वेगेन महता अंशुमन्तं दिवाकरम् ।
 भ्रामयामास सततमिहो मृगशिशुं यथा ॥ १३
 भ्रामितव्यातिरेगेन नारदांशुमतोऽपि हि ।
 शूनो हसन्मापथो वृद्धितन्नाशुघन्वनी ॥ १४
 रधिराश्रुतसर्वाङ्गमंशुमन्तं महेश्वरः ।
 संनिरीक्ष्योत्तमर्जनमन्यतोऽभिज्ञगाम ह ॥ १५
 त्वन्तु पूषा विहमन् दशनानि निदर्शयन् ।
 प्रोयाच्योहि कापालिन् पुनः पुनरयेश्वरम् ॥ १६
 ततः प्रोयाभिमृतेन पूषो रेगेन शंभुना ।
 मृष्टिनाहत्य दशना. पातिका घरणीतत्रे ॥ १७
 भग्नदन्तवत्या पूषा शोषिताभिन्दुताननः ।
 पपात क्षुरि निःशंभो यन्नाहत इवाचलः ॥ १८
 भगोऽभिधीह्य पूषान पतितं हधिरोद्यितम् ।

नेत्राभ्यां घोररूपाम्यां शृपश्चनमैरुत ॥ १९
 त्रिपुरघ्नस्ततः क्रुद्धस्तेनाहत्य चक्षुषी ।
 निपातयामास सुवि क्षोभयन्सर्वदेवताः ॥ २०
 ततो दिवाकराः सर्वे पुरस्कृत्य शतक्रतुम् ।
 मरुद्भिश्च हुताशैथ भयाज्जग्मृर्दिशो दश ॥ २१
 प्रतियातेषु देवेषु प्रज्ञादाया दितीश्वराः ।
 नमस्कृत्य ततः सर्वे तस्युः प्राञ्जलयो मुने ॥ २२
 तत्त्वं यज्ञवाटं तु शंकरो घोरचक्षुषा ।
 ददर्श दग्धं कोपेन मरांश्चैव सुरासुरान् ॥ २३
 ततो निलिलियरे वीराः प्रणोषुर्दृष्टुस्तथा ।
 भयादन्वे हरं दृष्ट्वा गता वैश्वतस्यम् ॥ २४
 श्रयोऽग्नयन्निभित्तैर्दुःमहं ममरैरुत ।
 घृमत्तान्निनेत्रेण भस्मीभूतामवन् धृणात् ॥ २५
 अग्रे प्रणष्टे यज्ञोऽपि भूत्वा दिव्यवपुर्दृग्गः ।

blood began to flow in all directions from the
 fingers of the hands of Ambumat (12)

Then with great speed and without any
 stop he whirled the effulgent Sun round
 and round in the same manner as a lion does
 the young one of a deer (13)

O Narada, whirled with great speed,
 Ambumat's arms were reduced in size and
 their nerves and muscles were broken (14)

Maheshwara finding all the limbs of
 Ambumat bathed in blood left him and went
 elsewhere. (15)

Then Pusan laughing and exhibiting his
 teeth and repeatedly to Ishwara "O Kapalin,
 come, come" (16)

Highly enraged at this Sambhu dealt
 violent blows to the teeth of Pusan and
 scattered them on the earth (17)

Teeth broken and face besmeared with
 blood, Pusan fell senseless on the ground like
 a mountain struck by the thunder-bolt. (18)

Behaving so, Pusan lying on the ground

blood stained, stared at Sankara with dread
 full eyes (19)

Then the angry Sankara struck his eyes
 with one blow and made them fall on the
 ground to the confusion of the gods (20)

Thereafter all the Divakaras with Indra
 in the forefront and the Maruts and Hutas
 fled to the ten directions fear-stricken (21)

O sage, on the exit of the gods, Prahlada
 and other demons, all fell prostrate, and
 stood folded handed (22)

Then Sankara looked angrily through
 his dreadful eyes at the sacrificial enclosure
 to consume the gods and demons present
 there (23)

Then some of the warriors concealed
 themselves, some bowed down, and some
 ran away, while others fell down dead at
 the sight of Sankara. (24)

The three Iers cast unceasing glances
 through the three eyes. On being merely
 seen by Sankara everything was reduced
 to ashes in a moment (25)

दुद्राव विक्रवगतिर्दक्षिणासहितोऽम्बरे ॥ २६
 तमेवानुससारेश्चापमानम्भ वेगवान् ।
 शरं पाशुपतं कृत्वा कालरूपी महेश्वरः ॥ २७
 अर्द्धेन यज्ञवादान्ते जटाधर इति श्रुतः ।
 अर्द्धेन गगने शर्वः कालरूपी च कथ्यते ॥ २८
 नारद उवाच ।

कालरूपी त्वयाख्यातः शंशुर्गगनगोचरः ।
 लक्षण च स्वरूपं च सर्वं व्याख्यातुमर्हसि ॥ २९
 पुलस्त्य उवाच ।

स्वरूपं त्रिपुरघ्नस्य वदिस्ये कालरूपिणः ।
 येनाम्बरं मुनिश्रेष्ठ व्याप्तं लोफहितेषुना ॥ ३०

On the extinction of the sacrificial fire, the sacrifice assumed the divine form of a deer and flew in utter confusion to the sky taking Dakṣiṇī with it. (26)

Then Śaṅkara bent his bow and fixing the arrow to it with great speed, pursued him (27)

Śaṅkara in one of his aspects, came to be known in the extremity of the sacrificial enclosure as Jatādhara, and in another, he became known in heaven as Kālarūpin (28)

Nārada said : You have just said that Śaṅkara moving about in the sky came to be known as Kālarūpin. Please describe his characteristics and appearance and tell everything about him. (29)

Pulastya said O sage I shall describe to you the appearance of Kālarūpin, the Destroyer of Tripura, who desiring to do good to people spread himself over the sky. (30)

The house of Maṅgala (Mars), the Meṣa (Aries) sign of the zodiac, extending over Aśvini, Bharanī and a quarter of Kṛttikā (the Pleiads) is the head of Kālarūpin. (31)

The house of Śukra (Venus), O

यत्राश्विनी च मरणी कृत्तिकायास्तथांशकः ।
 मेघो राशिः कुजक्षेत्रं तच्छिरः कालरूपिणः ॥ ३१
 आयेयांशास्त्रयो ब्रह्मन् प्राजापत्यं कवेर्गृहम् ।
 सौम्यार्द्धं शृपनामेदं वदनं परिकीर्तितम् ॥ ३२
 मृगार्द्धमाद्रादित्यांशास्त्रयः सौम्यगृहं त्विदम् ।
 मिथुनं श्रुजयोस्तस्य गगनस्थस्य शूलिनः ॥ ३३
 आदित्यांशश्च पुष्यं च आश्लेषा शशिनो गृहम् ।
 राशिः कर्कटको नाम पाश्र्वे मखविनाशिनः ॥ ३४
 पित्र्यर्द्धं भगदैवत्यमुत्तरांशश्च केसरी ।
 सूर्यक्षेत्रं विभोर्ब्रह्मन् हृदयं परिगीयते ॥ ३५
 उत्तरांशास्त्रयः पाणिशित्रार्धं ऋन्यका त्वियम् ।

Brahman, the Vṛṣa (Taurus) sign of the zodiac, extending over the remaining three quarters of Kṛttikā, the whole of Rohini and two quarters of Mrgaśiras, is known as his mouth. (32)

The house of Budha (Mercury), the Mithuna (Gemini) sign of the zodiac, extending over the remaining two quarters of Mrgaśiras, the whole of Ārdṛā and three quarters of Punarvasu is the pair of arms of Śaṅkara dwelling in the sky. (33)

The house of Candra (the Moon), the Karkoṭaka (Cancer) sign of the zodiac, extending over the remaining one quarter of Punarvasu, Puṣya and Aśleṣā constitutes the sides of Śaṅkara, (34)

O Brahman, the house of Sūrya (the Sun) the Simha (Leo) sign of the zodiac, extending over Maghī, Pūrvaphālgunī and the first quarter of Uttaraphālgunī is known as the heart of the Lord (35)

O Brahman, the second house of Budha, the Kanyā (Virgo) sign of the zodiac, extending over the remaining three quarters of Uttara-

सोमपुत्रस्य सद्मन्तद् द्वितीयं नठरं निमोः ॥ ३६
चित्रांशद्वितयं स्वातिर्विशारायाश्चक्रवयम् ।
द्वितीयं शुक्रसदनं तुला नाभिरुदाहृता ॥ ३७
विशारांशमनूराधा ज्येष्ठा सोमग्रहं त्विदम् ।
द्वितीयं वृषिको राशिर्मदू फालस्वरूपिणः ॥ ३८
मूलं पूर्वोचिरांशश्च देवाचार्यग्रहं धनुः ।
ऊरुगुलमीशस्य अमरुषं प्रगीयते ॥ ३९
उत्तरांशास्त्रयो ऋतं अथयं मरुरो मृने ।
धनिष्ठार्थं शनिक्षेत्रं ज्ञानुनी परमेष्ठिनः ॥ ४०
धनिष्ठार्थं श्रवमिषा प्रौष्ठपचांशरूपयम् ।
सौरैः सद्मापरनिदं कुम्भो जह्ने च निष्ठते ॥ ४१
प्रौष्ठपचांशमेकं तु उत्तरा रेवती तथा ।

phlgunt, Hasta and two quarters of Citrā is the abdomen of the Lord. (36)

The second house of Śakra, the Tulā (Libra) sign of the zodiac, extending over two quarters of Citrā, the whole of Svāti and three quarters of Viśākhā is the navel of Kālarūpin (37)

The second house of Maṅgala, the Vṛścika (Scorpio) sign of the zodiac, extending over the remaining one quarter of Viśākhā, Anurādhā and Jyēṣṭhā is the private parts of Kālarūpin (38)

O Nārada, the house of Bṛhaspati (Jupiter) the Dhānu (Sagittarius) sign of the zodiac, extending over Mula Pūrvāṣāḍhā and a quarter of Uttaraṣāḍhā is the pair of thighs of the Lord (39)

O sage, the house of Śani (Saturn), the Makara (Capricornus) sign of the zodiac, extending over the remaining three quarters of Uttaraṣāḍhā, the whole of Śravaṇa and two quarters of Dhaniṣṭhā make the knees of Parameṣṭhin. (40)

The second house of Sūrya, the Kumbha

द्वितीयं जीवसदनं मीनस्तु चरणानुमौ ॥ ४२
एवं कृत्वा कालरूपं त्रिनेत्रो

यज्ञं क्रोधान्मार्गर्णराजधान ।

विद्वधासौ वेदनाशुद्धिद्वक्तः

ये संतस्यौ तारकाभिधितवाङ्गः ॥ ४३

नारद उवाच ।

राशयो गदिता प्रदांस्त्वया द्वादश वै मम ।

तेषां निशेषतो भूहि लक्षणानि स्वरूपतः ॥ ४४

पुलस्त्य उवाच ।

स्वरूपं तव वक्ष्यामि राशीनां शृणु नारद ।

यादृशा चर संचारा यस्मिन् स्थाने वसन्ति च ॥ ४५

मेघः समानभूतिश्च अनापिरुधनादिषु ।

(Aquarius) sign of the zodiac, extending over the remaining two quarters of Dhāniṣṭhā, the whole of Śatabhīṣā and three quarters of Pūrvabhādrapadā is known as his shanks (41)

The second house of Bṛhaspati, the Mīna (Pisces) sign of the zodiac, extending over the remaining one quarter of Pūrvabhādrapadā, the whole of Uttaraḥādrapadā, and Revatī is his feet. (42)

Having assumed the form of Kāka, Śaṅkara darted arrows angrily at the Saenīfice. And wounded, it stood in the sky, free from any sense of pain and with its body inlaid with stars. (43)

Nārada said: O Brahman, you have in deed spoken to me about the twelve signs of the zodiac. Tell me especially their characteristic features. (44)

Pulastya said: O Nārada, listen. I shall tell you the peculiar characteristics of the signs of the zodiac, their real nature, manner and transit and regions they occupy. (45)

Meṣa is like a ram in form. Objects of

संचारस्थानमेवास्य घान्यरत्नाकरादिषु ॥ ४६
 नवशाद्वलसंछन्नवसुधायां च सर्वशः ।
 नित्यं चरति कुल्लेषु सरमा पुलिनेषु च ॥ ४७
 वृषः सद्यस्वरूपो हि चरते गोकुलादिषु ।
 तस्याधिवासभूमिस्तु कृषीवलधराश्रयः ॥ ४८
 स्त्रीपुंसयोः समं रूपं शय्यासनपरिग्रहः ।
 वीणावाद्यधृद् मियुनं गीतनर्तकशिल्पिषु ॥ ४९
 स्थितः क्रीडारतिर्नित्यं विहारवधनिरस्य तु ।
 मियुनं नाम विख्यातं राक्षिर्द्वैचात्मकः स्थितः ॥ ५०
 कर्कः कुलीरेण समः सलिलस्थः प्रकीर्तितः ।
 वेदारवापीपुलिने विविक्तायनिरेव च ॥ ५१
 सिंहस्तु पर्वतारण्यदुर्गकन्दरभूमिषु ।

it influence are grain, mines of jewels, goats, sheep and wealth, whole land covered with newly grown young grass and constantly, banks of lakes blooming with plants and flowers growing on them (46, 47)

Vṛṣa (Taurus), of the form of a bull, has its influence on cowpens and its habitation is in agricultural lands (48)

Mithuna (Gemini), in form similar to a pair of man and woman, has its hold on beds and seats, carrying a lute, and like musical instruments in his hands, and settled among musicians, dancers and artists, is attached to sports resides in pleasure houses Its name Mithuna (Gemini) is well known This sign of zodiac is dual in nature (49, 50)

Resembling a crab Karkī (Cancer) is known as residing in water, meadows, wells, river banks and lonely tracts of lands (51)

Sirha (Leo) dwells on mountains, in forests, impassable defiles and valleys, in the

वसते व्याघ्रपल्लीषु गह्वरेषु गुहासु च ॥ ५२
 व्रीहिप्रदीपिककरा नावारुढा च कन्यका ।
 चरते स्त्रीरतिस्थाने वसते नड्वलेषु च ॥ ५३
 तुलापाणिश्च पुरुषो वीध्यापणविचारकः ।
 नगराध्वानशालासु वसते तत्र नारदः ॥ ५४
 श्वभ्रवल्मीकसंचारी वृथिको वृथिकाकृतिः ।
 विषगोमयकीटादिपापाणादिषु सस्थितः ॥ ५५
 धनुस्तुरङ्गजघनो दीप्यमानो धनुर्धरः ।
 वाजिशूरास्त्रविहीरः स्थायी गजरथादिषु ॥ ५६
 मृगास्यो मकरो ब्रह्मन् वृषस्कन्धेषणाङ्गजः ।
 मकरोऽसौ नदीचारी वसते च महोदधौ ॥ ५७
 रिक्तकुम्भश्च पुरयः स्कन्धचारी जलाप्लुतः ।

locality of hunters and in caverns and caves (52)

Grain and lamp in hand and seated on a boat Kanyā (Virgo) exerts influence on women and pleasure haunts and stays among reeds (53)

O Nārada Tulā (Libra) is a man with a balance in his hand, watching over trade centres and markets, and resides in cities, on public roads and buildings (54)

Vṛścika (Scorpio) appearing like a scorpion, moves over pits and anthills and is established in poisons cowdung, germs etc and gravels (55)

Dhanu (Sagittarius) is a man holding the bow and having the thighs of a horse, is effulgent, is an expert about horses, heroes, and missiles, is himself a hero, and resides in the midst of elephants and chariots (56)

O Brahman, Makara (Capricornus), is deer faced has shoulders, eyes, and hair of a bull, is as strong as an elephant, moves over rivers and resides in oceans (57)

Kumbha (Aquarius) is a man with an

धृतशालाचरः कुम्भः स्यायी शौण्डिकसद्मसु ॥ ५८
 मीनद्वयमथासक्तं मीनस्तीर्थान्विसंचरः ।
 वसते पुण्यदेशेषु देवब्राह्मणसद्मसु ॥ ५९
 लक्षणा गदितास्तुभ्यं मेवादीनां महामुने ।
 न कस्यचित् त्वयात्प्येय गुह्यमेतत्पुरातनम् ॥ ६०

एतन् मया ते कथितं सुरपे
 यथा त्रिनेत्रः प्रममाथ यज्ञम् ।
 पुण्य पुराणं परमं पवित्र-
 माख्यातवान्पापहरं शिवं च ॥ ६१

इति श्रीरामनपुराणे पञ्चमोऽध्यायः ॥५॥

६

पुलस्त्य उवाच ।

हृद्ग्रथो ब्रह्मणो योऽसौ धर्मो दिव्यवपुर्मुनि ।
 दाक्षायानी तस्य भार्या तस्यामजनयत्सुतान् ॥ १
 हरिं कृष्णं च देवपे नारायणनरौ तथा ।
 योगाभ्यासरतौ नित्यं हरिकृष्णौ धभुवतुः ॥ २

नरनारायणौ चैव जगतो हितकाम्यया ।
 तप्येतां च तपः सौम्यौ पुराणाद्यपिसत्तमौ ॥ ३
 प्रालेयाद्रिं समागम्य तीर्थे बदरिकाश्रमे ।
 गृणन्तौ तत्परं ब्रह्म गङ्गाया विपुले तटे ॥ ४
 नरनारायणभ्यां च जगदेतद्यराचरम् ।

empty jar and a pole for conveyance of articles, is bathed in water, visits gambling houses and stays in ale houses. (58)

Mīna (Pisces) is a pair of fish attached to each other, moves in places of pilgrimage and oceans, and dwells in sacred spots and in temples and habitations of Brāhmanas. (59)

O great sage, the characteristics of Meṣa

and other signs of the zodiac have been narrated to you. Do not communicate them to anybody. They are secret and primeval (60)

O Nārada, I have narrated to you how Śaṅkara wrecked the sacrifice. What I have told you = holy, ancient, highly sanctifying, sin destroying, and auspicious (61)

Thus ends the Fifth Chapter in the Vāmana-Purāṇa-5.

६

Pulastya said O sage, the mind-born of Brahman was the celestial embodiment of Dharma. Dakṣaṇyaṇi was his wife. In her he begot four sons—Harī, Kṛṣṇa, Nara and Nārāyaṇa. O Nārada, Harī and Kṛṣṇa were constantly engaged in the practice of Yoga (1, 2)

And for the good of the world the two

gentle, primeval and most exalted sages, Nara and Nārāyaṇa proceeded to the Himālayas and practised austerity in the sacred Badarikā hermitage, on the spacious bank of the Gaṅgā, invoking the Supreme Brahman (3, 4)

□ Brahman, the moving and stationary world was distressed on account of the

तापितं तपसा ब्रह्मन् शक्रः क्षीमं तदा ययौ ॥ ५
 संक्षुब्धस्तपसा ताम्बा क्षोभणाय शतक्रतुः ।
 रम्भाद्याप्सरसः श्रेष्ठाः प्रेषयत्स महाश्रमम् ॥ ६
 कन्दर्पश्च सुदुर्धर्पश्चूताङ्कुरमहायुधः ।
 समं सहचरेणैव वसन्तेनाश्रमं गतः ॥ ७
 ततो माधवकन्दर्पो ताश्चैवाप्सरसो वराः ।
 बद्ध्याश्रममागम्य निविश्रीडुर्यथेच्छया ॥ ८
 ततो वसन्ते सप्राप्ते किंशुका ज्वलनप्रभाः ।
 निम्पत्राः सततं रेखुः शोभयन्तो धरातलम् ॥ ९
 शिशिरं नाम मातङ्गं विदार्णं नररैरिव ।
 वसन्तकेशरी प्राप्तः पलाशकुसुमैर्द्युने ॥ १०
 मया तुपारौघकरी निर्जितः स्वेन तेजसा ।
 तमेव हसतेत्युचैः वसन्तः कुन्दकुड्मलैः ॥ ११

austerity practised by Nara and Narayana and Indra was agitated over it (5)

Disturbed by them with their austerity, Indra despatched to that great hermitage, Rambhā and other excellent Apsaras to provoke them (6)

And the extraordinarily unassailable Cupid, armed with the mighty weapon of tender mango shoots and accompanied by his companion Spring, entered the hermitage (7)

Then Mādhava, Cupid and the excellent Apsaras arriving at Badarikā hermitage, sported as they pleased (8)

On the arrival of Spring the Kimpūka trees, as brilliant as fire and leafless, shone constantly, adorning the surface of the earth. (9)

Rending as it were the elephant winter with the nails of the Palāsa flowers, the lion Spring arrived. (10)

"I have by my prowess overpowered the elephant of snowy chill!" In this manner Spring ridiculed him aloud by means of its

वनानि कर्णिकाराणां पुष्पितानि विरेजिरे ।
 यथा नरेन्द्रपुत्राणि कनकामरणानि हि ॥ १२
 तेपामनु तथा नीपाः किङ्करा इव रेजिरे ।
 स्वामिसंलब्धसमाना श्रुत्या राजसुतानिव ॥ १३
 रक्ताशोकवना मान्ति पुष्पिताः सहसोज्ज्वलाः ।
 श्रुत्या वसन्तनुपतेः संग्रामेऽसुकप्लुता इव ॥ १४
 मृगवृन्दाः पिञ्जरिता राजन्ते गहने वने ।
 पुलकामिधृत्वा यद्वत् सज्जनाः सुहृदागमे ॥ १५
 मञ्जरीभिर्विराजन्ते नदीकूलेषु वेतसाः ।
 वक्तुकामा इवाङ्गुल्या कोऽस्माकं सदृशो नगः ॥ १६
 रक्ताशोककरा तन्वी देवेषु किंशुकाऽङ्घ्रिका ।
 नीलाशोककचा श्यामा विकासिकमलानना ॥ १७
 नीलेन्दीवरनेत्रा च ब्रह्मन् विश्वफलस्तनी ।

Kunda blossoms (11)

The gardens of Karnikāra appeared charming with their flowers in bloom, in the same way as the sons of kings do with gold ornaments on (12)

After them the Nipas shed lustre in the same manner as do servants who have secured the patronage of their royal masters, the princes (13)

Thicket of red Aśoka trees laden with flowers appeared intensely bright, being the retainers of king Spring, bathed as it were, in blood in a battle (14)

Herds of deer tinged brown, looked attractive among thickly growing trees, like men thrilled with joy over the arrival of intimate friends (15)

Cines growing on the banks of rivers appeared pleasing with their blossoms, desirous, as it were, of saying with their fingers raised, "What tree is like us?" (16)

O Nārada, O Brahmaṇ, the graceful Spring made its appearance with the red Aśoka as her hands, the Kimpūka as her

प्रफुल्लकुन्ददशना मञ्जरीकरशोभिता ॥ १८
 बन्धुजीवाधरा शुभ्रा सिन्दुवारनखाद्भ्रता ।
 पुंस्कोकिलस्वना दिव्या अङ्गोलवसना शुभा ॥ १९
 वहिर्दृन्दकलापा च सारसस्वरनूपुरा ।
 प्राग्वंशरसना ब्रह्मन् मत्तहंमगतिस्तथा ॥ २०
 पुत्रजीवांशुक्ता भृङ्गरोमराजिविराजिता ।
 वसन्तलक्ष्मीः संग्राप्ता ब्रह्मन् षदरिकाश्रमे ॥ २१
 ततो नारायणो दृष्ट्वा आश्रमस्वानवधताम् ।
 समीक्ष्य च दिशः सर्वास्ततोऽनङ्गमपश्यत् ॥ २२
 नारद उवाच ।
 कोऽसावनङ्गो ब्रह्मर्षे तस्मिन् षदरिकाश्रमे ।
 यं ददर्श जगन्नाथो देवो नारायणोऽप्ययः ॥ २३
 पुलस्त्य उवाच ।
 कन्दर्पो हर्षतनयो योऽसौ कामो निगद्यते ।

little ankles, the blue āśoka her hair, blooming lotuses her face, blue lotuses her eyes, Bilva fruits her breasts, blossomed Kunda as her teeth, and sprouts her hands She appeared bright with the Bandhujīva as her lower lip, admirable with the Sinduvāras as her nails, wonderful with the cooing of cuckoos as her necklace, the voice of the Sārāsa bird her anklet, the Prāgvamśa her girdle and the gay swan her gait, the Putrajīva as her garment and bees as her line of hair, made her beautiful. O Brahman, thus the graceful Spring appeared in Badarika hermitage. (17, 18, 19, 20, 21)

Then Nārāyaṇa when he was busy noticing the excellence of the hermitage and casting his glance all round, saw Cupid there (22)

Nārada said O Brāhmaṇa sage, who was this Cupid there in the Badarika hermitage, whom the immutable Lord of the universe, God Nārāyaṇa espied? (23)

Pulastya said Cupid who is the son of

स शंकरेण संदग्धो क्षनङ्गत्वमुपागतः ॥ २४
 नारद उवाच ।
 किमर्थं कामदेवोऽसौ देवदेवेन शंभुना ।
 दग्धस्तु कारणे कस्मिन्नेतद्व्याख्यातुमर्हति ॥ २५
 पुलस्त्य उवाच ।
 यदा दग्धसुता ब्रह्मन् सती याता यमक्षयम् ।
 विनाश्य दक्षयज्ञं तं विचचार त्रिलोचनः ॥ २६
 ततो दृषत्त्वजं दृष्ट्वा कन्दर्पः कुसुमायुधः ।
 अपत्नीकं तदाऽस्त्रेण उन्मादेनाभ्यताडयत् ॥ २७
 ततो हरः श्रेणाय उन्मादेनाद्यु ताडितः ।
 विचचार तदोन्मत्तः काननानि सरांसि च ॥ २८
 स्मरन् सर्तो महादेवस्तयोन्मादेन ताडितः ।
 न क्षमं लेभे देवर्षे वाणविद्ध इव द्विपः ॥ २९
 ततः पपात देवेशः कालिन्दीसरितं मृने ।

Harṣa and is called Kāma, came to be known as Anaṅga on being burnt to ashes by Śaṅkara (24)

Nārada said For what reason was this Cupid reduced to ashes by Śaṅkara, the Lord of gods? Please explain it. (25)

Pulastya said O Brahman, after Sati the daughter of Dakṣa had met her end, Śaṅkara wrecked the sacrifice and wandered about (26)

Then the flower-armed Cupid detected Śaṅkara and smit the widowed god with the maddening missile. (27)

Pierced instantaneously with the maddening arrow, Hara became mad and roamed about amidst forests and lakes (28)

O Nārada, recalling the memory of Sati and struck by Unmāda, Śaṅkara had no peace of mind like an elephant pierced by an arrow. (29)

Then Śaṅkara fell into the waters of the Yamunā On Śaṅkara falling into it, its

निमग्ने शक्रे आपो दग्धाः कृष्णत्वमागताः ॥ ३०
 तदाप्रभृति कालिन्ध्या भृङ्गाञ्जननिभं जलम् ।
 आस्यन्दत् पुण्यतीर्थं सा केशपाशमिवावनेः ॥ ३१
 ततो नदीपु पुण्यासु सरस्तु च नदेषु च ।
 पुलिनेषु च रम्येषु वापीषु नलिनीषु च ॥ ३२
 पर्वतेषु च रम्येषु काननेषु च सानुषु ।
 विचरन् स्वेच्छया नैव शर्म लेभे महेश्वरः ॥ ३३
 क्षणं गायति देवर्षे क्षणं रोदिति शंकरः ।
 क्षणं च्यायति तन्वर्द्धां दक्षकन्या मनोरमाम् ॥ ३४
 घ्यातवा क्षणं प्रस्वपिति क्षणं स्वप्नायते हरः ।
 स्वप्ने तथेदं गदति ता दृष्ट्वा दक्षकन्यकाम् ॥ ३५
 निर्धुणे तिष्ठ किं मूढे त्यजसे मामनिन्दिते ।
 मृग्धे त्वया निरहितो दग्धोऽस्मि मदनग्निना ॥ ३६
 सति सत्यं प्रकृपिता मा कोपं कुरु मुन्दरि ।

water was scorched and turned black (30)

Thenceforward the water of the Yamuna assumed the colour of the black bee and collyrium, and the holy river flowed like the hair of the earth (31)

Then wandering about at will among holy streams, lakes, great rivers, delightful river banks, wells, lotus ponds, charming mountains forests and ridges, Maheshvara did not get peace of mind (32, 33)

O Narada Śaṅkara would sing for a moment, would weep the next instant and would brood upon his beloved, the delicate and charming daughter of Dakṣa the next moment (34)

Brooding upon her for some time Hara would fall fast asleep and for a while he would dream. Seeing the daughter of Dakṣa in his dream, he would speak out, "O pitiless one, stay O guileless and uncensurable one, do not leave me O simple one, separated

पादशणामाचनतमभिभाषितुमर्हसि ॥ ३७
 श्रूयसे दृश्यसे नित्यं स्पृश्यसे वन्द्यसे प्रिये ।
 आलिङ्ग्यसे च सततं किमर्थं नाभिभाषसे ॥ ३८
 विलपन्तं जनं दृष्ट्वा कृपा कस्य न जायते ।
 विशेषतः पतिं बाले ननु त्वमतिनिर्धुणा ॥ ३९
 स्वयोक्तानि वचास्वेवं पूर्वं मम कृशोदरि ।
 विना त्वया न जीवेय तदसत्यं त्वया कृतम् ॥ ४०
 एषेहि कामसत्रं परिव्वज सुलोचने ।
 नान्यथा नश्यते तापः सत्येनापि शपे प्रिये ॥ ४१
 इत्य विलप्य स्वप्नान्ने प्रतिजुद्धस्तु तत्क्षणात् ।
 उत्कृजति तयाऽरण्ये मुक्तकण्ठं पुनः पुनः ॥ ४२
 सं कूजमानं विलपन्तमारात्
 समीक्ष्य कामो धृपकेतनं हि ।
 विन्याध चाप सरसा विनाम्य

from you, I am being consumed by passion O Satī, O graceful one, are you really angry? Do not be angry You should speak to me, bent low at your feet in salutation O dear one, you are constantly heard, seen, felt, admired and embraced, but why do you not speak? Whose pity am not excited at the sight of one who is wailing, specially one's own husband? Truly are you heartless to the extreme O my darling, you assured me in the past, "I cannot live in separation from you" That has been belied by you. O beautiful one, come, come, embrace me the love afflicted Nothing else can mitigate the suffering. O my beloved, I swear by truth (35, 36, 37, 38, 39, 40, 41)

Wailing thus at the end of the dream, and immediately waking up, he would cry aloud again and again in the forest (42)

Detecting from a distance the moaning and wailing Śaṅkara, Cupid bent his bow with-

सतापनाम्ना तु श्रेण भूयः ॥ ४३
 सतापनास्त्रेण तदा स रिद्धौ
 भूयः स सतप्रतरो बभूव ।
 सतापयश्चापि जगत्समग्रं
 फूत्कृत्य फूत्कृत्य विचासते स्म ॥ ४४
 त चापि भूयो मदनो जघान
 विजृम्भणास्त्रेण तनो विजृम्भे ।
 ततो भृश कामशरैर्विंतुषो
 विजृम्भमाणः परितो भ्रमश्च ॥ ४५
 ददर्श यक्षाधिपतेस्तनूज
 पाञ्चालिकं नाम जगत्प्रधानम् ।
 दृष्ट्वा त्रिनेत्रो धनदस्य पुत्र
 पाश्यं समभ्येत्य वचो वभापे ।
 भ्रातृव्य वक्ष्यामि वचो यदद्य
 तन् त्वं कुरुष्वामितविजृम्भोऽस्ति ॥ ४६
 पाञ्चालिक उवाच ।
 यथाथ मा वक्ष्यसि तत्करिष्ये

सुदुष्करं यद्यपि देवसर्षैः ।
 आज्ञापयस्वातुलवीर्यं शंभो
 दासोऽस्मि ते भक्तियुतस्तथेश ॥ ४७
 ईश्वर उवाच ।
 नाशं गताया वरदाम्बिकायां
 कामाग्निना फुष्टसुविग्रहोऽस्मि ।
 विजृम्भणोन्मादश्चरैर्विभिन्नो
 घृतिं न विन्दामि रतिं सुख वा ॥ ४८
 विजृम्भणं पुत्र तथैव ताप-
 मुन्मादमग्रं मदनप्रणुषम् ।
 नान्यः पुमान् धारयितुं हि शक्तौ
 मृष्ट्वा मवन्त हि ततः प्रतीच्छ ॥ ४९
 पुलस्त्य उवाच ।
 इत्येवमुक्तो वृषभस्वजेन
 यथः प्रतीच्छतुं स विजृम्भणादीन् ।
 तोषं जगामाद्यु ततस्त्रिशूली
 तुष्टस्तदैव वचन वभापे ॥ ५०

out any loss of time and pierced him through again, with the arrow known as Santa pana (43)

Then pierced by the missile Santāpana, he became much more afflicted, and distressing the entire world, he moved about blowing air out of his mouth again and again (44)

And again did Cupid strike him with the Santāpana, and he yawned Struck intensely by the arrows of Cupid, yawning and moving about in all directions, he espied the son of Kubera, Pañcālīka well known throughout the world Having seen the son of Kubera, Śiṅkara came close by and said, 'O nephew, do what I shall tell you today You are of limitless valour' (45, 46)

Pañcālīka said 'O Lord, I shall accom-

plish whatever you command me to do, even if it very hard for the gods to perform Order me, you are of incomparable prowess O Śiṅkara I am a devoted servant of yours" (47)

Īśvara said "Since the demise of Vāra dāmbikā I have been consumed by passion Pierced by the Vijrmbhāṇa and Unmada arrows, I am not getting self command, pleasure or happiness O child yawning, torment and intense insanity produced by Cupid no individual other than your self is capable of bearing Therefore you accept them" (48, 49)

Pulastya said Being thus told by Śiṅkara, the Yakṣa received Vijrmbhāṇa etc Śiṅkara was pleased at this and he spoke in the following manner Hara said 'O child,

हर उवाच ।
 यस्मात्त्वया पुत्र सुदुर्धराणि
 विजृम्भणादीनि प्रतीच्छितानि ।
 तस्माद्द्वरं त्वां प्रतिपूजनाय
 दास्यामि लोकस्य च हास्यकारि ॥ ५१
 यस्त्वां यदा पश्यति चैत्रमासे
 स्पृशेन्नरो वार्ययते च भक्त्या ।
 दृष्टोऽथ शालोऽथ युवाथ योपित्
 सर्वे तदोन्मादधरा भवन्ति ॥ ५२
 गायन्ति नृत्यन्ति रमन्ति यश्च
 वाघानि यत्नादपि वादयन्ति ।
 तवाग्रतो हास्ययचोऽभिरक्ता
 भवन्ति ते योगयुक्तास्तु ते स्युः ॥ ५३
 मदैव नाम्ना भविताऽसि पूज्यः
 पाञ्चालिकेशः प्रथितः शुषिच्याम् ।
 मम प्रसादाद् वरदो नराणां

since you have accepted Vijrmbhana etc so difficult to be resisted, I shall confer upon you a boon to felicitate you, which will at once be pleasing to people. (50, 51)

"Whoever will see you at any time in the month of Caitra, touch or worship you with devotion, be he an old man, a child, a young man, or a woman, shall go mad. (52)

"O Yakṣa, they shall sing, dance, sport and play on their instruments with real! They shall, even though engaged in frivolous talks in front of you, be endowed with supernatural powers (53)

"By my name you shall be known as Pañcālīkeśa and worshipped throughout the world. By my grace you shall fulfil the desires of men and shall be held in high esteem. So proceed thither". (54)

Being thus spoken to by the Lord, the

भविष्यसे पूज्यतमोऽभिगच्छ ॥ ५४
 इत्येवमुक्तो विष्णुना स यक्षो
 जगाम देशान् सहसैव सर्वान् ।
 कालञ्जरस्योत्तरतः सुपुण्यो
 देशो हिमाद्रेरपि दक्षिणस्थः ॥ ५५
 तस्मिन् सुपुण्ये विषये निविष्टो
 रुद्रप्रसादादभिपूज्यतेऽसौ ।
 तस्मिन् प्रयाते भगवात्स्त्रिनेत्रो
 देवोऽपि विन्ध्यं गिरिमभ्यगच्छत् ॥ ५६
 सत्रापि मदनो गत्वा ददर्श शृपकेतनम् ।
 दृष्ट्वा प्रहर्षुकामं च ततः प्रादुर्ब्रवद्हरः ॥ ५७
 ततो दाहवन घोरं मदनामिसृतो हरः ।
 विवेश शृपयो यत्र सपत्नीका व्यवस्थिताः ॥ ५८
 ते चापि श्रपयः सर्वे दृष्ट्वा मूर्ध्ना नताभवन् ।
 ततस्तान् ब्राह्म भगवान् मिथ्या मे प्रतिदीयताम् ॥ ५९
 तवस्ते मौनिनस्तस्युः सर्वे एव महर्षयः ।

Yakṣa speedily journeyed through all the countries. There is a highly sacred region to the north of Kālanjara and to the south of the Himālayas. Established in that highly sanctified region, he is worshipped there due to the grace of Rudra. On his departure the Lord Śaṅkara too retired to the Vindhya mountains. (55, 56)

Going there too Cupid saw Śaṅkara, and Hara finding him ready to strike, fled from that place (57)

Then pursued by Cupid, Hara entered the frightful pine forest where Ṛṣis were settled with their consorts (58)

And seeing him the Ṛṣis hung their heads. Then the Lord said to them, "Give me alms" (60)

O Nārada, the great Ṛṣis remained silent

तदाश्रमाणि सर्वाणि परिचक्राम नारद ॥ ६०
 तं प्रविष्टं तदा दृष्ट्वा भार्गवादेययोपितः ।
 प्रक्षोभमगमन् सर्वा हीनसत्त्वाः समन्ततः ॥ ६१
 श्रुते त्रस्वन्धतीमेकामनसूयां च भामिनीम् ।
 यताभ्यां भर्तृपूजासु तच्चिन्तासु स्थित मनः ॥ ६२
 ततः संक्षुभिताः सर्वा यत्र याति महेश्वरः ।
 यत्र प्रयान्ति कामार्चा मदविह्वलितेन्द्रियाः ॥ ६३
 त्यक्त्वाश्रमाणि शून्यानि स्थानि ता मुनियोपितः ।
 अनुजगमुर्यथा मत्तं करिष्य इव कुञ्जरम् ॥ ६४
 क्षतस्तु श्वपयो दृष्ट्वा भार्गवाङ्गिरसो मुने ।
 श्लोघान्नितामुबन्सर्वे लिङ्गोऽस्य पतता श्रुवि ॥ ६५
 ततः पपात देवस्य लिङ्गं पृथ्वीं विदारयन् ।
 अन्तर्द्धानं जगामाय त्रिशूली नीललोहितः ॥ ६६

ततः स पतितो लिङ्गो विभिद्य वसुधातलम् ।
 रसातलं त्रिवेद्यासु ब्रह्माण्डं चोर्ध्वतोऽभिनन्द ॥ ६७
 तत्रश्चाल पृथिवी गिरयः सरितो नगाः ।
 पातालध्रुवनाः सर्वे नङ्गमाजङ्गमैर्धृताः ॥ ६८
 संक्षुब्धान् सुवनान् दृष्ट्वा भूलोकादीन् पितामहः ।
 जगाम माघवं द्रष्टुं शीरोर्दं नाम सागरम् ॥ ६९
 तत्र दृष्ट्वा हृषीकेशं प्रणिपत्य च भक्तितः ।
 उवाच देव सुवनाः किमर्थं क्षुभिता निभो ॥ ७०
 अयोवाच हरिर्भक्षन् शार्वो लिङ्गो महर्षिभिः ।
 पातितस्तस्य भारतां सचचाल वसुधरा ॥ ७१
 ततन्तदद्भुततमं श्रुत्वा देवः पितामहः ।
 तत्र गच्छाम्य दवेश एवमाह पुनः पुनः ॥ ७२
 ततः पितामहो देवः केशवश्च जगत्पतिः ।

then He then walked round the hermitages (60)

Seeing him enter, the wives of Bhargavas and Atriyas felt excited and completely lost their self control, (excepting the unique Arundhati and the lady Anasuya, whose minds were concentrated on the worship of their husbands (61, 62)

Wherever Śaṅkara went women became agitated and with their passion excited, they followed him (63)

Leaving their own hermitages vacant, the wives of the sages followed him, in the same way as the she-elephants follow the he-elephants (64)

O sage, enraged at this sight the Rṣis, Bhārgavas and Aṅgirasas said, "May his Linga drop down on the earth" (65)

Subsequently the Linga of the deity dropped down rending the earth and the trident-holding Śaṅkara became invisible (66)

Thereafter cleaving the earth, the Linga fell down, entered the lower world instantly and rent the universe at the top (67)

The earth quaked, and mountains, rivers, trees, the nether world, nay, the entire world encompassed by the moving and the stationary shook (68)

The Brahman noticing the Bhū and other regions agitated, went to the ocean known as the Kṣiroda to see Madhava (69)

Here he saw Hṛṣīkeśa and saluting him devoutly said to him, "O Lord, wherefore are the worlds disturbed ?" (70)

Then Hari said, "O Brahman, the Linga of Śarva has been hurled down by the great Rṣis Afflicted with its weight the earth has shaken (71)

Hearing about the most wonderful occurrence, the venerable Brahman spoke thus again and again, "O Lord of gods, we should go there" (72)

Then the venerable Brahman and Keśava

आजग्मतुस्तद्गुदेशं यत्र लिङ्गं भवस्य तत् ॥ ७३ ॥
 ततोऽनन्तं हरिलिङ्गं दृष्ट्वास्त्र खगेश्वरम् ।
 पातालं प्रविशेशथ विस्मयान्तरितो विभुः ॥ ७४ ॥
 ब्रह्मा पद्मविमानेन ऊर्ध्वभाक्रम्य सर्वतः ।
 नैवान्तमलभद् ब्रह्मन् विस्मितः पुनरागतः ॥ ७५ ॥
 विष्णुर्गत्वाऽथ पातालान् सप्त लोकपरायणः ।
 चक्रपाणिर्विनिष्क्रान्तो लेभेऽन्तं न महामुने ॥ ७६ ॥
 विष्णुः पितामहद्योभौ हरलिङ्गं समेत्य हि ।
 कृताञ्जलिपुटौ भूत्वा स्तोतुं देवं प्रचक्रतुः ॥ ७७ ॥
 हरिब्रह्माणावृचतुः ।
 नमोऽस्तु ते शूलपाणे नमोऽस्तु घृपभक्ष्यज ।
 जीमूतवाहन कषे शर्वं अग्र्यक शंकर ॥ ७८ ॥
 महेश्वर महेशान सुवर्णाक्ष धृपाकपे ।
 दक्षयज्ञक्षयकर कालरूप नमोऽस्तु ते ॥ ७९ ॥

the master of the universe arrived at the place where the Linga of Bhava was. (73)

Then Hari viewing the measureless Linga and mounting the chief of birds entered the nether world, wonderstruck (74)

O Brahman, making an all round survey from above on his lotus plane Brahman could not reach its end, and returned amazed (75)

O great sage, then Viṣṇu, the refuge of the universe with the discus in his hand visited the seven regions under the earth and later came out, but, did not reach its end (76)

Approaching the Linga of Hara both Viṣṇu and Brahman began to propitiate the god with hands folded before him. (77)

Hari and Brahman said : Salutation be to you, O trident holding Siva ! Salutation be to you, O Bull-bannered, Rider on clouds, Seer, Sarva, three-eyed Saṅkara (78)

Salutation be to you, Mahēśvara, Mahēśā

त्वमादिरस्य जगतस्त्वं मध्यं परमेश्वर ।
 भवानन्तश्च भगवान् सर्वगतस्त्वं नमोऽस्तु ते ॥ ८० ॥
 पुलस्त्य उवाच ।

एव संस्तूयमानस्तु तस्मिन् दारुवने हरः ।
 स्वरूपी ताविदं वाक्यमुवाच वदतां वरः ॥ ८१ ॥
 हर उवाच ।

किमर्थं देवतानायी परिभूतकर्म त्विह ।
 मां स्तुवाते मृशान्वस्यं कामतापितविग्रहम् ॥ ८२ ॥
 देवावृचतुः

भवतः पातितं लिङ्गं यदेतद् सृष्टि शंकर ।
 एतत् प्रमृक्षतां मूय अतो देव स्तुवावहे ॥ ८३ ॥
 हर उवाच

यद्यर्चयन्ति त्रिदशा मम लिङ्गं सुरीत्तमौ ।
 तदेतत्प्रतिशृष्ट्वापीयां नान्ययेति कथंचन ॥ ८४ ॥

na, Suvarṇākṣa, Viśākapi, the Destroyer of the sacrifice of Dakṣa, the Embodiment of death (79)

O Supreme Being, you are the beginning of the universe, the middle, and the end ; you are the limitless and omnipresent lord
 Obeisance to you (80)

Palastya said : Being thus propitiated in the pine forest, Hara the best of speakers appeared in his own form and spoke to them the following words (81)

Hara said "Why are you, O Great gods propitiating me who have set at naught all propriety here, and is seriously indisposed and whose body is being tormented by Cupid ?" (82)

The gods said "O Saṅkara, withdraw the Linga of yours which was hurled down on the earth. O Lord, for this do we propitiate you (83)

Hara said O Exalted gods, if the gods

ततः प्रोवाच भगवानेवमस्त्विति केशवः ।
 प्रज्ञा स्वयं च जग्राह लिङ्गं कनकपिङ्गलम् ॥ ८५
 ततश्चकार भगवांश्चातुर्वर्ण्यं हरार्चने ।
 शास्त्राणि चैषा मुरयानि नानोक्तिविदितानि च ॥ ८६
 आद्यं श्रेयं परिरयातमन्यत्पाशुपतं मृगैः ।
 तृतीयं कालचदनं चतुर्थं च कपालिनम् ॥ ८७
 ऋष्यशासीत्स्वयं शक्तिर्वसिष्ठस्य प्रियः सुतः ।
 तस्य शिष्यो यभूवाय गोपायन इति श्रुतः ॥ ८८
 महापाशुपतक्षासीद्भरद्वाजस्तपोधनः ।
 तस्य शिष्योऽप्यमृद्वाजा श्रुपमः सोमकेश्वरः ॥ ८९
 कालास्यो भगवानासीदापातम्बस्तपोधनः ।
 तस्य शिष्योभवद्वैश्यो नाम्ना क्रायेश्वरो मृगे ॥ ९०
 महान्ती च धनदस्तस्य शिष्यश्च वीरवान् ।

कर्णोदर इति ख्यातो जात्या शूद्रो महातपाः ॥ ९१
 एवं स भगवान्प्रज्ञा पूजनाय शिवस्य तु ।
 कृत्वा तु चातुराश्रम्यं स्वमेव भवन गतः ॥ ९२
 गते ब्रह्मणि श्रवोऽपि उपसंहृत्य तं तदा ।
 लिङ्गं चित्रवने सूक्ष्मं प्रतिष्ठाप्य चचार ह ॥ ९३
 विचरन्त तदा भूयो महेशं कुमुमायुधः ।
 आरास्त्यत्वाग्रतो धन्वी संतापयित्तमुद्यतः ॥ ९४
 ततस्तमग्रतो दृष्ट्वा क्रोधाध्मातदृशा हरः ।
 स्मरमालोकयामाम शिखायाग्ररणान्तिरुम् ॥ ९५
 आलोकितस्त्रिनेत्रेण मदनो द्युत्तिमानपि ।
 प्रादह्यत तदा ब्रह्मन् पादादारभ्य वक्ष्यत् ॥ ९६
 प्रदह्यमानो चरणी दृष्ट्वाऽसी कुमुमायुधः ।
 उत्ससर्ज धनुः श्रेष्ठं तज्जगामाथ पञ्चधा ॥ ९७

worship my Linga, then I can take it back
 and in no other manner (84)

Then Lord Keśava said, 'so be it' And
 Brahman himself laid hold of the yellowish
 brown Linga (85)

Afterwards the Lord initiated the four
 castes in the worship of Śaṅkara and for-
 mulated the principal scriptures well-known
 for their various discourses (86)

O sage, the first is known as Śaiva, the
 second Pāsupata the third Kālavadana and
 the fourth Kapālin (87)

Śakti, the beloved son of Vasuṣṭha was
 himself is Śaiva And his disciple was
 Gopayana, so it is heard (88)

And the austere ascetic Bharadvāja was
 a great Pāsupata His disciple was king
 Rṣabha Somakeśvara (89)

O sage, the holy ascetic Apastamba was
 a devotee of Kālīśya His disciple was a
 Vaiśya by name Krātheśvara (90)

And Kubera was an observer of
 Mahāvratā and his vigorous and highly

austere disciple who was a Śūdra by caste
 was known as Karṇodara (91)

In this manner Lord Brahman, estab-
 lishing the four Āśramas in the worship of Śiva,
 repaired to his own home (92)

On the departure of Brahman Lord
 Śaṅkara too withdrawing the Linga and
 installing its miniature form in Citravana,
 departed (93)

Then again finding Mahēśa moving
 about, the flower-weaponed archer, Cupid
 standing close by, made an effort from the
 front to torment him. (94)

Finding him in his front then, Hara
 whose eyes were swollen with anger, gazed
 at Cupid from the top of his hair tuft to
 the foot (95)

O Brahman, being thus stared at by
 Śaṅkara, Cupid though endowed with lustre,
 was burnt from his feet to the waist (96)

Finding his legs burning, Cupid threw
 down his excellent bow and it was broken
 into five pieces. (97)

यदासीन्धु ध्वन्धं तु रुक्मपृष्ठं महाप्रभम् ।
 स चम्पकतरुर्जातः सुगन्धाढ्यो गुणाकृतिः ॥ ९८
 नाहस्थानं शुभाकारं यदासीद्वज्रभूषितम् ।
 तज्जात केसरारण्य बकुल नामतो मृने ॥ ९९
 या च कोटी शुभा ह्यासीदिन्द्रनीलविभूषिता ।
 ज्ञाता सा पाटला रम्या भृङ्गराजिविभूषिता ॥ १००
 नाहोपरि तथा मृष्टौ स्थानं अक्षिमणिप्रभम् ।
 पञ्चगुल्माऽभवज्जाती शशाङ्क किरणोज्ज्वला ॥ १०१
 ऊर्ध्वं मृष्ट्या अधः कोट्योः स्थानं विद्रुमभूषितम् ।
 तस्माद्भृषुपुटा मल्ली संजाता विविधा मृने ॥ १०२
 पुष्पोत्तमानि रम्याणि सुरभीणि च नारद ।

नातियुक्तानि देवेन स्वयमाचरितानि च ॥ १०३
 मृषोच मार्गानां भूम्यां शरीरे दद्यति स्मरः ।
 फलोपगानि वृक्षाणि संभूतानि सहस्रशः ॥ १०४
 चूतादीनि सुगन्धीनि स्वाद्नि विविधानि च ।
 हरप्रसादाज्जातानि भोज्यान्यपि सुरोत्तमैः ॥ १०५
 एवं दग्ध्वा स्मरं रुद्रः संयम्य स्वतनुं विभुः ।
 पुष्यार्थं शिशिराद्रिं स जगाम तपसेऽच्ययः ॥ १०६
 एवं पुरा देववरेण शंभुना
 कामस्तु दग्धः सशरः सचापः ।
 ततस्त्वनङ्गेति महाधनुर्द्वरो
 देवैस्तु गीतः सुरपूर्वपूजितः ॥ १०७

इति श्रीवामनपुराणे षष्ठोऽध्याय ॥६॥

The hilt of the bow which being covered with gold was highly lustrous, was transformed into a Campaka tree, rich in fragrance and equally charming in form (98)

O sage, the well shaped middle which was decorated with diamond, was transformed into Kesarāranya and known as Bakula by name (99)

And the bright curved ends which were studded with sapphire assumed the form of the beautiful Paṭalā made charming by a flight of bees (100)

The portion just above the middle and the hilt, shining as moonstone became the five petalled Jasmine, white as the rays of the Moon (101)

O sage, the portion above the hilt and below the curved ends, which was decorated with coral was transformed into various multi-folded Malhka flowers (102)

O Nārada the charming and sweet-scented flowers of excellence including the jasmine were enjoyed by Śaṅkara Himself On its body being consumed by fire, Cupid threw the arrows on the earth and out of them grew thousands of fruit bearing trees (103, 104)

By the grace of Śaṅkara were produced various trees of fragrant and delicious fruits, such as mango, fit to be relished by the most exalted of gods. (105)

Reducing Cupid to ashes in this manner and controlling his own body, the primordial and imperishable Lord Śaṅkara went to the Himalayas to perform austerity with a view to acquire merit. (106)

Thus in olden days Cupid was burnt, together with his arrows and bow, by the most excellent god, Śaṅkara. Then the great archer, the adored of the gods, came to be known as Anaṅga, the incorporeal one. (107)

Thus ends the Sixth Chapter in the Vamana-Purāṇa—6

पुलस्त्य उवाच ।

ततोऽनङ्गं विष्टुष्ट्वा ब्रह्मन् नारायणो मुनिः ।
 प्रहस्यैवं वचः प्राह कन्दर्प इह आस्यताम् ॥ १
 तदधुवत्त्वमीक्ष्यास्य कामो विस्मयमागतः ।
 वसन्तोऽपि महाचिन्तां जगामाशु महाष्टने ॥ २
 सतश्चाप्सरसो दृष्ट्वा स्वागतेनाधिपूज्य च ।
 वसन्तमाह भगवानेषेहि स्थीयतामिति ॥ ३
 ततो विहस्य भगवान् मञ्जरीं कुसुमावृताम् ।
 आदाय प्राक्सुवर्णाङ्गीमूर्धोर्धलां विनिर्ममे ॥ ४
 ऊरुद्वयं स कन्दर्पो दृष्ट्वा सर्वाङ्गसुन्दरीम् ।
 अमन्यत तदाऽनङ्गः किमियं सा प्रिया रतिः ॥ ५

तदेव वदनं चाह स्वस्त्रिमूकटिलालकम् ।
 सुनासावंशाघरोष्टमालोकनपरायणम् ॥ ६
 तावेवाहार्यविरलौ पीवरौ मग्नचूचुकौ ।
 राजतेऽप्याः कुचौ पीनी सज्जनाविव संहतौ ॥ ७
 तदेव तनु चार्द्रग्या बलिप्रयविमूपितम् ।
 उदरं राजते इक्षणं रोमावलिविमूपितम् ॥ ८
 रोमावली च जघनाद् यान्ती स्तनतटं त्विचम् ।
 राजते शृङ्गमानेव पुलिनात् कमलाकरम् ॥ ९
 जघनं त्रतिविस्तीर्णं भातयस्या रशनावृतम् ।
 क्षीरोदमथने नहं भुजंगेनेव मन्दरम् ॥ १०
 कदलीस्वम्भसद्वैरुर्वर्मूलैरयोरुभिः ।

Pulastya said O Brahman, then the eminent sage Nārāyana saw Cupid, and smiling, spoke as follows, "O Cupid, get yourself seated here" (1)

O great sage, Cupid was struck with wonder to see his imperturbability, and Spring too was immediately plunged into deep reflection. (2)

Then looking at the Apsarases and honouring them with a fitting welcome, the Lord said to Spring, "Please come and sit down." (3)

Smiling, the venerable one took a creeper covered with flowers, and created at first out of his thighs a damsel of golden limbs (4)

The bodiless Cupid seeing the thigh born damsel of exquisite beauty began to reflect within himself whether she was his beloved Rati (5)

The self same charming face with beautiful eyes, fine eye brows, curly hair, attractive

bridge of the nose and lower lip—the last resort as it were, of the sense of sight ! (6)

The very same plump and thick breasts, with sunk nipples in close vicinity of each other, after the manner of two gentlemen of one accord (7)

The same soft and slender abdomen of the handsome damsel, rendered charming by the three folds of its skin and made beautiful with the line of hair, appeared attractive. (8)

The line of hair from the buttocks reaching the slope of the breasts appeared as beautiful as a row of black bees extending from the bank to the lotus pond. (9)

The large buttocks decorated with the girdle appeared as graceful as the Mandara mountain with the serpent (Vāsuki) going round it, on the occasion of the churning of the milk ocean (10)

The extremely handsome damsel, char-

विभाति सा सुचार्वङ्गी पद्मकिङ्कल्कसन्निभा ॥ ११
 जानुनी गूढगुल्फे च शुभ्रे जह्वे त्वरोमशे ।
 विभातोऽस्यास्तथा पादाबलककसमत्त्वपौ ॥ १२
 इति संचिन्तयन् कामस्तामनिन्दितलोचनाम् ।
 कामातुरोऽसौ संजातः किमुतान्यो जनो मूने ॥ १३
 माधवोऽप्यूर्ध्वशीं दृष्ट्वा संचिन्तयत नारदः ।
 क्विप्सित् कामनरेन्द्रस्य राजधानी स्यञ्च स्थिता ॥ १४
 आयाता शशिनो नूनमिञ्च कान्तिर्निशाक्षये ।
 रविरभिमप्रतापार्तिभीता शरणमागता ॥ १५
 इत्थं संचितयक्नेव अवदभ्याप्सरोगणम् ।
 तस्यौ मुनिरिव ध्यानमास्थितः स तु माधवः ॥ १६
 ततः स विस्मितान् सर्वान् फन्दर्पादीन् महामुने ।
 दृष्ट्वा प्रोवाच वचनं स्मितं कृत्वा शुभ्रतः ॥ १७

ming as lotus filament, appeared graceful by her thighs which resembled plantain trees with their roots upside (11)

Her knees, covered ankles, charming hairless shanks and her feet brilliant as the red lot, rendered her charming (12)

Thus reflecting on the beautiful damsel, Cupid himself became love sick 'How shall an ordinary man fare O sage? (13)

O Narada, seeing Urvasi, Mādhava too began to reflect if she were the veritable capital of king Cupid standing before him (14)

Verily have the rays of the Moon come and taken refuge at the end of the night, out of fear of the affliction from the heat of the rays of the Sun (15)

Thus reflecting and overwhelming the Apsarases Mādhava stood like a sage practising meditation (16)

Then the virtuous one, O great sage, finding that Cupid and others were struck with wonder, smiled, and said, 'O Cupid, O Apsarases, O Mādhava, take this damsel born

इयं ममोरुसंभृता कामाप्सरस माधव ।
 नीयतां सुरलोकाय दीयतां वासवाय च ॥ १८
 इत्युक्ताः कम्पमानास्ते जग्मूर्ध्वोर्वशीं दिवम् ।
 महस्राथाय तां प्रादाद् रूपयौवनशालिनीम् ॥ १९
 आचक्षुश्चरितं ताभ्यां धर्मजाभ्यां महामुने ।
 देवराजाय कामाद्यास्ततोऽभूद् विस्मयः परः ॥ २०
 एतादृशं हि चरितं ख्यातिमध्यां जगाम ह ।
 पातालेषु तथा मर्त्ये दिक्ष्वप्यसु जगाम च ॥ २१
 एकदा निहते रौद्रे हिरण्यकशिपौ मुने ।
 अभिषिक्तस्तदा राज्ये प्रह्लादो नाम दानवः ॥ २२
 तस्मिञ्शासति दैत्येन्द्रे देवब्राह्मणपूजके ।
 मखानि भुवि राजानो यजन्ते विधिबद्धदा ॥ २३
 ब्राह्मणाय तपो धर्म तीर्थयात्राश्च हर्षते ।

of my thigh to heaven and present her to Indra' (17, 18)

Being thus commanded they proceeded trembling to heaven, taking Urvasi with them and presented the beautiful and youthful damsel to Indra. (19)

Cupid and others narrated to Indra the deeds of Narā and Nṛayana. Then there was a great wonder (20)

This story of the achievements attained the highest renown throughout the lower world and earth, and spread all over the eight quarters (21)

Once upon a time, O sage, after the dreadful Hiranyakāśipu was killed, the demon Prahlāda was installed in his kingdom (22)

During the rule of the great demon who was an adorer of gods and Brāhmanas, kings performed sacrifices on this earth in strict observance of the laws (23)

And Brāhmanas practised austerity, performed their religious duties and undertook journeys to places of pilgrimage Vaiśyas

वैश्याश्च पशुवृत्तित्याः शूद्राः शुश्रूषणे रताः ॥ २४
 चातुर्वर्ण्यं ततः स्वे स्वे आश्रमे धर्मकर्मणि ।
 आवर्त्तत ततो देवा वृत्त्या युक्तामवन् मृने ॥ २५
 ततस्तु च्यवनो नाम भार्गवेन्द्रो महातपाः ।
 लगाम नर्मदां स्नातुं तीर्थं चैवाकुलीश्वरम् ॥ २६
 तत्र दृष्ट्वा महादेवं नदीं स्नातुमवातरत् ।
 अवतीर्णं प्रजग्राह नामः केकरलोहितः ॥ २७
 गृहीतस्तेन नागेन सस्मार मनसा हरिम् ।
 संस्मृते पुण्डरीकाक्षे निर्विषोऽभूमहोरगः ॥ २८
 नीतस्तेनाविरौद्रेण पद्मगेन रसातलम् ।
 निर्विषश्चापि तत्याज च्यवनं शूजगोचमः ॥ २९
 संत्यक्तमाश्रो नागेन च्यवनो भार्गवोचमः ।
 चचार नागकन्याभिः पूज्यमानः समन्ततः ॥ ३०

pursued cattle-breeding and Śūdras were
 devoted to service (24)

O sage, the four castes returned to their
 respective Āśramas and their religious duties,
 and the gods were reinstated in their mode
 of living (25)

Then the great ascetic, the chief of the
 Bhārgavas, known as Cyavana, visited the
 holy place Ākūliśvara to have a bath in the
 river Narmadā. (26)

Having had the vision of Mahādeva, he
 descended in the river to bathe, when he was
 caught by the snake Kekaralohita (27)

Seized by the snake, he called upon Hari
 mentally. After Hari was called upon
 mentally, the mighty serpent became poison-
 less. (28)

He was then taken to the nether world by
 that most terrific serpent. And the mighty
 snake now poisonless abandoned Cyavana (29)

As soon as he was left by the snake the
 great Bhārgava, Cyavana moved about hono-
 ured by the Nāga maidens on all sides. (30)

विचरन् प्रविवेशाय दानवानां महत् पुरम् ।
 संपूज्यमानो दैत्येन्द्रैः प्रह्लादोऽथ ददर्श तम् ॥ ३१
 भृगुपुत्रे महातेजाः पूजां चक्रे यथार्हतः ।
 संपूजितोपविष्टश्च वृष्टश्चागमनं प्रति ॥ ३२
 स चोवाच महाराज महातीर्थं महाफलम् ।
 स्नातुमेवागतोऽस्म्यथ द्रष्टुञ्चैवाकुलीश्वरम् ॥ ३३
 नद्यामेवावतीर्णोऽस्मि गृहीतश्चाहिना वलात् ।
 समानीतोऽस्मि पाताले दृष्टश्चात्र भवानपि ॥ ३४
 एतच्छ्रुत्वा तु वचनं च्यवनस्य द्वितीश्वरः ।
 प्रोवाच धर्मसंयुक्तं स वाक्यं चाक्यकोविदः ॥ ३५
 प्रह्लाद उवाच ।
 भगवन् कानि तीर्थानि पृथिव्यां कानि चाम्बरे ।
 रसातले च कानि स्युरेतद् वक्तुं ममार्हसि ॥ ३६

Wandering about, he entered the extensive
 city of the demons, honoured by the great
 demons. Then Prahāda saw him (31)

Then the mighty Prahāda worshipped
 the son of the Bhrgu family in a befitting
 manner. After he was honoured and seated,
 enquiries were made regarding his arrival (32)

And he said, "My lord, I arrived here
 today to take a bath in this highly mentori-
 ous and exalted place of pilgrimage and to
 have a vision of Lord Ākūliśvara. (33)

As soon as I descended into the river,
 I was seized by a snake and brought to the
 nether world, and subsequently you were
 seen here (34)

Hearing these words of Cyavana, the
 chief of the demons, who was skilled in the
 art of speaking, spoke the following words of
 religious significance (35)

Prahāda said O Lord, what are the
 places of pilgrimage in this earth, heaven and
 the lower world? Be pleased to tell me
 this. (36)

च्यवन उवाच ।

पृथिव्यां नैमिषं तीर्थमन्तरिक्षे च पुष्करम् ।

चक्रतीर्थं महाराहो रसातलतले विदुः ॥ ३७

पुलस्त्य उवाच ।

श्रुत्वा तद्भार्गववचो दैत्यराजो महामुने ।

नैमिषं गन्तुकामस्तु दानवानिदमब्रवीत् ॥ ३८

प्रह्लाद उवाच ।

उत्तिष्ठष्यं गमिष्यामः स्नातुं तीर्थं हि नैमिषम् ।

द्रक्ष्यामः पुण्डरीकाक्षं पीतवाससमन्युतम् ॥ ३९

पुलस्त्य उवाच ।

इत्युक्त्वा दानवेन्द्रेण सर्वे ते दैत्यदानवाः ।

चक्रुद्योगमतुलं निर्जग्मुश्च रसातलात् ॥ ४०

ते समभ्येत्य दैतयां दानवाश्च महानलाः ।

नैमिषारण्यमागत्य स्नानं चक्रुर्मुदन्विताः ॥ ४१

ततो दितीश्वरः श्रीमान् मृगव्यां स चचार ह ।

चरन् सरस्वतीं पुण्यां ददर्श विमलोदकाम् ॥ ४२

Cyavana said, "Naimisa in the earth, Puskar in heaven and Cakratirtha in the lower world are well-known. (37)

Pulastya said : O great sage, hearing the words of Bhārgava, the king of the demons with a desire to proceed to Naimisa said to the demons. (38)

Prahlada said : Arise we shall go to the holy Naimisa tirtha and have a vision of the lotus eyed yellow-garmented, Nārāyaṇa (39)

Pulastya said Being thus addressed by the lord of demons, all the Daityas and Dānavas there made an unparalleled effort and went out of the nether world (40)

Coming out, those mighty Daityas and Dānavas proceeded to Naimiṣāraṇya and were pleased to have a dip there (41)

Then the majestic lord of the demons went out a hunting In its course he saw the holy, clear-watered Sarasvati (42)

At a distance from it he saw a Śals tree

तस्यादूरे महाशाखं शालवृक्षं शरैश्चितम् ।

ददर्श बाणानपरान् मुखे लम्बान् परस्परम् ॥ ४३

ततस्तानद्भ्रुताकारान् बाणान् नागोपवीतकान् ।

दृष्ट्वाऽतुलं तदा चक्रे क्रोधं दैत्येश्वरः किल ॥ ४४

स ददर्श ततोऽदूरात्कृष्णाजिनधरो मृनी ।

सम्बन्धतजटाभारौ तपस्यासक्तमानसौ ॥ ४५

तयोश्च पार्श्वयोर्दिव्ये धनुषी लक्षणाग्निते ।

शार्ङ्गमाजगवं चैव अक्षयौ च महेषुधौ ॥ ४६

तौ दृष्ट्वाऽमन्यत तदा दाम्भिकाविति दानवः ।

उतः प्रोवाच वचनं तावुभौ पुरुषोत्तमौ ॥ ४७

किं भयङ्करां समारब्धं दम्भं धर्मविनाशनम् ।

क तपः क जटाभारः क चेमौ प्रवरापुधौ ॥ ४८

अयोवाच नरो दैत्यं का ते चिन्ता दितीश्वर ।

सामर्थ्ये सति यः कुर्यात् तत्संपद्येत तस्य हि ॥ ४९

of large branches inlaid with arrows and observed other arrows, the barbes of which held each other fast (43)

Then seeing those odd-shaped arrows appearing like sacred threads, the lord of the demons indeed became extremely angry. (44)

He saw from a distance two ascetics wearing the skin of the black deer and a heavy mass of matted hair, and having his mind fixed on the performance of austerity. (45)

By their sides they had two bows Śārṅga and Ajaṅga, bearing auspicious marks, and two large and inexhaustible quivers. (46)

Then looking at them both, the demon thought that they were hypocritical. To those exalted men he said, "Why have you undertaken to practise hypocrisy which destroys all virtue? How do austerity, the mass of matted hair and these distinguished weapons go together?" (47,48)

Then Nara said to the demon, "What are

अथोवाच दितीशस्तो का शक्तिर्धुवयोरिह ।
 मयि तिष्ठति दैत्येन्द्रे धर्मसेतुप्रवर्तके ॥ ५०
 नरस्तं प्रस्युवाचाथ आवाभ्यां शक्तिरूर्जिता ।
 न कश्चिच्छक्रनुयाद् योद्धुं नरनारायणौ युधि ॥ ५१
 दैत्येश्वरस्तस्तः क्रुद्धः प्रतिज्ञामारुरोह च ।
 यथा कथंचिज्जेष्यामि नरनारायणौ रणे ॥ ५२
 इत्यैवमुक्त्वा वचन महात्मा
 दितीश्वरः स्थाप्य बल वनान्ते ।
 वितत्य चापं गुणमाधिक्य
 तलध्वनिं घोरतरं चकार ॥ ५३
 ततो नरस्त्वाजगव हि चाप-
 मानम्य बाणान् सुबहूश्शताग्रान् ।
 मुमोच तानप्रतिर्मः प्रपत्कै-
 शिच्छेद दैत्यस्तपनीयपुङ्खैः ॥ ५४

you anxious about, O chief of demons ? If one does something and has the capacity to do so then he is sure to accomplish it. (49)

Then the lord of the demons said to them two, "What is your authority here in this world, as long as I the lord of demons and the builder of the bridge of religious conduct, am alive ?" (50)

Nara replied to him, "We have acquired power None can fight against us, Nara and Nārāyaṇa in a battle. (51)

Then the chief of demons became angry and took the vow, 'I shall somehow vanquish Nara and Nārāyaṇa in an open combat.' (52)

Speaking thus the great lord of the demons stationed the army on the outskirts of the forest and stretching his bow and drawing the string made a violent clapping sound. (53)

Bending the Ajagava bow Nara darted

छिन्नान् समीक्ष्याथ नरः प्रपत्कान्
 दैत्येश्वरेणाप्रतिमेन संख्ये ।
 क्रुद्धः समानम्य महाधनुस्ततो
 मुमोच चान्यान् विविधान् प्रपत्कान् ॥ ५५
 एकं नरो द्वौ दितिजेश्वरथ
 श्रीन् धर्मसूनुश्चतुरो दितीशः ।
 नरस्तु बाणान् प्रमुमोच पञ्च
 षड् दैत्यनाथो निशितान् प्रपत्कान् ॥ ५६
 सप्तर्षिमुख्यो द्विचतुश्च दैत्यो
 नरस्तु षट् त्रीणि च दैत्यमुख्ये ।
 षट्त्रीणि चैकं च दितीश्वरेण
 मुक्तानि बाणानि नराय विप्र ॥ ५७
 एकं च षट् पञ्च नरेण मुक्ता-
 स्त्वष्टौ शराः सप्त च दानवेन ।

very many sharp pointed arrows The demon cut them into pieces with the incomparable gold feathered arrows (54)

Then finding the arrows out into pieces in the battle by the unrivalled chief of the demons Nara got enraged and bending his mighty bow, darted various other arrows (55)

Nara discharged one arrow and the chief of the demons two Nara darted three, the lord of the demons four Nara darted five arrows, the lord of the demons let loose six very sharp arrows (56)

The chief of the demons discharged seven arrows and the demon six. Nara hurled nine on the chief of the demons and the lord of the demons let loose ten arrows towards Nara, O Brahmana. (57)

Twelve arrows were shot by Nara and fifteen by the demon Thirty-six arrows were darted by Nara and seventy two by the

पट् सप्त चाष्टौ नव षण्णरेण
 द्विसप्ततिं दैत्यपतिः ससर्ज ॥ ५८
 शतं नरस्त्रीणि शतानि दैत्यः
 षट् धर्मपुत्रो दश दैत्यराजः ।
 ततोऽप्यसंख्येयतरान् हि याणान्
 ह्यमोचतुस्तौ सुभृशं हि कोपात् ॥ ५९
 ततो नरो षण्णरैरसंख्यै-
 रवास्तरङ्गमिमयो दिशः खम् ।
 स चापि दैत्यप्रवरः प्रपत्कै-
 श्चिच्छेद वेगात् तपनीयपुङ्गवैः ॥ ६०
 ततः पतत्रिभिर्वीरौ सुभृशं नरदानवौ ।
 युद्धे घरास्त्रैर्घुञ्चेतां घोररूपैः परस्परम् ॥ ६१

ततस्तु दैत्येन वरास्त्रपाणिना
 चापे नियुक्तं तु पितामहास्त्रम् ।
 महेश्वरास्त्रं पुरुषोत्तमेन
 समं समाहत्य निपेततुस्तौ ॥ ६२
 ब्रह्मास्त्रे तु प्रशमिते प्रहादः क्रोधमूर्छितः ।
 गदां प्रगृह्य तरसा प्रवस्कन्द रथोत्तमात् ॥ ६३
 गदापाणिं समायान्तं दैत्य नारायणस्तदा ।
 हृष्ट्वाऽथ पृष्ठतश्चक्रे नरं योद्धमनाः स्वयम् ॥ ६४
 ततो दितीशः सगदः समाद्रवत्
 सशार्ङ्गपाणिं तपसां निधानम् ।
 ख्यातं पुराणपिण्डदारविक्रमं
 नारायणं नारद लोकपालम् ॥ ६५

इति श्रीवामनपुराणे सप्तमोऽध्यायः ॥७॥

chief of demons,

(58)

Nara darted one hundred arrows, and three hundred arrows were discharged by the Daitya Nara threw six hundred and the chief of the Daityas ten hundred. Thence innumerable arrows were discharged by them out of great anger (59)

Then Nara overspread the earth, the quarters and the sky, and the great demon cut them into pieces without any loss of time, with innumerable gold feathered arrows (60)

The two warriors, Nara and the demon fought each other most violently with arrows and other missiles of frightful appearance (61)

Then Brahman's arrow was fixed in

the bow by the Daitya who had the very best of weapons in his hand and Maheshvara arrow by the most exalted of gods, Nara, and both of which striking simultaneously fell down (62)

On Brahman's arrow being subdued, Prahlada was overwhelmed with anger and seizing a club leapt forward speedily from the exquisite chariot (63)

Then seeing the demon attacking him with a club in hand, and desiring to fight himself, Narayana cast Nara in the back-ground. (64)

The lord of the Daityas with a club in hand, then chased the renowned Narayana holding the Saranga in his hand, the primordial seer, protector of the universe, repository of the merit of austerities, and distinguished for valour, O Nārada. (65)

Thus ends the Seventh Chapter in the Vāmana-Purāna-7

पुलस्त्य उवाच ।

शार्ङ्गपाणिनमायान्तं दृष्ट्वाऽग्रे दानवेश्वरः ।
परिश्राम्य गदां वेगात् मूर्ध्नि साध्यमताडयत् ॥ १
ताडितस्याथ गदया धर्मपुत्रस्य नारद ।
नेत्राभ्यामपतद् वारि वह्निवर्षनिभं भुवि ॥ २
मूर्ध्नि नारायणस्यापि सा गदा दानवार्पिता ।
जगाम शतधा ब्रह्मच्यैलमृङ्गे यथाऽग्निः ॥ ३
ततो निवृत्त्य दैत्येन्द्रः समास्थाय रथं द्रुतम् ।
आदाय कर्म्मकं चीरस्तूणाद् वाणं समाददे ॥ ४
आनम्य चापं वेगेन शार्ङ्गपत्राञ्छिलीमृखाद् ।
सुभोच साध्याय तदा श्रोधान्धकारिताननः ॥ ५

तानापतत एवाशु वाणांश्चन्द्रार्द्धसन्निभान् ।
चिच्छेद वाणैरपरैर्निर्मिभेद च दानवम् ॥ ६
ततो नारायणं दैत्यो दैत्यं नारायणः शरैः ।
आविध्येतां तदाऽन्योन्यं मर्मभिर्द्भि रजिह्वगैः ॥ ७
ततोऽम्बरे सनिपातो देवानामभयन्मुने ।
दिदृक्षूणां तदा युद्धं लघु चित्रं च सुष्ठु च ॥ ८
ततः सुराणां दुन्दुभ्यस्तु त्वगाघन्त महास्वनाः ।
पुष्पवर्षमनौपम्यं मृष्टुत्तु साध्यदैत्ययोः ॥ ९
ततः पश्यत्सु देवेषु गगनस्थेषु तावुभौ ।
अयुध्येतां महेश्वासौ प्रेक्षकप्रीतिवर्द्धनम् ॥ १०
वयन्धतुस्तदाकाशं तावुभौ शरवृष्टिभिः ।

8

Pulastya said : Seeing Nārāyana coming before him with his Śārngā bow in his hand and turning the club round and round, the chief of the demons, struck the Sādhya violently on the head (1)

O Narada, on his being smitten with the club, water poured down on the earth from the eyes of the Nārāyana like a shower of fire (2)

O Brahman, striking the head of Nārāyana the club hurled by the demon split into a hundred pieces, like the thunder bolt striking the summit of a mountain (3)

Withdrawing thence and speedily boarding the chariot the brave warrior, the chief of the demons, the brave warrior, seized the bow and took out an arrow from the quiver. (4)

With his face darkened with anger, he bent the bow swiftly, and then darted on the Sādhya arrows decorated with the

vulture's feathers. (5)

And finding the crescent-like arrows fast approaching, he cut them into pieces with other arrows and wounded the demon (6)

Then with mortally wounding arrows they pierced each other : the demon wounding Nārāyana and Nārāyana the demon (7)

O Sage, then, there was an assembly of gods in the sky who were desirous of witnessing properly the brief but wonderful combat (8)

Then the gods played on their sounding kettle-drums and poured incomparable showers of flowers on the Sādhya and Dasya (9)

Gods in heaven witnessing the two great warriors fought, affording increased delight to onlookers. (10)

They shut out the sky with showers of arrows and covered the quarters and

दिशश्च विदिशश्चैव छादेयेतां शरोत्करैः ॥ ११
 ततो नारायणश्चापं समाकृष्य महामुने ।
 विभेद मार्गणीस्तीक्ष्णैः प्रह्लादं सर्वमर्मसु ॥ १२
 तथा दैत्येश्वरः क्रुद्धश्चापमानम्य वेगवान् ।
 विभेद हृदये बाह्वोर्षदने च नरोत्तमम् ॥ १३
 ततोऽस्यतो दैत्यपते कामुकं मृष्टिबन्धनात् ।
 चिच्छेदैकेन बाणेन चन्द्रार्धाकारवर्चसा ॥ १४
 अपास्यत् धनुश्छिन्नं चापमादाय चापरम् ।
 अधिज्य लाघवात् कृत्या वयर्षं निश्चिताश्शरान् ॥ १५
 तानप्यस्य शरान् साध्यश्छित्त्वा बाणैरवारयत् ।
 कामुकं च क्षुरप्रेण चिच्छेद पुरुषोत्तमः ॥ १६
 छिन्न छिन्न धनुर्दैत्यस्त्वन्यदन्यत्समाददे ।
 समादत्तं तदा साध्यो मुने चिच्छेद लाघवात् ॥ १७

intermediate regions with innumerable
 arrows. (11)

O great sage, Nārāyana bent the bow,
 and wounded Prahlaḍa in the vital parts
 with sharp arrows (12)

And the angry chief of demons bending
 his bow swiftly wounded Nārāyana in his
 chest arms and face (13)

The bow of the shooting chief of the
 Daityas was split asunder from the middle
 with an arrow of the structure and lustre of
 the crescent (14)

He threw down the broken bow. And
 taking another bow and having the bow-
 string skilfully strung showered a volley of
 sharp arrows. (15)

The Sādhyā Nārāyana warded those
 arrows off by cutting them asunder, and
 rent the bow with sharp-edged arrows (16)

The Daitya took a new bow whenever
 one was destroyed and the Sādhyā, O sage,
 chopped off the new one taken by him in
 no time. (17)

संछिन्नेष्वय चापेषु जग्राह दितिजेश्वरः ।
 परिघं दारुण दीर्घं सर्वलोहमय दृढम् ॥ १८
 परिगृह्णाथ परिघं आम्रयामास दानवः ।
 आम्रयमाणं स चिच्छेद नाराचेन महामुनिः ॥ १९
 छिन्ने तु परिघे श्रीमान् प्रह्लादो दानवेश्वरः ।
 मृद्गरं आम्रय वेगेन प्रचिक्षेप नराग्रजे ॥ २०
 तमापतन्त बलवान् मार्गणैर्दशभिर्मुने ।
 चिच्छेद दशधा साध्यः स छिन्नो न्यपतद् भुवि ॥ २१
 मृद्गरे वितथे जाते प्रासमाविष्य वेगवान् ।
 प्रचिक्षेप नराग्रयाय तं च चिच्छेद धर्मजः ॥ २२
 प्रासे छिन्ने ततो दैत्यः शक्तिमादाय चिक्षिप ।
 ता च चिच्छेद बलवान् क्षुरप्रेण महातपाः ॥ २३
 छिन्नेषु तेषु शस्त्रेषु दानवोऽन्यन्महद्बुधः ।

The bows being destroyed, the chief
 of the demons took a frightful, large, all-
 steel Parigha club (18)

The demon raising the Parigha club,
 turned it round and round The great ascetic
 broke the rotating club with an arrow (19)

The Parigha being rent the majestic
 chief of the demons threw a mace on the
 elder brother of Nara after turning it round
 violently. (20)

O sage, the mighty and majestic Sādhyā
 cut the falling club into ten pieces with
 ten arrows and out, it fell on the ground (21)

When the mace was rendered futile, the
 demon putting the Prāsa missile in motion,
 threw it on Nārāyana and Nārāyana broke
 it to pieces (22)

On the Prāsa missile being annihilated
 the demon took a spear and threw it on him
 The mighty ascetic chopped it off with the
 help of a Ksurapra arrow (23)

On the destruction of the above weapons,
 the demon took another large bow and spread

समादाय ततो बाणैरधवस्तार नारद ॥ २४
 तवो नारायणो देवो दैत्यनाथं जगद्गुरुः ।
 नाराचेन जधानाथ हृदये सुरतापस ॥ २५
 संमिन्नहृदयो ब्रह्मन् देवेनाद्भुतकर्मणा ।
 निपपात रथोपस्थे तमपोवाह सारथिः ॥ २६
 स संज्ञा सुचिरेणैव प्रतिलम्ब्य दितोन्धरः ।
 सुदृढं चापमादाय भूयो योद्धुमपागत ॥ २७
 तमागतं सनिरीक्ष्य प्रत्युधाच नराब्रजः ।
 गच्छ दैत्येन्द्र योस्त्यामः प्रातस्स्वाह्निकमाचर ॥ २८
 एवमुक्तो दितीशस्तु साध्वेनाद्भुतकर्मणा ।
 जगाम नैमिपारण्यं क्रियां चक्रे तदाऽऽह्निकीम् ॥ २९
 एधं युष्यति देवे च प्रह्लादो ह्यसुरो ह्यने ।
 रात्रां चिन्तयते मुद्दे कथ जेष्यामि दाम्भिकम् ॥ ३०

arrows all over, O Nārada (24)

Then Lord Nārāyaṇa, the divine ascetic and world teacher, hit the lord of demons in his chest with an arrow (25)

O Brahman, being pierced in the chest by the god of wonderful achievement, Prahlaḍa sank down on the chariot and the charioteer took him away (26)

The lord of the demons regaining consciousness after a long time came to offer battle again with a very strong bow (27)

Noticing him come the elder brother of Nara said, "O lord of demons, we shall fight in the morning Go and say the daily prayers." (28)

Being thus addressed by the Sādhyā of wonderful achievement, the lord of the demons went to Naimisāraṇya and performed daily worship (29)

O sage, the god fighting in this manner, the Asura Prahlaḍa thought within his mind at night, "How shall I vanquish

एवं नारायणेनाऽसौ सहायुध्वत नारद ।
 दिव्यं वर्षसहस्रं तु दैत्यो देवं न चाजयत् ॥ ३१
 तवो वर्षसहस्रान्ते ब्रजिते पुरुपोत्तमे ।
 पीतवाससमभ्येत्य दानवो वाक्यमब्रवीत् ॥ ३२
 किमर्थं देवदेवेश साध्यं नारायणं हरिम् ।
 विजेतुं नाऽद्य शक्नोमि एतन्मे कारणं वद ॥ ३३
 पीतवासा उवाच ।

दुर्जयोऽसौ महानाहुस्त्वया प्रह्लाद धर्मजः ।
 साध्यो विप्रवरो धीमान् मृधे देवासुरैरपि ॥ ३४
 प्रह्लाद उवाच ।

यद्यसौ दुर्जयो देव मया साध्यो रणाग्निरे ।
 तत्कथं यत्प्रतिज्ञातं तदसत्य भविष्यति ॥ ३५
 हीनप्रतिज्ञो देवेश कथं जीवेत मादृशः ।

the hypocrite?" (30)

O Nārada, thus he fought against Nārāyaṇa for a thousand divine years, but the demon could not conquer the god. (31)

When at the end of a thousand years Nārāyaṇa was still unconquered, the demon approached Viṣṇu and said (32)

"For what reason, O Viṣṇu, I am not able to conquer today the Sādhyā Nārāyaṇa Tell me the cause of it." (33)

Viṣṇu said This mighty armed son of Dharma is not conquerable by you, O Prahlaḍa The wise Sādhyā, the excellent Brāhmana cannot be conquered in a battle, even by gods and Asuras (34)

Prahlaḍa said If the Sādhyā is not conquerable by me in the battlefield, O Lord, then what has been promised will be falsified. Why so? (35)

How, O Lord of gods, one like myself shall live after one's promise has proved untrue? There-fore shall I perform the purifica-

तस्माच्चवाग्रतो विष्णो करिष्ये कायशोधनम् । ३६

पुलस्त्य उवाच ।

इत्येवमुक्त्वा वचनं देवाग्रे दानवेश्वरः ।

शिरःस्नातस्तदा तस्यै गृणन् ब्रह्म सनातनम् ॥ ३७

ततो दैत्यपतिं विष्णुः पीतवासाऽप्रवीद्वचः ।

गच्छ जेष्यसि भक्त्या तं न युद्धेन कथंचन ॥ ३८

प्रह्लाद उवाच ।

मया जितं देवदेव त्रैलोक्यमपि सुग्रत ।

जितोऽयं त्वत्प्रसादेन शक्रः किमुत धर्मजः ॥ ३९

असौ चद्यजयो देव त्रैलोक्येनापि सुग्रतः ।

न स्थातुं त्वत्प्रसादेन शक्यं किमु करोम्यज ॥ ४०

पीतवासा उवाच ।

सोऽहं दानवशार्दूल लोकानां हितकाम्यया ।

धर्मं प्रवर्त्तापयितुं तपश्चर्या समास्थितः ॥ ४१

tion of the body (36)

Pulastya said : Having said this in the presence of the god, the king of the demons by way of a bath washed his head, and sat-down invoking the immemorial Brahman

(37)

The yellow-attired Vishnu then said to the chief of the Daityas, "Go, you can conquer him by devotion, never by warfare" (38)

Prahlaḍa said O God of gods, O Holy, by your grace, the three worlds have been overcome by me and this Indra has been conquered Why is Nārāyana not conquered ? (39)

If, O Lord, O Righteous One, he is not conquerable by the three worlds, it is not possible for me to live O Birthless One, what shall I do ? (40)

Vishnu said O great demon, out of a desire to do good to the world, I have had recourse to penance for the resuscitation of Dharma. (41)

तस्माद्यदिच्छसि जयं तमाराम्य दानव ।

तं पराजेष्यसे भक्त्या तस्माच्छुभ्रुप धर्मजम् ॥ ४२

पुलस्त्य उवाच ।

इत्युक्तः पीतवासेन दानवेन्द्रो महात्मना ।

अब्रवीद्वचनं हृष्टः समाह्वयाऽन्धकं मुने ॥ ४३

प्रह्लाद उवाच ।

दैत्याश्च दानवाश्चैव परिपाल्यास्तवयान्धक ।

मयोत्सृष्टमिदं राज्यं प्रतीच्छस्य महाशुज ॥ ४४

इत्येवमुक्तो जग्राह राज्यं हैरण्यलोचनिः ।

प्रह्लादोऽपि तदाऽगच्छन्तु पुण्यं मदरिकाश्रमम् ॥ ४५

दृष्ट्वा नारायणं देवं नरं च दितिजेश्वरः ।

कृतञ्जलिपुटो भूत्वा वबन्दे चरणौ तयोः ॥ ४६

तमुवाच महातेजा वाक्यं नारायणोऽज्ययः ।

किमयं प्रणतौऽस्तीह मामजित्वा महासुर ॥ ४७

Therefore if you long for victory then worship him, O demon. You shall conquer him by devotion. Therefore devote yourself to Nārāyana. (42)

Pulastya said Being thus advised by the great Vishnu, the chief of the demons became pleased and summoning Andhaka, O sage, spoke out (43)

Prahlaḍa said O Andhaka, the Daityas and the Dānavas should be protected by you. O Mighty-armed one, accept this kingdom renounced by me. (44)

Being thus spoken to, the son of Hiranyākṣa accepted the kingdom Prahlaḍa also repaired to the holy Badarikāśrama (45)

The chief of the demons seeing the Lords Nārāyana and Nara, bowed at their feet with folded hands (46)

The imperishable and mighty Nārāyana spoke to him the following words, "O great Asura, why do you bow down and not conquer me ?" (47)

प्रह्लाद उवाच ।

कस्त्वां जेतुं प्रभो शक्तः कस्त्वत्तः पुरुषोऽधिकः ।
 त्वं हि नारायणोऽनन्तः शीतवासा वनार्दनः ॥ ४८
 त्वं देवः पुण्डरीकाक्षस्त्वं विष्णुः शार्ङ्गचापशृक् ।
 त्वमच्ययो महेशानः शश्वतः पुरुषोत्तमः ॥ ४९
 त्वां योगिनश्चिन्तयन्ति चार्चयन्ति मनीषिणः ।
 जपन्ति स्नातक्रास्त्रां च यजन्ति त्वां च याञ्जिकाः ॥ ५०
 स्वमच्युतो हृषीकेशश्चक्रपाणिर्धराधरः ।
 महामीनो ह्यग्निरास्त्रमेव धरकच्छपः ॥ ५१
 हिरण्याक्षरिपुः श्रीमान् भगवानय सूकरः ।
 मत्पितृनाशनकरो भवानपि नृकेसरी ॥ ५२
 ब्रह्मा त्रिनेत्रोऽम्बरराट् हुताद्यः
 प्रेताधिपो नीरपतिः समीरः ।
 सूर्यो मृगाङ्कोऽचलजङ्गमाघो

Prahāda said : O Lord, who is capable of conquering you ? Who can excel you ? You are Nārāyaṇa, Ananta, Pītavāsa and Janārdana, you are Lord Paṇḍarikākṣa, you are Viṣṇu the holder of the Śraṅga bow You are the imperishable and supreme Lord, ever-existing and the most exalted. On you do Yogins meditate, seers worship you, initiated householders mutter your name, and the sacrificial priests offer oblations to you (48, 49, 50)

You are Acyuta the imperishable, Hṛṣīkeṣa, the master of the sense organs, the discus-holder, the sustainer of the earth, the Great Fish, Haya-Śiras, the Supreme Tortoise, the enemy of Hiraṇyākṣa, Śrīmān, Bhagavān, the Boar, the Slayer of my father, you are also the Man-lion, you are Brahman, Śaṅkara, Yama, Varuṇa, Vāyu, Sūrya, Candra, the movable and the stationary, you, O Lord, O Master, O Nārāyaṇa, you are the

भवान् विमो नाथ उरोन्द्रकेतो ॥ ५३

त्वं पृथ्वी ज्योतिराकाशं जलं भूत्वा सहस्रशः ।
 त्वया व्याप्तं जगत्सर्वं कस्त्वां जेष्यति माधव ॥ ५४
 भक्त्या यदि हृषीकेश तोपमेपि जगद्गुरो ।
 नान्यथा त्वं प्रशङ्क्योऽसि जेतुं सर्वगताव्यय ॥ ५५
 भगवानुवाच ।
 परितुष्टोऽस्मि ते दैत्य स्ववेनानेन सुवत ।
 भक्त्या त्वनन्यया चाहं त्वया दैत्य पराजितः ॥ ५६
 पराजितश्च पुरुषो दैत्य दण्डं प्रयच्छति ।
 दण्डार्थे ते प्रदास्यामि वरं दृष्टु यमिच्छसि ॥ ५७
 प्रह्लाद उवाच ।
 नारायण वर याचे यं त्वं मे दातुमर्हसि ।
 तन्मे पापं लयं यातु शरीरं मानसं तथा ॥ ५८
 वाचिकं च जगन्नाथ यत्त्वया सह युष्यतः ।

earth, light, Akāśa, Water, in thousand forms you pervade the entire universe Who can, O Mādhava, conquer you ? (51, 52, 53, 54)

O Hṛṣīkeṣa, O Preceptor of the universe, you who are omnipresent and imperishable, can be propitiated only by devotion and in no other manner. (55)

The Lord said O virtuous demon, I am pleased by this hymn of yours. I have been vanquished by you with your single-minded devotion. (56)

O demon, one who is defeated has to pay a penalty I shall therefore confer upon you a boon, if you so desire, by way of paying the penalty (57)

Prahāda said : O Nārāyaṇa, I beg of you a boon which you should confer on me, "My sins, both physical and mental should be destroyed, and verbal sins also, O Lord of the universe, which I might have committed by fighting against you and Nara Give me

नरेण यद्यप्यभवद् वरमेतत्प्रयच्छ मे ॥ ५९

नारायण उवाच ।

एवं भवतु दैत्येन्द्र पापं ते यातु संक्षयम् ।

द्वितीयं प्रार्थय वरं तं ददामि तनासुर ॥ ६०

प्रह्लाद उवाच ।

या या जायेत मे बुद्धिः सा सा विष्णो त्वदाश्रिता ।

देवार्चने च निरता त्वच्चित्ता त्वत्परायणा ॥ ६१

नारायण उवाच ।

एवं भविष्यत्यसुर धरमन्यं यमिच्छसि ।

तं वृणीष्व महानाहो प्रदास्याम्यविचारयन् ॥ ६२

प्रह्लाद उवाच ।

सर्वमेव मया लब्धं त्वत्प्रसादादधोक्षज ।

त्वत्पादपङ्कजाभ्यां हि ख्यातिरस्तु सदा मम ॥ ६३

नारायण उवाच ।

एवमस्त्वपरं चास्तु नित्यमेयाक्षयोऽप्ययः ।

this boon.

(58, 59)

Nārāyana said, "So be it, O lord of the demons May your sins be destroyed. Pray for another boon and I shall confer it also on you, O demon." (60)

Prahlāda said : Thoughts occurring in me, O Viṣṇu, should rest on you, be absorbed in you and fixed on your worship and devoted to you. (61)

Nārāyana said, "O demon, it shall be so You may ask for still another boon. O mighty-armed one, I shall grant without any hesitation" (62)

Prahlāda said, "O Viṣṇu, I have received everything by your grace May I ever be renowned by my devotion to your lotus feet." (63)

Nārāyana said : "So be it And let there be another. You shall be by my grace eternal, indestructible, imperishable and free

अजरधामरश्चापि मत्प्रसादाद् भविष्यति ॥ ६४

गच्छस्व दैत्यशार्दूल स्वमावासं क्रियारतः ।

न कर्मयन्धो भवतो मच्चित्तस्य भविष्यति ॥ ६५

प्रशासयदमून् दैत्यान् राज्यं पालय शाश्वतम् ।

स्वजातिसदृशं दैत्य कुरु धर्ममनुत्तमम् ॥ ६६

पुलस्त्य उवाच ।

इत्युक्तो लोकनाथेन प्रह्लादो देवमन्नवीत् ।

कथं राज्यं समादास्ये परित्यक्तं जगद्गुरो ॥ ६७

तद्युवाच जगत्सामी गच्छ त्वं निजमाश्रयम् ।

हितोपदेष्टा दैत्यानां दानवानां तथा भव ॥ ६८

नारायणेनैवमुक्तः स तदा दैत्यनायकः ।

प्रणिपत्य विश्वं तुष्टो जगाम नगरं निजम् ॥ ६९

दृष्टः समाजितश्चापि दानवैरन्धकेन च ।

निमन्त्रितश्च राज्याय न प्रत्यैच्छत्स नारद ॥ ७०

from birth and death.

(64)

Go back, O great demon, to your residence, and be devoted to your duty. No bondage due to action will accrue to you from your action, by reason of your being devoted to me Govern the demons and rule over your kingdom perpetually O demon, practise the unsurpassable religious duties fit for your community. (65, 66)

Pulastya said : Being thus commanded by the Lord of the universe, Prahlāda said, "O Preceptor of the universe, how can I accept again the kingdom which I have renounced?" (67)

The Lord of the universe said to him, "Go to your residence and be the right adviser of the demons." (68)

Being thus ordered by Nārāyana, the leader of the demons bowed down to the Lord and returned to his own city satisfied. (69)

Seen and welcomed by the demons and Andhaka, and requested to take up the reins of the kingdom, he did not agree, O Nārāda. (70)

राज्यं परित्यज्य महाऽसुरेन्द्रो
नियोजयन् सत्यधि दानवेन्द्रान् ।
ध्यायन् स्मरन् केशवमग्रमेयं
तस्यौ तदा योगविशुद्धदेहः ॥ ७१

एवं पुरा नारद दानवेन्द्रो
नारायणेनोत्तमपूरुषेण ।
पराजितश्चापि विमृच्य राज्यं
तस्यौ मनो घातरि सन्निवेश्य ॥ ७२

इति श्रीवामनपुराणे अष्टमोऽध्याय ॥८॥

६

नारद उवाच ।

नेत्रहीनः कथं राज्ये प्रह्लादेनान्धको मृने ।
अभिषिक्तो जानताऽपि राजधर्मं सनातनम् ॥ १

पुलस्त्य उवाच ।

लब्धवद्भु रसौ भूपो हिरण्यक्षेऽपि वीचति ।
तवोऽभिषिक्तो दैत्येन प्रह्लादेन निजे पदे ॥ २

The chief of demons, renouncing the kingdom and directing the great demons on the right path, and meditating upon the unknowable Keśava, remained pure in body by the practice of Yoga (71)

नारद उवाच ।

राज्येऽन्धकोऽभिषिक्तस्तु किमाचरत सुमत् ।
देवादिभिः सह कथं समास्ते तद् वदस्व मे ॥ ३

पुलस्त्य उवाच ।

राज्येऽभिषिक्तो दैत्येन्द्रो हिरण्यक्षसुतोऽन्धकः ।
उपसाराण्य द्वेषेण शूलपाणिं त्रिलोचनम् ॥ ४

O Nārada, thus in days of yore, the lord of the demons, though vanquished by the Supreme Being, remained concentrating his mind on the Lord, after renouncing his kingdom (72)

Thus ends the Eighth Chapter in the Vāmana-Purāna—8

9

Nārada said O sage, why was Andhaka, though blind insugared to a kingdom by Prahlāda, knowing as he did the ancient law relating to kings ? (1)

Pulastya said He got back his sight once again even in the life time of Hiranyākṣa. Hence was he installed by the demon Prahlāda in his own position. (2)

Nārada said O virtuous one, tell me how Andhaka behaved after being consecrated to kingship and how he held council with the gods (3)

Pulastya said After being installed in the kingdom, the great demon Andhaka, son of Hiranyākṣa, propitiated Śaṅkara with his austerities (4)

अजेयत्वमवध्यत्वं सुरसिद्धिर्पिपन्नैः ।
 अदाहत्वं हृताशेन अकलेयत्वं जलेन च ॥ ५
 एव म वरलब्धस्तु दैत्यो राज्यमपालयत् ।
 शुक्रं पुरोहितं कृत्वा समध्यास्ते उत्तोऽन्धकः ॥ ६
 ततश्चक्रे समुद्योग देवानामन्धकोऽसुरः ।
 आक्रम्य वसुधां सर्वां मनुजेन्द्रान् पराजयत् ॥ ७
 पराजित्य महीपालान् सहायार्थं नियोज्य च ।
 तैः समं मेरुशिखरं जगामाद्भुतदर्शनम् ॥ ८
 शक्रोऽपि सुरसैन्यानि समुद्योज्य महागजम् ।
 समारुह्यामरावत्यां गुप्तिं कृत्वा विनिर्ययो ॥ ९
 शक्रस्यानु तथैवान्ये लोकपाला महौजसः ।
 आरुह्य वाहनं स्वं स्वं साधुधा निर्ययुरहिः ॥ १०
 देवसेनाऽपि च समं शक्रेणाद्भुतकर्मणा ।

(And obtained from him) the boon that he shall not be conquered and killed by gods, Siddhas, Rsis and serpents, and shall not be burnt by fire and moistened by water (5)

Thus blessed with the boons, the demon ruled his kingdom. Andhaka then appointing Śukra as his priest settled down (6)

Then the demon Andhaka made an active effort to conquer the gods and invading the earth conquered the kings (7)

Conquering the kings and employing them in his help, he went to the awful summit of Meru (8)

Indra too adequately equipped the army of gods and mounting the great elephant Airāvata and making proper arrangement for the defence of Amarāvati marched forth. (9)

Following Indra and mounting their respective carriers, the other valiant defenders of the quarters, equipped with proper weapons, marched on (10)

Under the leadership of the mighty

निर्जगामातिवेगेन गजवाजिरथादिभिः ॥ ११
 अश्रतो द्वादशदित्याः प्रद्युतश्च त्रिलोचनाः ।
 भक्ष्येऽष्टौ वसवो विश्वे साध्याश्चिमस्तां गणाः ।
 यश्चिन्धाघराघाश्च स्वं स्वं वाहनमास्थिताः ॥ १२
 नारद उवाच ।
 रुद्रादीनां बदस्वेह वाहनानि च सर्वशः ।
 एकैरुभ्यापि धर्मज्ञ परं कौतूहलं मम ॥ १३
 पुलस्त्य उवाच ।
 मृष्युष्व कथयिष्यामि सर्वेषामपि नारद ।
 वाहनानि समासेन एकैरुभ्यानुपूर्वशः ॥ १४
 रुद्रहस्ततलोत्पन्नो महावीर्यो महाजवः ।
 श्वेतगणो गजपतिर्देवराजस्य वाहनम् ॥ १५
 रुद्रोरुमभवो भीमः कृष्णवर्णो मनोजवः ।

Indra, the army of the gods, elephants, horses, and chariots, issued forth with great speed (11)

The twelve Ādityas were in the front and Śaṅkara in the rear, the eight Vasus, the Viśvedevas, Sādhyas, Asvinikumāras, Maruts, Yaksas, Vidyābharas and others, mounted on their respective carriers, were in the middle (12)

Nārada said O holy sage, tell me in detail in this context the carriers of Rudra and others, one by one Great is my curiosity (13)

Pulastya said O Nārada, listen I shall tell you in brief, and in their due order, the carriers of all of them, one by one (14)

The excellent elephant, born of the palm of Rudra, possessing great might and speed and white in colour, is the carrier of Indra (15)

O Nārada, the terrific and dark-coloured buffalo born of the thigh of Rudra, fast in speed and known as Paundraka is the carrier

पौण्ड्रको नाम महिपो धर्मराजस्य नारद ॥ १६
रुद्रकर्णमलोद्भूतः श्यामो जलधिसंज्ञकः ।

शिशुमारो दिव्यगतिः वाहनं वरुणस्य च ॥ १७

रौद्रः शकटचक्राक्षः शैलाकारो नरोचमः ।

अम्बिकापादसंभृतो वाहनं धनदस्य तु ॥ १८

एकदशानां रुद्राणां वाहनानि महामुने ।

गन्धर्वाश्च महावीर्या भुजगेन्द्राश्च दारुणाः ।

श्वेतानि सौरमेयाणि वृषाण्युग्रजवानि च ॥ १९

रथं चन्द्रमसथार्द्धसहस्रं हंसवाहनम् ।

हरयो रथवाहाश्च आदित्या मुनिसत्तम ॥ २०

कुञ्जरस्थाश्च वसवो यथाश्च नरवाहनाः ।

किन्नरा भुजगारूढा ह्यारूढौ तथाश्विनौ ॥ २१

सारङ्गाधिष्ठिता ब्रह्मन् मरुतो घोरदर्शनाः ।

of king Dharma. (16)

Come into being from the dirt of Rudra's ears, dark in colour, of fine gait, the porpoise bearing the name Jaladhi is the carrier of Varuna. (17)

A man of the appearance of a mountain, with eyes like the wheels of a cart, dreadful, and born of the foot of Ambikā is the carrier of Kubera. (18)

O great sage, the carriers of the eleven Rudras are the mighty Gandharvas, fearful and bulky serpents, and intensely fleet white bulls, the progeny of Surabhi. (19)

The chariot of Candramā has five hundred swans as its drawers. O great sage, the chariots of the Ādityas have horses as their drawers. (20)

The carriers of the Vasus are elephants and of the Yaksas human beings. Kinnaras mount serpents, and the Āśvinikumāras have horses as their vehicles (21)

O Brahman, the Maruts of fearful appea-

शुकारूढाश्च कवयो गन्धर्वाश्च पदातिवः ॥ २२
आरुह्य वाहनान्येवं स्वानि स्वान्यमरोत्तमाः ।

संनद्य निर्ययुर्हृष्टा युद्धाय सुमहौजसः ॥ २३

नारद उवाच ।

गदितानि सुरादीनां वाहनानि त्वया मुने ।

दैत्यानां वाहनान्येवं यथावद् वक्तुमर्हसि ॥ २४

पुलस्त्य उवाच ।

मृणुष्व दानवादीनां वाहनानि द्विजोत्तम ।

कथयिष्यामि तत्रेन यथावच्छ्रोतुमर्हसि ॥ २५

अन्धकस्य रथो दिव्यो युक्तः परमवाजिभिः ।

कृष्णवर्णैः सहस्रारस् त्रिनववपरिमाणवान् ॥ २६

प्रह्लादस्य रथो दिव्यश्चन्द्रवर्णैर्हयोत्तमैः ।

उत्तमानस्तथाऽष्टाभिः श्वेतरुक्ममयः शुभः ॥ २७

raoces have deer as their carriers The Kavīs (the Bhrgus) ride parrots and the Gandharvas walk on foot (22)

The great gods, of extraordinary might, riding their respective vehicles in this manner marched in good spirit, ready for the battle. (23)

Nārada said O sage, you have described the vehicles of the principal gods. Tell me those of the Daityas and the Dānavas in a realistic manner. (24)

Pulastya said O great Brāhmana, listen. I shall now tell you accurately the carriers of the Dānavas. Listen aright (25)

Andhaka's wonderful chariot to which were yoked the best of horses and which was black in colour, had a thousand spokes and was twelve hundred cubits in extent. (26)

Prahlaḍa's splendid and auspicious chariot, made of bright gold, was drawn by eight excellent horses of brilliant colour. (27)

विरोचनस्य च गजः कुजम्भस्य तुरंगमः ।
 जम्भस्य तु रथो दिव्यो ह्यैः काञ्चनसन्निभैः ॥ २८
 शङ्कुकर्णस्य तुरगो ह्यग्नीवस्य कुञ्जरः ।
 रथो मयस्य विल्यातो दुन्दुभेध महोरगः ।
 शम्बरस्य विमानोऽभूदयःशङ्कोर्मृगाधिपः ॥ २९
 बलघृत्रौ च बलिनौ गदामुसलधारिणौ ।
 पद्भ्यां दैवतसैन्यानि अभिद्रवितुमृद्यतौ ॥ ३०
 सतो रणोऽभूत् तुमूलः संकुलोऽतिभयकरः ।
 रजसा संघृतो लोको पिङ्गवर्णेन नारद ॥ ३१
 नाज्ञासीच्च पिता पुत्रं न पुत्रः पितरं तथा ।
 स्वानेवान्ये निजञ्जुषे परानन्ये च सुव्रत ॥ ३२
 अभिद्रुतोमहावेगो रथोपरि रथस्तदा ।
 गजो मत्तगजेन्द्रं च सादी सादिनमभ्यगात् ॥ ३३

Virocana's was an elephant and
 Kujambha's a horse Jambha's supernatural
 chariot was drawn by horses as glittering as
 gold (28)

The horse is of Śaṅkukarna, and the
 elephant of Hayagriva Maya's is chariot
 well known, and a large serpent of Dundubhi
 Sambara's is an aerial car and Ayahśanku's
 a lion (29)

The mighty Bala and Vṛtra holding
 club and mace respectively were who were
 on foot and got ready to overtake the
 forces of the gods The battle came to be
 a tumultuous, confused and fierce one, O
 Narada The regions being covered with
 reddish brown dust, a father could not
 recognise his son, nor a son his father
 O virtuous one, some of the fighters struck
 their own selves while others smit their
 enemies; and chariots moved one after
 another in high speed The elephant followed
 the ruttish elephant, the horseman another

पदातिरपि संक्रुद्धः पदातिनमथोल्बणम् ।
 परस्परं तु प्रत्येघ्नन्घन्योन्यजयकाङ्क्षिणः ॥ ३४
 तवस्तु संकुले तस्मिन् युद्धे देवासुरे घृते ।
 प्रावर्तत नदी घोरा शमयन्ती रणाद्रजः ॥ ३५
 शोणितोदा रयावर्त्ता योधसघट्टवाहिनी ।
 गजकुम्भमहाकूर्मा शरमीना दुरत्यया ॥ ३६
 तीक्ष्णाग्रप्रासमकरा महासिप्राहवाहिनी ।
 अन्त्रशैवालसंकीर्णा पताकाफेनमालिनी ॥ ३७
 गृध्रकङ्कमहाहंसा श्येनचक्राह्वमण्डिता ।
 वनवायसकादम्ना गोमायुष्पापदाकुला ॥ ३८
 पिशाचमुनिसंकीर्णा दुस्तरा प्राकृतैर्जनैः ।
 रथप्लवैः संवरन्तः शूरास्तां प्रजगाहिरे ॥ ३९
 आमुल्फादवमजन्तः सुदयन्तः परस्परम् ।

horseman and the enraged foot soldier
 another strong foot soldier. And they killed
 each other, each desiring victory for his
 own self (30, 31, 32, 33, 34)

In that confused fight between the gods
 and the demons, O sage, issued a terrible
 river, from the field of battle, subduing
 the dust. It had blood for water, chariots
 for whirl-pool, the mass of soldiers for
 its channel, the temples of elephants for
 its gigantic tortoises, the arrows for its
 fishes, was hard to cross, the sharp-pointed
 prāsas were its sharks, the large sword
 blades its stream, the intestines of the dead
 soldiers were the Saivala grass spreading
 over it, the garland of foam on it were the
 banners the vultures and herons were the
 great swans, hawks adorning it as its ruddy
 geese Wild crows were its Kadamba geese,
 wild animals its frogs, demons were the saints
 over crowding it, rendering it impassable
 for ordinary people. Warriors crossing it on

समुच्चरन्तो वेगेन योधा जयपनेप्सवः ॥ ४०
 तवस्तु रौद्रे सुरदैत्यसादने
 महाहवे भीरुभयंकरेऽथ ।
 रक्षांसि यक्षाश्च सुसंग्रहृष्टाः
 पिशाचयुथास्त्वभिरेमिरे च ॥ ४१
 पिथन्त्यसृग्गाढतरं भटाना-
 मालिङ्गच मांसानि च मक्षयन्ति ।
 वसां विलुम्पन्ति च विस्फुरन्ति
 गर्जन्त्यथान्योन्यमथो वयांसि ॥ ४२
 मृश्वन्ति फेत्काररवाञ्छिवाद्या
 क्रन्दन्ति योधा भ्रुवि वेदनार्त्ताः ।
 शस्त्रप्रतप्ता निपतन्ति चान्ये
 युद्धं द्मशानप्रतिमं वभूव ॥ ४३
 तस्मिञ्छिवाघोररवे प्रवृत्ते
 सुरासुराणां सुभयंकरे ह ।

युद्धं वभौ प्राणपणोपविद्धं
 द्वन्द्वेऽतिशस्त्राक्षगतो दुरोदरः ॥ ४४
 हिरण्यचक्षुस्तनयो रणेऽन्धको
 रथे स्थितो वाजिसहस्रयोजिते ।
 मत्ते भृष्टस्थितमुग्रतेजसं
 समेयिवान् देवपतिं शतक्रतुम् ॥ ४५
 समापतन्तं महिपाधिरूढं
 यमं प्रतीच्छद् बलवान् दितीशः ।
 प्रह्लादनामा तुरगाष्टयुक्तं
 रथं समास्थाय समुद्यतास्त्रः ॥ ४६
 विरोचनश्चापि जलेश्वरं रथगा-
 म्भस्तवथागाद् धनदं पलाढ्यम् ।
 वार्युं समभ्येत्य च शम्भरोऽथ
 मयो हुताश युयुधे मनीन्द्र ॥ ४७
 अन्ये हयग्रीवसुखा महाबला

the rafts of their chariots plunged headlong into it sinking to their very ankles But heroes desirous of acquiring the wealth of victory, emerged out of it speedily.

(85, 86, 87, 88, 39, 40)

Then a dreadful great battle, killing of gods and Asuras, frightening to the timid, and delighting to the Rākṣasas, Yaksas and the highly pleased bands of demons ensued (41)

Crows drank heavily the blood of the warriors and devoured their flesh, having embraced them, exhausted the marrow and with a spring forward, roared upon each other. (42)

And Jackals made shrieking a sound, some warriors fallen on the earth and afflicted with pain cried aloud, while others wounded by weapons fell down. Thus the battle-field appeared like a burning ghat (43)

On the commencement of the battle the

jackals produced a dreadful sound, the gods and demons became stricken with great fear and the soldiers skilled in the art of warfare entered, as it were, into a gamble with their lives at the stake (44)

In that battle Andhaka the son of Hiranyākṣa, sitting in a chariot to which were yoked one thousand horses, proceeded to fight the lord of gods Indra, who came to the battlefield with formidable might, on the back of an elephant in rut (45)

Then the mighty king of the demons Prahāda by name, seated on a chariot drawn by eight horses and with weapons upraised, came to fight Yama who rode a buffalo (46)

And Virocana went to fight Varuna, Jambha to fight the powerful Kubera, Śambara to fight Vāyu and Maya to fight Agni, O great sage (47)

The mighty sons of Diti headed by Hayagrīva, and other important demons

दितेस्तन्त्रा दनुपुंगवाश्च ।
 सुरान् हुताशार्कयसुरगेश्वरान्
 द्वन्द्व समासाद्य महायलान्विताः ॥ ४८
 गर्जन्यथान्योन्यमृपेत्य युद्धे
 चापानि कर्पन्त्यतिवेगिताश्च ।
 मृश्वन्ति नाराचगयान् सहस्रश
 आगच्छ हे तिष्ठसि किं ध्रुवन्तः ॥ ४९
 शरैस्तु शीक्ष्यैरवितापयन्तः
 शस्त्रैरमोघैरभिताडयन्तः ।
 मन्दाकिनीवेगनिभां वहन्तीम्

प्रवर्तयन्तो मयदां नदीं च ॥ ५०
 त्रैलोक्यमाकांक्षिमिरुग्रवेगैः
 सुरासुरैर्नारद संप्रयुद्धे ॥
 पिशाचरक्षोगणपुष्टिवर्धनी-
 मृचतुर्मिच्छद्भिरसृग्मदी बभौ ॥ ५१
 वाद्यन्ति त्र्याणि सुरासुराणाम्
 पश्यन्ति रास्या मृनिसिद्धसंघाः ।
 नयन्ति त्वानप्सरसां गणाड्या
 हता रणे येऽभिमुखास्तु शूराः ॥ ५२

इति श्रीवामनपुराणे नवमोऽध्याय ॥६॥

१०

पुलस्त्य उवाच ।
 ततः प्रवृत्ते संग्रामे भीरूणां भयवर्धने ।
 सहस्राक्षो महाचापमादाय व्यलुजच्छरान् ॥ १

of great strength faced the gods, Agni,
 Surya, the Vasus and the great serpents
 in the combat (48)

Facing each other they roared in the
 battlefield, drew their bows violently, and
 darted thousands of arrows saying, "Come
 on, why do you stand?" (49)

Tormenting them with the sharp arrows
 and smiting them with infallible weapons, they
 gave rise to a terrible river (of blood) with
 current resembling that of the Mandakini
 (50)

□ Narada, in that fierce battle a river

Thus ends the Ninth Chapter in the Vamana-Purāna—9

अन्धकोऽपि महावेगं धनुराकृष्य भास्वरम् ।
 पुरंदराय चिक्षेप शरान् बर्हिणवाससः ॥ २
 ताबन्धोन्यं सुवीक्ष्णाग्रैः शरैः संततपर्वभिः ।

of blood began to flow, affording increased
 nourishment to Pisācas and Raksasas, which
 gods and Asuras of great strength, desirous
 of acquiring mastery of the three worlds
 longed to cross (51)

On this occasion the musical instruments
 of gods and demons began to play, groups
 of saints and Siddhas stationed in the sky
 began to witness the brave warriors who
 were killed in the open battle, fighting
 each other and whom the best of the Apsarasas
 were conveying to heaven (52)

10

Pulastya said When the battle, fright-
 ful to the coward, commenced, Indra took
 hold of his bow and darted arrows (1)

Andhaka too speedily bending his lustr-
 ous bow darted on Indra arrows feathered
 with a peacock's plumes (2)

रुक्मपुद्गु खैर्महावेगैराजघ्नतुरुभावापि ॥ ३
 ततः क्रुद्धः श्वतमखः कुलिशं ब्राम्य पाणिना ।
 चिक्षेप दैत्यराजाय त ददर्श तयान्वकः ॥ ४
 आजघान च याणौघैरस्त्रैः शस्त्रैः स नारद ।
 वान् भस्मसात्तदा चक्रे नगानिव हताशनः ॥ ५
 ततोऽतिवेगिनं वज्रं दृष्ट्वा बलवतां वरः ।
 समाप्लुत्य रथात्स्यौ युधि बाहुसहायवान् ॥ ६
 रथं सारथिना सार्धं सास्रञ्जसकूनरम् ।
 भस्म कृत्वाथ कुलिशमन्धकं समुपाययौ ॥ ७
 समापतन्तं वेगेन घृष्टिनाहत्य भूतके ।
 पातयामास घलयान् जगर्जं च तदाऽन्धकः ॥ ८
 तं गर्जमानं वीक्ष्याथ वासतः सायकैर्दृढम् ।
 शवर्षं तान् वारयन् स समभ्यायान्छतकतुम् ॥ ९

They smit each other with arrows of sharp points, contracted joints, gold feathers and high speed. (3)

The angry Indra whirling the thunderbolt with his hand threw it upon the king of Dartyas and Andhaka saw him (4)

O Nārada, with a volley of arrows, and other weapons and missiles, he reduced them to ashes in the same manner as fire reduces trees to ashes (5)

Then the most powerful one, seeing the fast approaching thunderbolt, got down from the chariot and stood on the earth, trusting on his arms as his only ally. (6)

The thunderbolt after reducing to ashes the chariot along with his charioteer, horses, banners and the pole to which the yoke was fixed, approached Andhaka (7)

With his fist the mighty Andhaka struck him down when he was coming with speed, and making him fall down, he roared aloud. (8)

Then Indra seeing him roaring showered arrows upon him heavily Preventing them,

आजघान तत्तेनेमं क्रुम्ममध्ये पदा करे ।
 जानुना च समाहत्य विपाणं प्रनभञ्ज च ॥ १०
 वाममुप्य्या तथा पार्श्वं समाहत्यानधकस्त्वरन् ।
 गजेन्द्रं पातयामास प्रहारैर्जर्जरीकृतम् ॥ ११
 गजेन्द्रात् पतमानाच्च अवप्लुत्य श्वतन्तुः ।
 पाणिना वज्रमादाय प्रविवेशामरावतीम् ॥ १२
 परादृष्ट्वा सहस्राक्षे तद् दैवतलं महत् ।
 पातयामास दैत्येन्द्रः पादमुष्टितादिभिः ॥ १३
 ततो वैवस्वतो दण्डं परिभ्राम्य द्विजोत्तम ।
 समभ्यधावत् प्रह्लादं हन्तुकामः सुरोत्तमः ॥ १४
 समापतन्तं याणौर्वैवर्षं रनिन्दन्तम् ।
 हिरण्यकशिपोः पुत्रश्चापमानस्य वेगवान् ॥ १५
 तां बाणवृष्टिमतुलां दण्डेनाहत्य भास्करिः ।

he attacked Indra (9)

He struck the elephant in its temple with the palm of his hand, and the trunk with his foot, and smiting the tusk with his knee broke it down (10)

Andhaka made the mighty elephant fall down, beating him speedily in his sides with his fist, and overpowered him completely with blows (11)

Jumping down from the elephant that was about to fall, and picking up the thunderbolt with his hand, Indra entered Amarāvati. (12)

Indra turning back, the king of the demons routed the vast army of the gods with kicks, and blows of the fist (13)

O great Brāhmaṇa, the excellent god Yama whirling his staff chased Prahlada with a desire to kill him. (14)

Bending the bow, the violent son of Hiranyakaśipu showered upon the attacking son of Ravi a volley of arrows. (15)

Yama, the son of Ravi, obstructing that unparalleled shower of arrows and destroy-

शातयित्वा प्रचिक्षेप दण्डं लोकभयंकरम् ॥ १६
 स वायुपथमास्थाय धर्मराजकरे स्थितः ।
 ज्वाल कालाग्निनिभो यद्दग्धुं जगत्त्रयम् ॥ १७
 जाञ्ज्वल्यमानमायातं दण्डं दृष्ट्वा दितेः सुतोः ।
 प्राक्रोशन्ति हतः कष्टं प्रह्लादोऽप्य यमेन हि ॥ १८
 तमाक्रन्दितमाकर्ण्य हिरण्याक्षसुतोऽन्धकः ।
 प्रोवाच मा भैष्ट मयि स्थिते कोऽयं सुराधमः ॥ १९
 इत्येवमुक्त्वा वचनं वेगेनाभिससार च ।
 जग्राह पाणिना दण्डं हसन् सव्येन नारद ॥ २०
 तमादाय ततो वेगाद् भ्रामयामास चान्धकः ।
 जगर्ज च महानादं यथा प्रादृपि तोयदः ॥ २१
 प्रह्लादं रक्षित दृष्ट्वा दण्डाद् दैत्येश्वरेण हि ।
 साधुवादं ददुर्हृष्टा दैत्यदानवयूथपाः ॥ २२
 भ्रामयन्त महादण्डं दृष्ट्वा भासुसुतो मुने ।

ing it hurled his staff which was frightful to people. (16)

The staff which was in the hand of Yama passed through the aerial path and appeared like the destructive fire at the end of the world about to consume the three worlds, as it were (17)

The sons of Diti seeing the dazzling staff approaching, bewailed, "Alas! Prahlada has doubtlessly been slain by Yama" (18)

Hearing that wailing, Andhaka the son of Hiranyākṣa said, "Do not be afraid. Who this wretch of a god is as long as I am here?" (19)

Saying so, he moved rapidly and took up the staff in his left hand with a smile, O Nārada (20)

Then Andhaka catching hold of it, whirled it violently and gave out a loud roar like that of the cloud in the rainy season (21)

Having seen Prahlada saved from the staff by the king of Demons, the chiefs of the Daityas and Danavas uttered words of approbation (22)

O sage, Yama, the son of Ravi seeing the whirling staff and considering it unbear-

able and irresistible disappeared. (23)
 O great sage, on the disappearance of King Dharma, Prahlada too scattered the divine army in all directions (24)
 Carried on a porpoise Varuṇa, bound the great Asoras with his nooses and cleft them with his club. Virocana approached him, and struck Varuṇa with Tomara javelins resembling thunderbolts in hardness, and with spears, arrows, clubs and Kanapa lances. (25, 26)
 Then approaching him with a club he made him fall down on the ground, and pursuing him, he tied him up with nooses as does a strong man chasing a rutish elephant (27)
 And the chief of the demons immediately broke the nooses into hundred pieces and reaching Varuṇa caught him in the waist, O Nārada (28)
 And then the imperishable tusker, threw him down with his two tusks and trampled the master of waters together with his carrier under his feet (29)
 Finding him thus trampled, the

अभ्येत्य ताडयामास मार्गणैः कायदारणैः ॥ ३०

स ताड्यमानः शिशिरांशुनाणै-

रवाप पीडां परमां गजेन्द्रः ।

दुष्टश्च वेगात् पयसामधीशं

मृदुमृदुः पादतलेर्ममर्द ॥ ३१

स मृद्यमानो बरुणो गजेन्द्रं

पद्भ्यां सुगाढं जघृहे महर्षे ।

पादेषु भूमिं करयोः स्पृशंश्च

मूर्दान्मृदुल्लस्य पलान्महात्मा ॥ ३२

गृह्याद्गुलीभिश्च गजस्य पुच्छं

कृत्वेह धन्वं मृजगेश्वरेण ।

उत्पाद्य चिक्षेप विरोचनं हि

सङ्कजरं ये सनियन्त्याहम् ॥ ३३

क्षिप्तो जलेशेन विरोचनस्तु

सङ्कजरो भूमितले पपात ।

साहं सयन्त्रार्गलहर्षभूमि

cold-rayed Candra, approaching began to smite him with arrows capable of rending the body (30)

The excellent elephant being struck by the arrows of Candra experienced excessive pain. Being injured he trampled Varuna violently and repeatedly, under his feet (31)

O great sage, thus trampled the mighty Varuna firmly clasped the great elephant, touching the earth with his feet and hands, and raising his head with a sudden jerk (32)

Catching hold of the tail of the elephant with his fingers and entangling him in the noose of the lord of the snakes, he pulled Virocana out and threw him into the sky together with his elephant, carriage and driver (33)

Being thus hurled by Varuna, Virocana fell down on the earth with his elephant, as Sakesi did when he was thrown down by

पुरं सुकेशेरिव भास्करेण ॥ ३४

ततो जलेशः सगदः सपाशः

समभ्यधावद् दितिञ्च निहन्तुम् ।

तत. समाक्रन्दमनुत्तमं हि

मृषत्तं तु दैत्यैर्धनरावतुल्यम् ॥ ३५

हा हा हतोऽसौ वरुणेन वीरो

विरोचनी दानवमैन्यपालः ।

ग्रहाद् हे जम्भकुजम्भकाद्या

रक्षधमभ्येत्य सहान्धकेन ॥ ३६

अहो महात्मा नलवाञ्जलेश.

संचूर्णयन् दैत्यमटं सधाहम् ।

पाशेन नृक्ष्मा गदया निहन्ति

यथा पशुं वानिमखे महेन्द्रः ॥ ३७

शुत्वाय शब्दं दितिजैः समीरितं

जम्भप्रधाना दितिजेश्वरास्ततः ।

समभ्यधावैस्त्वरिता जलेश्वरं

Sūryya along with turrets, machines, latches, mansions, lands and cities (34)

Varuna with his club and noose chased the demon to kill him. Then a great uproar like the thundering of clouds was produced by the demons (35)

Alas! the warrior Virocana, the commander of the army of the demons is killed! O Prahlada, O Jambha, O Kujambha and others, come together with Andhaka to save him (36)

Alas! the great, noble and mighty Varuna having crushed the demon combatant, together with his carrier and tying him with the noose killed him, as the great Indra killed the animal in the Aśvamedha sacrifice (37)

Hearing the sound produced by the demons, the chief of the demons, under the leadership of Jambha and others ran after Varuna

यया पतङ्गा ज्वलितं हुताशनम् ॥ ३८
 तानागतान् वै प्रसमीक्ष्य देवः
 प्राहादिमृत्सृज्य वितत्य पाशम् ।
 गदां समृद्धाम्य जलेधरस्तु
 दुद्राव तान् जम्भमुखागरातीन् ॥ ३९
 जम्भं च पाशेन तथा निहत्य
 तार तलेनाशनिसंनिभेन ।
 पादेन दृष्टं तरसा कुजम्भं
 निपातयामास बलं च मृष्ट्या ॥ ४०
 तेनादिता देववरेण दैत्याः
 संप्राद्रवन् दिक्षु विमुक्तशस्त्राः ।
 ततोऽन्धकः सत्वरितोऽभ्युपेयाद्
 रणाय योवृधुं जलनायकेन ॥ ४१
 तमापतन्तं गदया जघान
 पाशेन बद्ध्वा बरुणोऽसुरेशम् ।
 सं पाशमाचिष्य गदां प्रगृह्य
 चिक्षेप दैत्यः स जलेधराय ॥ ४२

speedily as moths run after a burning fire (38)

Seeing them come, the god Varuna released the son of Prahlāda and stretched the noose, and whirling the club drove out the enemies, Jambha and the rest. (39)

Having killed Jambha with the noose and Tara with the palm of his hand which resembled the thunderbolt, and killed insantly Vṛtra and Kumbha with his feet and Bala with his fist (40)

Thus tormented by that great god the demons fled to different quarters, leaving their weapons. Then Andhaka came hurriedly to fight Varuna (41)

Varuna finding the lord of the demons coming towards him tied him with his noose and struck him with the club. Extricating him from the noose and taking the club up the demon darted it on Varuna (42)

तमापतन्त प्रसमीक्ष्य पाशं
 गदां च दाक्षायणिनन्दनस्तु ।
 विवेश वेगात् पयसां निधानं
 ततोऽन्धको देवबलं ममर्द ॥ ४३
 ततो हुताशः सुरशतुसैन्यं
 ददाह रोपात् पवनावधृतः ।
 तमम्बयाद् दानवविधकर्मा
 मयो महाबाहुरुद्रग्रीर्यः ॥ ४४
 तमापतन्तं सह शम्भरेण
 समीक्ष्य बहिः पवनेन सार्धम् ।
 शक्त्या मयं शम्भरमेव कण्ठे
 संताड्य जग्राह बलान्महर्षे ॥ ४५
 शक्त्या स कायावरणे विदारिते
 सभिन्नदेहो न्यपत्त प्रथिन्याम् ।
 मयः प्रज्ज्वाल च शम्भरोऽपि
 कण्ठावलग्ने ज्वलने प्रदीप्ते ॥ ४६

Varuna seeing the club and noose speeding towards him, took shelter with the Ocean without any loss of time. Then Andhaka began to crush the army of the gods (43)

Then Fire fanned by Wind burned angrily the army of the enemies of the gods, the mighty armed and exceedingly brave Maya, the architect of the demons, marched against him. (44)

Seeing him together with Śambara attacking, Agni along with Vāyu approached Maya and Śambara and struck them in the throat with a spear and caught hold of them with firmness, O great sage (45)

His armour rent asunder by the spear, and his body pierced at places, he fell down on the earth. Maya and Śambara were set ablaze on the kindling of the fire clinging to their throat (46)

स दहमानो दितिजोऽग्निनाऽथ
 सुस्मिरं घोरतरं रुराव ।
 सिंहाभिपन्नो विपिने यथैव
 मतो गजः क्रन्दति वेदनाचः ॥ ४७
 तं शब्दमाकर्ष्य च शम्भरस्य
 दैत्येश्वरः क्रोधनिरक्तदृष्टिः ।
 आः किं किमेतन्ननु केन युद्धे
 जितो मयः शम्भरदानवश्च ॥ ४८
 ततोऽधुवन् दैत्यभटा द्वितीयं
 प्रदहते ह्येष हुताशनेन ।
 रक्षस्य चाम्येत्य न शक्यतेऽन्यै-
 हुताशनो चारयितु रणाग्रे ॥ ४९
 इत्थं ॥ दैत्यैरभिनोदितस्तु
 हिरण्यचक्षुस्तनयो मह्ये ।
 उद्यम्य वेगात् परिघं हुताशं
 समाद्रवत् तिष्ठ तिष्ठ ध्रुवन् हि ॥ ५०
 ध्रुवोऽन्वकस्यापि वचोऽन्ययात्मा
 सन्धुच्चित्तस्वरितो हि दैत्यम् ।

उत्पाद्य भूम्यां च विनिष्पिपेय
 ततोऽन्वकः पावकनासमाद् ॥ ५१
 समाजपानाय हुताशनं हि
 वराधुधेनाथ वराङ्गमघ्ये ।
 समाहतोऽग्निः परिमृच्य शम्भरं
 तयाऽन्वकं स त्वरितोऽभ्यधात् ॥ ५२
 तमापतन्तं परिषेण भूयः
 ममाहनन्मूर्ध्नि तदान्वकोऽपि ।
 स ताडितोऽग्निर्दितिजेऽरेण
 भयात् प्रदुद्राव रणाजिराद्धि ॥ ५३
 ततोऽन्वको मात्तचन्द्रभास्करान्
 माघ्यान् सस्त्राश्विवसून् महोरगान् ।
 यान् याञ्छरेण स्पृशते पराक्रमी
 पराहृष्टप्रांस्तानृत्वान् रणाजिरात् ॥ ५४
 ततो विजित्पामरसैन्यमुग्र
 सेन्द्रं सस्त्रं सयमं सतोमम् ।
 संपूज्यमानो दत्तुपुंगवैस्तु
 तदाऽन्वको भूमिमुपाजगाम ॥ ५५

Being burnt the demon roared abundantly
 and fearfully in the same way as an elephant
 in rut overpowered by a lion and afflicted
 with pain screams in the forest (47)

Hearing the sound, the chief of the
 demons with eyes turned red with anger
 said, "Ah! What is this? Who has possi-
 bly conquered Māya and the demon Śambhara
 in the battle?" (48)

Then the soldiers of the demons told
 their lord, "Here is he being consumed by
 fire. Come and save him. By none else
 can fire be put out in the field of battle" (49)

O great sage, the son of Hiranyākṣa
 being thus grieved violently, chided Agni
 with the Parigha club raised and saying,
 'Stay, Stay.' (50)

Hearing the words of Andhaka the
 imperishable one, who was angry, speedily

pulled out and crushed the demon on the
 ground. On this Andhaka attacked Agni.
 (51)

With the best of weapons he struck Agni
 in his head. Being hurt, Agni chided
 Andhaka violently, leaving Śambhara (52)

Andhaka too struck him when he was
 about to attack him on the head with a
 Parigha club. Agni beaten by the king of the
 demons left the battlefield, frightened (53)

Then Vāyu, Candra, Sūrya, the Sādhyas,
 Rudra, the Āsvinis, the Vasus and the great
 serpents whomsoever the valiant Andhaka
 smit with his arrows, he compelled to turn
 his face away from the battlefield (54)

Then defeating the mighty army of the
 gods and the gods Indra, Rudra, Yama and
 Boma and being honoured by the great
 demons, Andhaka returned to the earth (55)

आसाद्य भूमिं करदान् नरेन्द्रान्
कृत्वा वशे स्थाप्य चराचरं च ।
जगत्समग्रं प्रविवेश धीमान्
पातालमध्यं पुरमश्मक्राहम् ॥ ५६

तत्र स्थितस्यापि महाऽसुरस्य
गन्धर्वविद्याधरसिद्धसंघाः ।
सहाप्सरोभिः परिचाराण्य
पातालमध्येत्य समावसन्त ॥ ५७

इति श्रीवामनपुराणे दशमोऽध्यायः ॥१०॥

११

नारद उवाच ।
यदेतद् भवता प्रोक्तं सुकेशिनगरोऽभ्यरात् ।
पातितो ह्यवि सूर्येण तत्कदा कुत्र कुत्र च ॥ १
सुकेशीति च कश्चासौ केन दत्तः पुरोऽस्य च ।
किमर्थं पातितो भूम्यामाकाशाद् भास्करेण हि ॥ २
पुलस्त्य उवाच ।
शृणुश्चावहितो भूत्वा कथामेतां पुरातनीम् ।

यथोक्तवान् स्वयम्भूर्मा कथ्यमानां मयाऽनघ ॥ ३
आसीन्निशाचरपतिर्विद्युत्केशीति विश्रुतः ।
तस्य पुत्रो गुणज्येष्ठः सुकेशिरभवत्ततः ॥ ४
तस्य तुष्टस्वधेशानः पुरमाकाशचारिणम् ।
प्रादादजेयत्वमपि शत्रुभिश्चाप्यवध्यताम् ॥ ५
स चापि शंकरात् प्राप्य वरं गगनगं पुरम् ।
रेमे निशाचरैः सार्द्धं सदा धर्मपथि स्थितः ॥ ६

Having reached the earth the wise
Andhaka made kings pay him tribute and
brought the entire moving and stationary
world under his control. He then entered
the foremost city of Patala known as
Āsmaka (56)

When the great warrior was residing
there, parties of Gandharvas, Vidyadharas
and Siddhas with the Apsaras came to the
nether world and remained there to render
service to him (57)

Thus ends the Tenth Chapter in the Vamana Purāna—10

११

Naradas said: You have said that the
city of Sukesī was thrown down from the
sky to the earth by Sūrya. When and where
did it happen? (1)

Who was this Sukesī? Who gave him
the city and why was it thrown down from
the sky on the earth by Sūrya? (2)

Pulastya said: O Sinless One, listen
attentively to the ancient story being narrated

by me, as it was related to me by Brahman (3)

There was a king of the demons well
known as Vidyutkēśin. To him was born a
son of great excellence, Sukesī (4)

Pleased with him, Śiva gave a city mov-
ing about in the sky and conferred upon him
the boon that he could neither be conquered
nor slain by his enemies (5)

Having been favoured by Śaṅkara with

स कदाचिद् गतोऽरण्यं मागधं राक्षसेश्वरः ।
 तत्राश्रमांस्तु ददशे ऋषीणां भावितात्मनाम् ॥ ७
 महर्षीन् स तदा दृष्ट्वा प्रणिपत्याभिवाद्य च ।
 प्रत्युवाच ऋषीन् सर्वान् कृतासनपरिग्रहः ॥ ८
 सुकेशिरुवाच ।
 प्रष्टुमिच्छामि भवतः संशयोऽयं हृदि स्थितः ।
 कथयन्तु भवन्तो मे न चैवाज्ञापयाम्यहम् ॥ ९
 किंस्त्विच्छेयः परे लोके किम्पु चेह द्विजोत्तमाः ।
 केन पूज्यस्तथा सत्सु केनासौ सुखमेधते ॥ १०
 पुलस्त्य उवाच ।
 इत्थं सुकेशिवचन निश्चय्य परमर्षयः ।
 प्रोञ्जयिष्येऽथ श्रेयोऽर्थमिह लोके परत्र च ॥ ११
 ऋषय ऊचुः ।
 श्रूयतां कथयिष्यामस्त्व राक्षसपुंगव ।

यदि श्रेयो भवेद् वीर इह चाह्वत्र चाच्ययम् ॥ १२
 श्रेयो धर्मः परे लोके इह च क्षणदाचर ।
 तस्मिन् समाश्रितः सत्सु पूज्यस्तेन सुखी भवेत् ॥ १३
 सुकेशिरुवाच ।
 किंलक्षणो भवेद् धर्मः किमाचरणसत्क्रियः ।
 यमाश्रित्य न सीदन्ति देवाद्यास्तु तदुच्यताम् ॥ १४
 ऋषय ऊचुः ।
 देवानां परमो धर्मः सदा यज्ञादिकाः क्रियाः ।
 स्वाध्यायवेदवेत्तुत्वं विष्णुपूजारतिः स्मृता ॥ १५
 दैत्यानां बाहुशालित्यं मात्सर्यं युद्धसत्क्रिया ।
 वेदनं नीतिशास्त्राणां हरभक्तिरुदाहृता ॥ १६
 सिद्धानाद्यदितो धर्मो योगयुक्तिरनुत्तमा ।
 स्वाध्यायं ब्रह्मविज्ञानं भक्तिर्द्वाम्यामपि स्थिरा ॥ १७

an aerial city as a boon he lived happily together with other demons, remaining on the path of virtue (6)

The chief of the demons once went to a forest of Magadha and saw there the hermitages of holy sages (7)

Then seeing the great sages, he fell at their feet and offered them respectful salutations, sitting down, he addressed the sages (8)

Sukeśi said I desire to put a question for there is a doubt in my mind Kindly remove it But I do not command you (9)

O great sages, what is a blessing most excellent in the other world as well as in this ? By what is one honoured among the virtuous and by what does one get happiness ? (10)

Pulastya said The great sages hearing these words of Sukeśi reflected for a moment and told him what was the highest blessing, both here and hereafter (11)

The sages said Listen, O great demon, we shall tell you what is the greatest and in-

exhaustable bliss both here and hereafter (12)

O demon, righteousness is the supreme bliss in the next and this world One who resorts to it is honoured among the virtuous and by it he attains happiness (13)

Sukeśi said What are the characteristics of Dharma and what conduct and good action are peculiar to it, following which even gods and others like them do not suffer Please tell me that (14)

The sages said The performance of sacrifices and other like things, recitation and knowledge of the Vedas and worship of and devotion to lord Viṣṇu have been laid down as the supreme religion of the gods. (15)

Physical valour, hostility, warfare, hospitality, knowledge of politics and ethics and devotion to Śiva have been prescribed as the supreme religion of the demons (16)

Practice of abstract meditation of the highest type, recitation of the Vedas, knowledge of the Supreme Being, and constant devotion above the two, have been indicated

उत्कृष्टोपासनं ज्ञेयं नृत्यवाद्येषु वेदिता ।
 सरस्वत्यां स्थिरा भक्तिर्गान्धर्वो धर्म उच्यते ॥ १८
 विद्याधरत्वमतुलं विज्ञानं पौरुषे मतिः ।
 विद्याधराणां धर्मोऽयं भवान्यां भक्तिरेव च ॥ १९
 गन्धर्वविद्यावेदित्वं भक्तिर्भानो तथा स्थिरा ।
 कौशल्यं सर्वशिल्पानां धर्मः किंपुरुष. स्मृतः ॥ २०
 ब्रह्मचर्यममानित्व योगाभ्यासरतिर्दृढा ।
 सर्वत्र कामचारित्वं धर्मोऽयं पैतृकः स्मृतः ॥ २१
 ब्रह्मचर्यं यताशित्वं जप्यं ज्ञानं च राक्षस ।
 नियमाद्धर्मवेदित्त्वमार्यो धर्मः प्रचक्ष्यते ॥ २२
 स्वाध्यायं ब्रह्मचर्यं च दानं यजनमेव च ।
 अकार्षण्यमनायासं दयाऽहिंसा क्षमा दमः ॥ २३

as the religion of the Siddhas. (17)

Intense religious meditation, mastery over dance and instrumental music, steady-fast devotion to the goddess of learning are said to be the religion of the Gandharvas (18)

Mastery over learning, unsurpassed worldly experience, faith in heroism, devotion to Bhavāni constitute the religion of the Vidhyādharas. (19)

Mastery over the science and art of music, constant devotion to Sūrya, and skill in the various arts are laid down as the religion of the Kinnaras. (20)

Celibacy, absence of pride, strong desire to practise meditation and power to move at will have been declared as the religion of the Pitrs. (21)

O demon, celibacy, controlled eating, muttering of prayers, knowledge, and observance of the prescribed course of conduct according to law are known as the religion of the Rṣis. (22)

Recitation of the Vedas, continence,

जितेन्द्रियत्वं शौचं च माह्वल्यं भक्तिरच्युते ।
 शंकरे भास्करे देव्यां धर्मोऽयं मानवः स्मृतः ॥ २४
 धनाधिपत्यं भोगानि स्वाध्यायं शररार्चनम् ।
 अहंकारमशौचीर्ष्यं धर्मोऽयं गुह्यकेष्विति ॥ २५
 परदारावमर्शित्वं पारक्येऽर्थे च लोडुपा ।
 स्वाध्यायं ज्यम्बके भक्तिर्धर्मोऽयं राक्षस. स्मृतः ॥ २६
 अत्रिवेकमयाज्ञानं शौचहानिरसत्यता ।
 पिशाचानामयं धर्मः सदा चामिपशुश्रुता ॥ २७
 योनयो द्वादशैवैतास्तासु धर्माश्च राक्षस ।
 ब्रह्मणा कथिताः पुण्या द्वादशैव गतिप्रदाः ॥ २८
 सुकेशिरुवाच ।
 भवन्निरुक्ता ये धर्माः शाश्वता द्वादशाध्यायाः ।

charity, worship, benevolence, ease, compassion, non-violence, forgiveness, control of the senses, self-restraint, purity, auspiciousness and devotion to Śaṅkara, Sūrya, and Bhavāni are indicated as the religion of man (28, 24)

Mastery of wealth, enjoyment, study of the Vedas, worship of Śaṅkara, egoism, aggressiveness are the religion of the Yākṣas (25)

Aggressiveness towards others' wives and greed of others' wealth, recitation of the Vedas and devotion to Śiva are the characteristics of the Rākṣasas (26)

Indiscrimination, ignorance, impurity, untruth, flesh eating at all times are the characteristic qualities of the Piśācas (27)

O demon, these are the twelve births and their characteristics as indicated by Brahman. These twelve secure progress (28)

Sukeśi said you have stated the twelve eternal and immutable virtues. Kindly indicate the virtues characteristic of human

तत्र ये मानवा धर्मास्तान् भूयो वक्तुमर्हथ ॥ २९

ऋषय ऊचुः ।

शृणुष्व मनुजादीनां धर्मास्तु ह्यषदाचर ।
ये नसन्ति महीपृष्ठे नरा द्वीपेषु समसु ॥ ३०
योजनानां प्रमाणेन पञ्चाशत्कोटिरायता ।
जलोपरि महीयं हि नौरिवास्ते सरिज्जले ॥ ३१
तस्योपरि च देवेशो ब्रह्मा शैलेन्द्रमुत्तमम् ।
कर्णिकाकारमत्युच्चं व्यापयामास सत्तम ॥ ३२
तत्प्रेमां निर्ममे पुण्यां प्रजां देवश्चतुर्दिशम् ।
स्यानानि द्वीपसंज्ञानि कृतमाश्व प्रनापति ॥ ३३
तत्र मध्ये च कृतमाञ्जम्बूद्वीपमिति श्रुतम् ।
तद्वृक्षं योजनानां च प्रमाणेन निगद्यते ॥ ३४
ततो जलनिधी रौद्रो बाह्यतो द्विगुणः स्थितः ।
तस्यापि द्विगुणः प्लक्षो बाह्यतः संप्रतिष्ठितः ॥ ३५

beings from among them (29)

The sages said O demon, listen to the virtues of man and similar other beings, who dwell on the surface of the earth and the seven continents (30)

This earth of ours, fifty crores Yojanas in extent rests on water, like a boat on the water of a river (31)

Above it the Lord of gods, Brahman established a great mountain of high altitude appearing like the pericarp of a lotus, O virtuous one (32)

The god Brahman then created this holy progeny to reside in all the quarters and arranged the regions inhabited by them in continents (33)

In the middle he placed the well known Jambūdīvīpa which is said to be one lac yojanas in extent (34)

Then stood the Fearful ocean which was its double in extent and then stood Plakṣa dvīpa which was its double externally : (35)

तवस्त्रिगुणसौदृश बाह्यतो बलयाकृतिः ।

द्विगुणः शाल्मलिद्वीपो द्विगुणोऽस्य महोदधेः ॥ ३६
सुरोदो द्विगुणस्तस्य तस्माच्च द्विगुणः कुशः ।
घृतोदो द्विगुणश्चैव कुशद्वीपात् प्रकीर्तितः ॥ ३७
घृतोदाद् द्विगुणः प्रोक्तः क्रौञ्चद्वीपो निशाचर ।
ततोऽपि द्विगुणः प्रोक्तः समुद्रो दधिसंज्ञितः ॥ ३८
समुद्राद् द्विगुणः शाक शाकाद् दुग्वाग्धिरुत्तमः ।
द्विगुणः सम्यितो यत्र शेषपर्यङ्कगो हरिः ।
एते च द्विगुणा सर्वे परस्परमपि स्थिताः ॥ ३९
चत्वारिंशदिमाः कोट्यो लक्षाश्च नवतिः स्मृताः ।
योजनानां राशसेन्द्र पञ्च चाति सुविस्तृताः ।
जम्बूद्वीपात् समारभ्य यारस्त्रीराग्धिरन्ततः ॥ ४०
तस्माच्च पुष्करद्वीपः स्वाद्दन्तदनन्तरम् ।
कोट्यक्षतस्रो लक्षाणां द्विपञ्चाशच्च राशस्त ॥ ४१

And its double was the Ocean of Oane Juice, round in external shape and Śālmalīdvīpa was the double of the great Ocean (36)

Its double was the Ocean of Wine and its twice in extent was the Kuśa continent The Ocean of Clarified Butter is known to be the double of the Kuśa continent (37)

O demon, the Kraunca continent is the double of the Ocean of Clarified Butter The Ocean known as the Ocean of Curd is the double of it (38)

The Śaka continent is the double of the Ocean of Curd and the great Milk Ocean the double of the Śaka continent Herein reclines Hari on Śasa as his couch : O king of demons, beginning with Jambūdīvīpa and ending with the milk ocean all these double of each other, are known to be forty crores and ninety five lacs of yojanas in extent (39, 40)

After it is Puṣkaradvīpa and Svādūda comes after it, with a space of four crores and fifty two lacs of yojanas in extent between them (41)

पुष्करद्वीपमानोऽयं तायदेव तयोदधि ।
 लक्षमण्डकटाहेन समन्तादभिपूरितम् ॥ ४२
 एवं द्वीपास्त्वमे सप्त पृथग्धर्माः प्रथक्क्रियाः ।
 गदिष्यामस्तव वय शृणुष्व त्वं निशाचर ॥ ४३
 प्लश्चादियु नरा वीर ये वसन्ति सनातनाः ।
 शाकान्तेषु न तेवस्ति युगावस्था कथचन ॥ ४४
 मोदन्ते देववत्तेषां धर्मो दिव्य उदाहृतः ।
 कल्पान्ते प्रलयस्तेषा निगद्येत महाभुज ॥ ४५
 ये जनाः पुष्करद्वीपे वसन्ते रौद्रदर्शने ।
 पैशाचमाश्रिता धर्म कर्मान्ते ते विनाशिनः ॥ ४६
 सुकेशिरुवाच ।
 किमर्थं पुष्करद्वीपो भवद्भिः समुदाहृतः ।
 दुर्दर्शः शौचरहितो घोरः कर्मान्तिनाशकृत् ॥ ४७

This is the measure of Puskaradvīpa and the same is of the ocean : One lac yojanas is completely covered on all sides by the shell of the egg of Brahman. (42)

Thus these continents are seven and they have their own peculiarities and conduct. I shall describe them to you Listen to them, O demon (43)

O brave warrior men who are residing in the Plakṣa and other continents from time immemorial have no Yuga system of any kind prevailing among them to the end of Śakadvīpa (44)

They enjoy like the gods, and it is said that their peculiarities are divine. O mighty one, their dissolution comes at the end of the creation, we are told (45)

Those who reside in Puṣkaradvīpa which is fearful to look at have resorted to the demoniac way of living They perish at the end of the creation (46)

Sukeśi said Why has the Puṣkaradvīpa been described by you as fearful to look at,

ऋषय ऊचुः ।

वस्मिन् निशाचर द्वीपे नरका. सन्ति दारुणाः ।
 रौरवाद्यास्ततो रौद्रः पुष्करो घोरदर्शनः ॥ ४८
 सुकेशिरुवाच ।

क्रियन्त्येतानि रौद्राणि नरकाणि तपोधनाः ।
 क्रियन्मात्राणि मार्गेण का च तेषु स्वरूपता ॥ ४९
 ऋषय ऊचुः ।

शृणुष्व राष्ट्रसद्येष्ट प्रमाणं लक्षणं तथा ।
 सर्वेषां रौरवादीनां संख्या या त्वेकविंशतिः ॥ ५०
 द्वे सहस्रे योजनानां ज्वलिताङ्गारनिस्तृते ।
 रौरवो नाम नरकः प्रथमः परिकीर्तितः ॥ ५१
 वमताम्रमयी भूमिरथस्ताद्वह्नितापिता ।
 द्वितीयो द्विगुणस्तस्मान्महारौरव उच्यते ॥ ५२
 ततोऽपि द्विःस्थितथान्यस्तामित्तो नरकः स्मृतः ।

void of any sense of purity, terrible and destroying the merits of actions ? (47)

The sages said : O demon, in that continent there are dreadful hells, such as the Raurava. Therefore Puṣkara is said to be fearful and of dreadful aspect (48)

Sukeśi said. How many are the fearful hells, O great ascetics, and of what measure by the approaches to them and what are their true nature (49)

The sages said O great demon, listen the measures and peculiarities of the hells, Raurava and others, which are twenty one in number. (50)

Of them the first is the hell known as Raurava, which is two thousand yojanas, spread over with burning charcoal (51)

The Second, its double, is a region of molten copper heated from below by fire and known as Mahāraurava (52)

The next one, the double of the previous one, is known as the Tāmīra hell and the

अन्धतामिस्रको नाम चतुर्थो द्विगुणः परः ॥ ५३
 ततस्तु कालचक्रेति पञ्चमः परिशीयते ।
 अप्रतिष्ठं च नरकं घटीयन्त्रं च सप्तमम् ॥ ५४
 असिपत्रवनं चान्यत्रमहस्त्राणि द्विसप्ततिः ।
 योजनानां परिख्यातमष्टमं नरकोत्तमम् ॥ ५५
 नवमं तप्तकुम्भं च दशमं कूटशाल्मलिः ।
 ऋरपत्रस्वर्धैवोक्तस्तथाऽन्यः श्वानभोजनः ॥ ५६

संशो लोहपिण्डश्च करम्भसिक्ता तथा ।
 घोरा धारनदी चान्या तयान्वः कृमिभोजनः ।
 तथाऽष्टादशमी प्रोक्ता घोरा वैतरणी नदी ॥ ५७
 तथाऽपरः शोणितपूषभोजनः
 क्षुराश्रघारो निशितश्च चक्रकः ।
 संशोपणो नाम तथाप्यनन्तः
 प्रोक्तास्तैते नरकाः सुकेशिन् ॥ ५८

इति श्रीवामनपुराणे एकादशोऽध्यायः ॥११॥

१२

सुकेशिरुवाच ।

कर्मणा नरकानेतान् केन गच्छन्ति वै कथम् ।
 एतद् वदन्तु विप्रेन्द्राः परं कौतूहलं मम ॥ १

fourth, the double of the former, is known as
 Andha-tāmsiraka. (53)

After it, the fifth is called the Kālacakra.
 The next one the sixth, is the Apratiṣṭha
 hell and the seventh the Ghatīyantra. (54)

The next, Aṣṭipatravana reputed as being
 seventy two thousand Yojanas in extent is
 the most important eighth hell (55)

The ninth is Taptakumbha and the
 tenth Kūṭaśalmali: in a similar manner

शृणुय ऊचुः ।

कर्मणा येन येनेह यान्ति शालकटंकट ।
 स्वकर्मफलमोगार्थं नरकान् मे शृणुष्व तान् ॥ २

the next one is called Karapatra, and Śvīna-
 bhojana is another. (56)

Others are Sandarṣa, Lohapīṇḍa, Kara-
 mbhasikata, Ghora Kṣīranadī and Kṛmi-
 bhojana. The eighteenth is the fearful
 Vaitarāṇī river (57)

Still another is the Soṇitapūya-bhojana
 Cakraka as sharp as the point of a razor
 Samsosana is another hell and so is Ananta
 I have described to you, O Sukeśin, the hells.
 (58)

Thus ends the Eleventh Chapter in the Vamana Purāna-11

12

Sukeśi said : What action leads to these
 hells and in what manner? Please tell me
 this, O venerable Brāhmapas. Great is my
 curiosity about it. (1)

The sages said : O Sukeṛi, listen from
 us the actions by the performance of which
 one goes to the hells to undergo the suffer-
 ing caused by such actions (2)

[63]

चेददेवद्विजातीनां येनिन्दा सतत कृता ।
 ये पुराणेषुविहासार्थान् नाभिन्दन्ति पापिनः ॥ ३
 गृहनिन्दाकरा ये च मखविघ्नकराश्च ये ।
 दातुर्निवारका ये च तेऽपि ते निपतन्ति हि ॥ ४
 सुहृदम्पतिसोदर्यस्वामिशृत्यपितासुताम् ।
 याज्योपाध्याययोर्धैश्च कृतो भेदोऽधर्ममियः ॥ ५
 कन्यामेकस्य दत्त्वा च ददत्यन्यस्य येऽधमाः ।
 करपत्रेण पाठ्यन्ते ते द्विधा यमकिंकरैः ॥ ६
 परोपतापजनकाश्चन्दनोशीरहारिणः ।
 पालयजनहर्चरः करम्मसिकताश्रिताः ॥ ७
 निमन्त्रितोऽन्यतो भूक्ते भ्रात्रे दैवे संपतये ।
 स द्विधा कृष्यते मृदस्तीक्ष्णतुण्डे खगोचर्यैः ॥ ८

Those who always censure the Vedas, gods and Brahmanas, and the sinners who do not respect the teachings of the Purāṇas and Itihāsas, those who find fault with their preceptors, those who hinder the performance of sacrifices, those who prevent donors from making gifts—all fall in these hells (3-4)

Those who bring about estrangement of friends, of husbands and their wives, of brothers, of masters and servants, and fathers and sons, the sacrificer and his instructor out of wicked motives alone, those vile creatures, promising to give their daughters in marriage to one subsequently get them married with others—all these are split into two with a saw by the servants of Yama (5, 6)

Those who cause suffering to others, who steal sandal wood, the fragrant Uśtra and chowrie go to the Karambha-Sikata hell (7)

The fool who, invited to dine on the occasion of Darva and Patīka Śrāddha, dines elsewhere is split into two by sharp-

मर्माणि यस्तु साधूनां तुदन् वाग्भिर्निकृन्तति ।
 तस्योपरि तुदन्तु तुण्डेतिष्ठन्ति पत्रिणः ॥ ९
 यः करोति च पशुन्यं साधूनामन्यधामतिः ।
 वज्रतुण्डनखा जिहामारुर्भन्तेऽस्य वायसाः ॥ १०
 मातापितृगुरूणां च येऽवज्ञा चक्रुद्धताः ।
 मज्जन्ते पूष्यग्निपूत्रे तत्रतिष्ठे ह्यघोष्ठयाः ॥ ११
 देवताऽतिथिभूतेषु मृत्येऽन्यथागतेषु च ।
 जशक्तवत्सु येऽनन्ति नालपित्रग्निमातृषु ॥ १२
 दुष्टासुकपूयनिर्यासं भुञ्जते त्वघमा इमे ।
 सूचीमृत्साश्च जायन्ते क्षुधार्चा गिरिनिग्रहाः ॥ १३
 एकपदकस्युपविष्टानां विषम भोजयन्ति ये ।
 विड्भोजनं राक्षसेन्द्र नरक ते त्रजन्ति च ॥ १४

beaked large birds (8)

On him who afflicts the hearts of the good by using piercing words, perch birds striking him with their beaks (9)

He who with a vitiated mind calumniate the good has his tongue drawn out by crows of thunderbolt like beaks and claws (10)

Those haughty creatures who treat their mother, father and preceptor with contempt are immersed in the condemned hell of pus, excrement and urine having their faces turned downwards (11)

The vile creatures who dine without offering food to the gods, guests, and spirits, servants, visitors, children, their parents, fire and the divine mothers—they feed upon the foul fluid of blood and pus and become needle-mouthed bulky in size and are ever afflicted with hunger (12, 13)

O chief of demons, they who serve different kinds of dishes to different people seated in the same row go to the hell called Vidbhojana (14)

एकसार्थप्रयात ये पश्यन्तश्चारिणं नराः ।
 असन्निभज्य भुञ्जन्ति ते यान्ति श्लेष्मभोजनम् ॥ १५
 गोब्राह्मणानयः स्पष्टा वैरुच्छिष्टैः क्षपाचर ।
 क्षिप्यन्ते हि करास्तेषां तमकुम्भे सुदारुणे ॥ १६
 सूर्येन्दुतारका दृष्टा वैरुच्छिष्टैश्च कामतः ।
 तेषां नेत्रगतो वहिर्धम्यते यमकिंकरः ॥ १७
 मित्रजायाय जननी ज्येष्ठो भ्राता पिता म्रसा ।
 जामयो गुरगो वृद्धा यैः संस्पृष्टाः पदा नृमिः ॥ १८
 पद्माङ्गप्रस्ते निगडैर्लोहैर्वह्निप्रतापितैः ।
 क्षिप्यन्ते रौरवे घोरे ह्याजानुपरिदाहिनः ॥ १९
 पायमं कृदारं मांसं घृया मृक्तानि यैर्नरैः ।
 तेषामयोमुडास्तमाः क्षिप्यन्ते उदनेऽद्भुताः ॥ २०

Men who starting in a group on a journey enjoy food without sharing it with one who is desirous of it go to the Śleṣmabhōjana hell (15)

O demon, those who after being polluted touch the cow, the Brāhmanas and fire have their hands thrown into dreadfully hot pitchers (16)

The fire in their eyes is blown out by the servants of Yama who have seen voluntarily Sūrya, Candra and the Tarakas in an impure condition (17)

Those men who have touched the wife of a friend, his mother, elder brother, father, sister, daughter or a female relative, teachers, elders with their foot, have their ankles bound with iron chains heated in fire and are hurled into the frightful Raurava hell, with their legs burning as far as the knees, (18, 19)

Those men who have consumed rice boiled in milk, rice cooked with sesamum, and meat, without offering them to the deity

गुरुदेवद्विजातीनां वेदानां च नराधमैः ।
 निन्दा निशामिता यैस्तु पापानामिति कूर्पताम् ॥ २१
 तेषा लोहमयाः कीला वह्निवर्णाः पुनः पुनः ।
 श्रवणेषु निखन्वन्ते धर्मराजस्य किंकरैः ॥ २२
 प्रपादेवकुलारामान् निप्रवेदमसभामठान् ।
 कूपनापीतडागाश्च भङ्क्त्वा निष्पंसयन्ति ये ॥ २३
 तेषां निलपता चर्म द्रव्हतः त्रियते घृयकृ ।
 कर्त्तिकाभिः सुतीक्ष्णाभिः सुरोद्गैर्मकिंकरैः ॥ २४
 गोघ्राहणार्कमग्निं च ये त्रै मेहन्ति मानसाः ।
 तेषां गुडेन चान्त्राणि त्रिनिःकृन्तन्ति वायसाः ॥ २५
 स्वपोषणपरो यस्तु परित्यजति मानवः ।
 पुत्रभृत्यकलत्रादियन्धुवर्गमकिञ्चनम् ।

have thrust into their mouth awfully hot iron balls (20)

Those mean fellows who listen to the words of disparagement spoken about the preceptor, gods, the Brāhmanas and the Vedas by wicked critics have red hot iron nails driven again and again into their ears by the servants of Yama (21, 22)

They who devastate by pulling down Prapās providing drinking water to travellers, temples trees in a garden, dwelling of the Brahmanas, assembly halls and monasteries, and destroy wells, tanks and ponds have their skin stripped of their bodies with very sharp knives by the dreadful servants of Yama, they wailing pitably (23, 24)

Men who urinate facing a cow, Brāhmana, and fire have their entrails cut asunder through their anus by crows (25)

The man who while engaged in maintaining himself forsake his sons, servants, wife, brothers and relatives, in an utterly destitute

दुर्भिक्षे सभ्रमे चापि स श्रमोज्ये निपात्यते ॥ २६
 शरणागतं ये त्यजन्ति ये च बन्धनपालकाः ।
 पतन्ति यन्त्रपीडे ते ताड्यमानास्तु किंकरैः ॥ २७
 क्लेशयन्ति हि विप्रादीन् ये ह्यकर्मसु पापिनः ।
 ते पिष्यन्ते शिलापेपे शोष्यन्तेऽपि च शोपकैः ॥ २८
 न्यासापहारिणः पापा रच्यन्ते निगडैरपि ।
 क्षुत्क्षामाः शुष्कताल्बोगाः पात्यन्ते वृथिकाशने ॥ २९
 पूर्वमैधुनिनः पापाः परदाररताश्च ये ।
 ते बह्विहता कूटाग्रामालिङ्गन्ते च शालमलीम् ॥ ३०
 उपाध्यायमधःकृत्य यैरधीत द्विजाधमैः ।
 तेषामध्यापको यश्च स शिला शिरसा बहेत् ॥ ३१
 मूत्रक्लेष्मपुरीपाणि यैरुत्सृष्टानि वारिणि ।

condition, during days of famine and agitation, are thrown into the Śvabhojya hell (26)

Men who leave them who have taken shelter with them and who keep others in confinement in jails, fall in the Yantrapida hell and are flogged by the servants of king Yama. (27)

Those wicked fellows who in the absence of any work molest Brahmanas and others are crushed in a stone and muller and are dried up by fire (28)

Sinners who repudiate deposits are chained in fetters, emaciated by hunger, and with perched palate and lips are thrown into the Vṛścikaśana hell (29)

Those sinners are made to embrace red hot clubs with sharp pikes on it in the Salmā hell, who indulge in sexual intercourse on holy days and who are attached to other men's wives (30)

The fallen Brahmana who while studying with his teacher makes him sit below him and occupies a seat higher than his—the student and the teacher, each has to carry a piece of stone on his head (31)

Those who make water, cast phlegm and

ते पात्यन्ते च विष्मूत्रे दुर्गन्धे पूयशरिते ॥ ३२
 श्राद्धातिथेयमन्योन्यं यैर्शुक्तं भुवि मानवैः ।
 परस्परं मक्षयन्ते मासानि स्नानि वालिश्याः ॥ ३३
 वेदवह्निगुरुत्यागी भार्यापित्रोस्तथैव च ।
 गिरिशृङ्गादधःपात पात्यन्ते यमकिंकरैः ॥ ३४
 पुनर्मृतयो ये च कन्याविश्वंसकाश्च ये ।
 तद्गर्भश्राद्धशुग् यश्च कुमीन्मक्षेत्पिपीलिकाः ॥ ३५
 चाण्डालादन्त्यजाव्वापि प्रतिगृह्णाति दक्षिणाम् ।
 याजको यजमानश्च सोऽऽमान्तः स्थूलकीटकः ॥ ३६
 घृष्टमासाग्निनो मृदास्तथैवोत्कोचजीविनः ।
 क्षिप्यन्ते वृकभक्षे ते नरकं रजनीचर ॥ ३७
 स्वर्णस्तेयी च ब्रह्मघ्नः सुरापो गुरुत्वपगः ।

void excrement in water are hurled down into the Vinmūtra hell, emitting bad smell and full of pus (32)

Those fools who mutually partake of the offerings made here in hospitality on the occasion of Śraddhas are made to devour each other's flesh. (33)

He who forsakes the Vedas, sacrificial fire, preceptor, wife, and parents, is hurled down from the peaks of mountains by the servants of Yama (34)

Those who remarry widows and those that defile unmarried girls, and the ancestors of the offsprings of such unions are made to eat worms and ants. (35)

He who accepts Dakṣiṇa from Cāṇḍālas or Śūdras the priest and the person employing the priest to perform a sacrifice,—every one of them is born as a big insect inside stone slabs (36)

Back-biters and fools who accept bribes, O demon, are thrown into the Vṛkabhakṣa hell (37)

A stealer of gold, murderer of a Brahmana, a drunkard, one who violates his teacher's

तथा गोभूमिहर्तारो गोस्त्रीधालहनाश्च ये ॥ ३८

एते नरा द्विजा ये च गोषु विक्रयिणस्तथा ।

सोमविक्रयिणो ये च वेदविक्रयिणस्तथा ॥ ३९

कृत्सभ्यास्त्वशौचाश्च नित्यनैमित्तनाशकाः ।

कृत्साक्ष्यप्रदा ये च ते महारौरवे स्थिताः ॥ ४०

दशवर्षसहस्राणि तावत् तामिस्रके स्थिताः ।

तावच्चैवान्धतामिस्त्रे असिपत्रवने ततः ॥ ४१

तावच्चैव घटीयन्त्रे तप्तकुम्भे ततः परम् ।

प्रपातो भवते तेषां यैरिदं दुष्कृतं कृतम् ॥ ४२

ये त्वेते नरका रौद्रा रौरवाप्रास्तबोदिताः ।

ते सर्वे क्रमशः प्रोक्ताः कृतवने लोकनिन्दिते ॥ ४३

यथा सुराणां प्रवरो जनार्दनो

bed, one who takes away cows and wrongfully occupies the land of another man and the murderer of cows, women and children—these men, and Brāhmanas who sell cows and Soma and teach the Vedas for remuneration, cheats, unholy persons, people who have abandoned the Nitya and Naimittika actions, and false witnesses, remain in the Mahāraurava hell

(38, 39, 40)

They remain in the Tamisraka hell for ten thousand years, for an equal duration in the Andhatamisra hell and in the Asipatravana, for an equally long period in the Ghatyantra, and afterwards in the Taptakumbha. Those who commit this sin have their fall.

(41, 42)

Raurava and other dreadful hells, which

यथा गिरीणामपि शैशिराद्रिः ।

यथायुधानां प्रवरं सुदर्शनं

यथा रुमानां निनतातनूजः ।

महोरगाणां प्रवरोऽप्यनन्तो

यथा च भूतेषु मही प्रधाना ॥ ४४

नदीषु गङ्गा जलजेषु पद्मं

सुरारिष्टुर्येषु हराद्भिन्नमक्तः ।

क्षेत्रेषु यद्भक्तुरुजङ्गलं वरं

तीर्थेषु यद्भक्तुं प्रवरं पृथूदकम् ॥ ४५

सरस्तु चैतत्तरमाननं यथा

वनेषु पुष्येषु हि नन्दनं यथा ।

लोकेषु यद्भक्तुसदनं गिरिञ्चेः

सत्यं यथा धर्मविधिक्रियासु ॥ ४६

यथाऽश्वमेधः प्रवरः क्रतूनां

पुत्रो यथा स्पर्शवतां चरिष्ठः ।

तपोधनानामपि कुम्भयोनिः

I have described to you have all been indicated in the same order in the cases of the ungrateful and the calumniator. (43)

As Viṣṇu is the most exalted of gods, the Himalayas of the mountains, the Sudarśana of weapons, Garuda of birds, Ananta of the large serpents, the earth of the elements, the Gangā of the rivers, the lotus of the water-born objects, the devotee of Śiva among the chief Asuras, Kurujāṅgala is the best of the sacred places, Pṛthūdaka of the places of pilgrimage

(44, 45)

As Uttaramanasa is the best of the lakes, Nandana of the holy forests, Brahman's mansion of the divisions of the universe, truth of religious injunctions and actions

(46)

As Aśvamedha is the best of the sacrifices, the son of the dear ones, Agastya of the

श्रुतिर्वरा यद्वदिहागमेषु ॥ ४७

मुख्यः पुराणेषु यथैव मात्स्यः
स्वायम्भुवोक्तिस्त्वपि संहितासु ।
मनुः स्मृतीनां प्रवरो यथैव
विथीषु दशो विपुत्रेषु दानम् ॥ ४८
तेजस्विनां यद्वदिहार्क उक्तो
ऋक्षेषु चन्द्रो जलधिर्हृदेषु ।
भवान् यथा राखससत्त्वेषु
पाशेषु नागस्तिमितेषु बन्धः ॥ ४९
धान्येषु शालिर्दिपदेषु विप्रः
चतुष्पदे गौः श्वपदां मृगेन्द्रः ।
पुष्पेषु जाती नगरेषु काञ्ची
नारीषु रम्भा श्रमिणां गृहस्थः ॥ ५०
कुशस्थली श्रेष्ठतमा पुरेषु
देशेषु सर्वेषु च मध्यदेशः ।
फलेषु चूतो मुकुलेष्वशोकः
सर्वोपधीनां प्रवरा च पथ्या ॥ ५१

ascetics, the Vedas of the Āgamas (47)

As the Matsya-Purāna is the best of the Purānas, Svāyambhuvasambhitā of the Samhitās, Manusmṛiti of the Smṛtis, Amāvasyā of the lunar days, Charity of the Visnuvas; (48)

As Surya is the best of the shining ones, Candra of the Nakṣatras, the Ocean of the reservoirs of water, as you are of the chief demons, the Nagapaśa of the bonds, the bandha of the stimitas, rice of the cereals, the Brāhmana of men, the cow of the quadrupeds, the lion of the beasts of prey, the jasmine of the flowers, Kaṣṭha of the cities, Rambhā of women, the householder of the members of the four Āsramas, (49, 50)

As Kuśasthali is the best of the fortified towns, the Mādhyadeśa of countries, the

मूलेषु कन्दः प्रवरो यथोक्तो
व्याधिष्वजीर्ण क्षणदाचरेन्द्र ।
श्वेतेषु दुग्धं प्रवरं यथैव
कार्पासिकं प्रावरणेषु यद्वत् ॥ ५२
कलासु मुख्या गणितज्ञता च
विज्ञानमुख्येषु यथेन्द्रजालम् ।
शाकेषु मुरया त्वपि काकमाची
रसेषु मुरचं लवणं यथैव ॥ ५३
तुङ्गेषु तालो नलिनीषु पम्पा
वनौकसेष्वेव च ऋक्षराजः ।
महीरुहेष्वेव यथा वटश्च
यथा हरो ज्ञानवतां वरिष्ठः ॥ ५४
यथा सतीनां हिमवत्सुता हि
यथार्जुनीनां कपिला वरिष्ठा ।
यथा घृपाणामपि नीलवर्णो
यथैव सर्वेष्वपि दुःसहेषु ।
दुर्गेषु रौद्रेषु निशाचरेषु

mango of the fruits, the Aśoka of the buds, the Haritaki of the herbs; (51)

O prince of demons, as the bulbous root is the best of the roots, indigestion of the diseases, milk of the white objects, cotton cloth of the cloths, Arithmetic of the arts, magic is the best of sciences, Kakamācī of the vegetables, salt of the flavours, the palm of the lofty trees, the Pampā of the lotus ponds, Ṛkṣarāja among the wild animals, the Banian of trees, Śiva of the learned; (52, 53, 54)

As the daughter of Himavat is the best of the chaste women, Kapila is the best of the cows, the blue coloured among bulls, so among all the unbearable, impassable and dreadful hells Vaitaraṇi is the worst O

नृपातनं वैतरणी प्रधाना ॥ ५५ |
पापीयसां तद्गदिह कृतज्ञः
सर्वेषु पापेषु निशाचरेन्द्र ।
ब्रह्मघ्नगोत्रादिषु निष्कृतिर्हि

विद्येत नैवास्य तु द्रुष्टचारिणः ।
न निष्कृतिश्चास्ति कृततप्तृतेः
सुहृत्कृतं नाशयतोऽब्दकोटिभिः ॥ ५६

इति श्रीवामनपुराणे द्वादशोऽध्यायः ॥ १२ ॥

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सुकेशिरुवाच ।
भवद्विरुदिता घोरा पुष्करद्वीपसंस्थितिः ।
जम्बूद्वीपस्य संस्थानं कथयन्तु महर्षयः ॥ १
श्रम्य ऊचुः ।
जम्बूद्वीपस्य संस्थानं कथ्यमानं निशामय ।
नवभेदं सुविस्तीर्णं स्वर्गमोक्षफलप्रदम् ॥ २
मर्त्ये त्विलादृतो वर्षो भद्राश्वः पूर्वतोऽद्भुतः ।

पूर्वं उत्तरतश्चापि हिरण्यो राक्षसेश्वर ॥ ३
पूर्वदक्षिणतश्चापि किन्नरो वर्ष उच्यते ।
भारतो दक्षिणे प्रोक्तो हरिर्दक्षिणपश्चिमे ॥ ४
पश्चिमे केतुमालथ रम्यकः पश्चिमोत्तरे ।
उत्तरे च कुरुवर्षः कल्पवृक्षसमावृतः ॥ ५
पुण्या रम्या नवैवैते वर्षाः शालकटंकट ।
इलावृताद्या ये चाष्टौ वर्षं भुक्त्वैव भारतम् ॥ ६

chief of demons, so is the ungrateful of the sinners. (55)

Similarly, O king of demons, the ungrateful is the worst of sinners and ingratitude the worst of sins. There is absolution from

sin for a murderer of a Brāhmaṇa or a cow, but not of this depraved character. And there is no absolution even in a crore of years for an ungrateful fellow who spoils the good deeds of a friend. (56)

Thus ends the Twelfth Chapter in the Vāmana-Purāṇa—12.

13

Sukeśi said : You have described the tremendous configuration of Puṣkaradvīpa. O great sages, state the configuration of Jambūdvīpa. (1)

The sages said : Listen the configuration of Jambūdvīpa being described as consisting of nine divisions, widely extensive and able to bestow heaven and liberation as reward. (2)

In the middle there is the Ilāvṛta Varṣa, the wonderful Bhadrāśva in the east, and

in the East-north is Hiranya, O chief of demons. In the East-south is the Kinnara Varṣa. Bhārata is said to lie in the South and Hari is in the South-west. Ketumāla is in the West and Ramyaka lies in North-west. Kuruvarṣa is in the North, surrounded by Campaka trees. In the North-east is situated Kimpuruṣa Varṣa. O Śaṅkaṭāṅkata, these are the nine holy and pleasant continents. Ilāvṛta etc, are eight if we leave out Bhāratavarṣa. Among them there is no

न तेष्वस्ति युगावस्था जरामृत्युभयं न च ।
 तेषां स्वाभाविकी सिद्धिः सुखप्राया ह्यव्यन्ततः ।
 विपर्ययो न तेष्वस्ति नोत्तमाधमयव्यया ॥ ७
 यदेतद् भारतं वर्षं नवद्वीपं निशाचर ।
 सागरान्तरिताः सर्वे अगम्याश्च परस्परम् ॥ ८
 इन्द्रद्वीपः कसेरुमांस्ताम्रवर्णो गभस्तिमान् ।
 नागद्वीपः कटाहश्च सिंहलो वारुणस्तथा ॥ ९
 अयं तु नवमस्तेषां द्वीपः सागरमवृत्त ।
 कुमारारव्यः परिव्यातो द्वीपोऽयं दक्षिणोत्तरः ॥ १०
 पूर्वे किराता यस्यान्ते पश्चिमे यवनाः स्थिताः ।
 आन्ध्रा दक्षिणतो वीर तुरुष्कास्त्वपि चोचरे ॥ ११
 ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चान्तरवासिनः ।
 इज्यायुद्धवणिज्याधैः कर्मभिः कृतपावनाः ॥ १२

division of aeons and no apprehension of oldage and death Their final emancipation is easy, inborn, abundantly happy and realised without any effort There is no calamity among them neither is there the distinction of the best, worst and the medium They are all separated from each other by seas and mutually inaccessible (3-8)

Indradvīpa, Kaserumān, Tāmravarṇa, Gabhastimān, Nāgadvīpa and Kaṭāha, Sīphala as well as Vāruṇa This continent which is surrounded by the sea and situated North South is called Kumāra and is the ninth among them On the Eastern frontier there are the Kirātas and in the Western are the Yavaṇas The Andhrās are in the South, O hero, and Turuṅgas in the North Brāhmaṇas, Kshatriyas, Vaiśyas, Śūdras and the mixed

तेषां संन्यवहारश्च एभिः कर्मभिरिष्यते ।
 स्वर्गापवर्गप्राप्तिश्च पुण्यं पापं तथैव च ॥ १३
 महेन्द्रो मलयः सद्यः शुक्तिमान् ऋक्षपर्वतः ।
 विन्ध्यश्च पारियात्रश्च सप्तात्र कुलपर्वताः ॥ १४
 तथा न्ये शतसाहस्रा भूधरा मध्ववासिनः ।
 विस्तारोच्छ्रायिणो रम्या विपुलाः शुभसानवाः ॥ १५
 कोलाहलः सवैभ्राजो मन्दरो दुर्दराचलः ।
 चातंधमो वैद्युतश्च मैनाकः सरसस्तथा ॥ १६
 तुङ्गप्रस्थो नागगिरिस्तथा गोवर्धनाचलः ।
 उज्जायनः पुष्पगिरिर्युदो वैवतस्तथा ॥ १७
 ऋष्यमूकः सगोमन्तश्चित्रकूटः कृतस्मरः ।
 श्रीपर्वतः कोङ्कणश्च शतशोऽन्येऽपि पर्वताः ॥ १८
 तैर्विमिश्रा जनपदा म्लेच्छा आर्याश्च भागशः ।

castes, have been sanctified by sacrifices, battles, commerce and such other actions. Their intercourses were determined by these actions, as were attainment of heaven and liberation and similar were Virtue and Vice Mahendra, Malaya, Sabhya, Śaktimān, Rīṣa, Vindhya, Pāriyātra are the seven principal mountains And there are hundred thousand intervening mountains, extensive high, huge and pleasant, are the Kolāhala, Vaiśbhāra, Mandara, Durdara, Vātamdhama, Vāidyuta, Maṅka, Sarasa, Tungaprabha, Nāgagiri, Govardhanācala, Ujāyana Puṣpagiri, Arbuda, Raivata, Rṣyamūka, Gomanta, Citrakūta, Kṛtasmarā, Śrīparvata, Konkapa and hundreds of others. Mixed with them are the Janapadaś, which are Mleccha and Arya according to division. I will now tell you the important rivers that irrigate

तैः पीयन्ते सरिच्छ्रेष्ठा यास्ताः सम्यद् निशामय ॥ १९
 सरस्वती पञ्चरूपा कालिन्दी सहिरण्वती ।
 शतद्रुश्चन्द्रिका नीला वितस्तैरावती कृहः ॥ २०
 मधुरा हाररावी च उशीरा घातुकी रसा ।
 गोमती धृतपापा च वाहुदा सद्यद्वती ॥ २१
 निधिरा गण्डकी चित्रा कौशिकी च वधूमरा ।
 सरयूश्च सलौहित्या हिमवत्पादनिःसृताः ॥ २२
 वेदस्मृतिर्वेदसिनी शृङ्ग्री सिन्धुरेव च ।
 पर्णाशा नन्दिनी चैव पावनी च मही तथा ॥ २३
 पारा चर्मण्वती लूपी विदिशा वेषुमत्यपि ।
 सिन्ध्रा ह्यवन्ती च तथा पारियात्राश्रयाः स्मृताः ॥ २४
 शोणो महानदश्चैव नर्मदा सुरसा कृपा ।
 मन्दाकिनी दशार्णा च चित्रकटापवाहिका ॥ २५
 चित्रोत्पला वै तनसा करमोदा पिशाचिका ।
 तथान्या पिप्पलश्रोणी विपाशा वञ्जुलावती ॥ २६
 सत्सन्तजा शुक्तिमती मञ्जिष्ठा कृचिमा वसुः ।

them. Listen to them correctly.

(9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19)

Sarasvati, Pañcarūpā, Kāliṇḍī, Hiraṇvati, Śatadru, Candrikā, Nīlā, Vitastā, Airāvati, Kūhū, Madhurā, Hārarāvī, Uśīrā, Dhātukī, Rasā, Gomatī, Dhūtāpāpā, Bahudā, Sadyadvatī, Niṣoirā, Gandakī, Citrā, Kauśikī, Vadhūmarā, Sarayū, and Lauhitjā, issue from the foot of the Himālayas (20-22)

Vedasmṛti, Vedasini, Vṛtraghni, Sindhu, Parpāśī, Nandini, Pāvani, Mahi, Pārā, Carmanvati, Lūpi, Vidisā, Venumati, Śiprā, and Avanti are well-known as dependent on the Pāryātras. (23-24)

Śopā, Mahānada, Narmadī, Surasā, Kṛpā, Mandākinī, Daśāṃbā, Citrakūṭa, Apavūhikā, Citrotpalā, Tamasā, Karāmōdā, Piśācīkā and others—Pippalashroni, Vipāsā, Vanjulāvati, Satsantajā, Śaktimatī, Manjū-

शुक्लपादप्रसूता च तथान्या बलवाहिनी ॥ २७
 शिवा पयोष्णी निर्विन्ध्या तापी सनिपधावती ।
 वेणा वैतरणी चैव सिनीवाहुः कुमुद्वती ॥ २८
 तोया चैव महागौरी दुर्गन्वा वाशिला तथा ।
 विन्ध्यपादप्रसूताश्च नद्यः पुण्यजलाः शुभाः ॥ २९
 गोदावरी भीमरथी कृष्णा वेणा सरस्वती ।
 तुङ्गभद्रा सुप्रयोगा वाह्या कावेरिरेव च ॥ ३०
 दुग्धोदा नलिनी रेवा वारिसेना कलस्वना ।
 एतास्तपि महानद्यः सङ्घपादविनिर्गताः ॥ ३१
 कुतमाला ताम्रपर्णी वञ्जुला चोत्पलावती ।
 सिनी चैव सुदामा च शुक्तिमत्प्रभवस्त्रियमाः ॥ ३२
 सर्वाः पुण्याः सरस्वत्यः पापप्रशमनास्तथा ।
 जगतो मातरः सर्वाः सर्वाः सागरयोपितः ॥ ३३
 अन्याः सहस्रशश्चात्र क्षुद्रनद्यो हि राक्षस ।
 सदाकालवहाक्षान्याः प्रावृट्कालवहास्तथा ।
 उदङ्मन्थोद्भवा देशाः पिबन्ति त्वेच्छया शुभाः ॥ ३४

ṣṭhā, Kṛttimā and Vasu and other swiftly flowing rivers rise at the foot of the Rikṣa. (25, 26, 27)

Śivā, Payosni, Nirvindhya, Tāpi, Niśadhāvati, Venā, Vaitaram, Siniḥāhu, Kumudvati, Toyā, Mahāgaurī, Durgandhā, Vāsīlā are the auspicious rivers of holy water that take their rise in the Vindhya Mountains. (28, 29)

Godāvāri, Bhīmarathī, Kṛṣṇā, Venā, Sarasvati, Tungabhadrā, Suprayogā, Vāhyā, Kāveri, Dugdhodā, Nalinī, Revā, Vārisenā, Kalasvanā—these great rivers rise at the foot of the Sahya mountains. (30, 31)

Kṛtamālā, Tāmraparṇī, Vanjulā, Utpalāvati, Sini and Sudāmā have their sources in the Śaktimat mountains. All these rivers are holy and destroy sin. They are the mothers of the world and are all wives of the ocean. (32, 33)

मत्स्याः कुशुद्राः कुणिकुण्डलाश्च
 पाञ्चालकाश्याः सह कोसलाभिः ॥ ३५
 वृक्षाः शबरकौवीराः समूलिङ्गा जनास्त्वमे ।
 शक्राश्चैव समशक्रा मन्थदेया जनास्त्वमे ॥ ३६
 बाह्लीका वाटधानाश्च आभीराः कालतोयकाः ।
 अपरान्तास्तथा शद्राः पङ्कवाश्च सखेटकाः ॥ ३७
 गान्धारा यजनाश्चैव सिन्धुसौवीरमद्रकाः ।
 शातद्रवा ललित्याश्च पारावतसम्पृकाः ॥ ३८
 माठरोदकधाराश्च कैकेया दशमस्तथा ।
 क्षत्रियाः प्रातिरैश्याश्च वैश्यशूद्रकुलानि च ॥ ३९
 कान्गोज्ञा दरदाश्चैव वर्नरा ह्यङ्गलौकिकाः ।
 चीनाश्चैव तुपाराश्च यहुया पाण्डुतोदराः ॥ ४०
 आत्रेयाः सभरद्वाजाः प्रस्थलाश्च दशोरकाः ।
 लम्पकास्तावकारामाः शूलिकास्तङ्गणैः सह ॥ ४१
 शौरसाश्चालिमद्राश्च किरातानां च जातयः ।

There are others, thousands of smaller perennial rivers, O demon, and others flowing in the rainy seasons, easily irrigating the fortunate countries which are situated in the midst of water (84)

Matsya, Kuśaṭṭa, Kuṇi, Kuṇḍala, Pañcāla, Kūśi, Kosala, Vṛka, Śabara, Kauvira, Sabbhūhṅga, Śaka, Samaśaka, are the Janapadas of the Madhyadeśa (35, 36)

Vāhlika Vātadhīna, Ābhira, Kālatoyaka Aprānta, Śudra, Pahlava, Khetaka, Gāndhāra, Yavana, Sindhu, Sauvira, Madraha, Śatadrava, Lohittha, Pārāvata, Mūśaka, Māṭhara, Uśkadhāra, Karkeya, Daśama, Kṣatriya, Vaiśya and Śudra families in place of the Vaiśyas, Kāmboja, Darada, Barhara, Angalaukika, Cina, Tuṣira, others living outside inhabited territories, Atreya, Bharadvāja, Prasthala, Daśeraka, Lampaka,

तामसाः क्रममासाश्च सुपार्थाः पुण्ड्रकास्तथा ॥ ४२
 कुहलाः कुहुका ऊर्णास्तृणीपादाः सकुचकुटाः ।
 माण्डव्या मालतीयाश्च उचरापथवासिनः ॥ ४३
 अङ्गा वङ्गा मुद्गरवास्त्वन्तर्गिरिवहिर्गिराः ।
 तथा प्रवङ्गा वाङ्गेया मांसदा घलदन्तिकाः ॥ ४४
 प्रह्लोत्तरा प्राविजया भार्गवाः केशवर्वराः ।
 प्राञ्ज्योतियाश्च शूद्राश्च विदेहास्ताम्रलिम्बकाः ॥ ४५
 माला मगधगोनन्दाः प्राच्या जनपदास्त्वमे ।
 पुण्ड्राश्च केरलाश्चैव चौडाः कुच्याश्च राक्षस ॥ ४६
 जातुपा मूपिकादाश्च कुमारादा महाशकाः ।
 महाराष्ट्रा माहिपिकाः कालिङ्गाश्चैव सर्वशः ॥ ४७
 आभीराः सह नैपीका आरण्याः शबराश्च ये ।
 वलिन्च्या गिन्ध्यमौलेया वैदर्भा दण्डकैः सह ॥ ४८
 पौरिकाः सौशिकाश्चैव अश्मका भोगयर्धनाः ।
 वैपिकाः कुन्दला अन्त्रा उद्भिदा नलकारकाः ।

Tavaka, Rāma, Śūlika, Tangana, Aurasa, Ālmadra, and the Kirata Tribes, the Tamasa, Kramamāsa, Supārśva, Pundraka, Kulūta, Kuhuka, Urpa, Tūmṣāda, Kukkuta, Māndavya, and Mālavīya are the dwellers of the Uttarāpatha (37-48)

Āṅga, Vaṅga, Muḍgarava, Antargiri, Bahurgira, Pravaṅga, Vaṅgeya, Māusāda, Baladantika, Brahmottara, Prīvijaya, Bhargava, Keśavarhara, Prāṅgyotiṣa, Śūdra, Videha, Tāmraḥptaka, Māla, Magadha and Gonanda are the Janapadas of the East. (44-46b)

O demon, Puṇḍra, Kerala, Cauḍa, Kulya, Jatuṣa, Mūśakāda, Kumārāda, Mabāśaka, Mahārāṣṭra, Māhiśaka, Kāhṅga, Ābhira, Naiśika, Āraṇya, Śabara, Balindhyā, Viṇḍhya, Mauleya, Vaidarbhā, Dandaka, Paurika and Śauśika, Aśmaka, Bhoga-

दाक्षिणात्या जनपदास्त्वमे शालकटङ्कट ॥ ४९
 सूर्पारका कारिवना दुर्गास्तालीकटैः सह ।
 पुलीयाः ससिनीलाश्च तापसास्तामसास्तथा ॥ ५०
 कारस्करास्तु रमिनो नासिन्ध्यान्तरनर्मदाः ।
 भारकच्छाः समाहेयाः सह सारस्वतैरपि ॥ ५१
 वात्सेयाश्च सुराष्ट्राश्च आवन्त्याश्चावुर्देः सह ।
 इत्येते पश्चिमामाशां स्थिता जनपदा जनाः ॥ ५२
 फारुपाश्चैकलव्याश्च मेकलाश्चोत्कलैः सह ।
 उत्तमर्णा दशार्णाश्च भोजाः किंरुवरैः सह ॥ ५३
 तोशला कोशलाश्चैव त्रैपुराश्चैल्लिकास्तथा ।
 तरुसास्तुम्भराश्चैव बहनाः नैपथैः सह ॥ ५४

इति श्रीवामनपुराणे त्रयोदशोऽध्याय ॥१३॥

अनूपास्तुष्टिकेराश्च वीतहोत्रास्त्वबन्तयः ।
 सुकेशे विन्ध्यमूलस्थास्त्वमे जनपदाः स्मृताः ॥ ५५
 अथो देशान् प्रवक्ष्यामः पर्वताश्रयिणस्तु ये ।
 निराहारा हंसमार्गाः कुपथास्तद्गणाः खशाः ॥ ५६
 कुशप्रावरणाश्चैव ऊर्णाः पुण्याः सहहुकाः ।
 त्रिगर्चाश्च किराताश्च तोमराः शिशिराद्रिकाः ॥ ५७

इमे तवोक्ता विपयाः सुविस्तराद्
 द्वीपे कुमारे रजनीचरेण ।

एतेषु देशेषु च देशधर्मान्
 संकीर्त्यमानाञ्च शृणु तत्त्वतो हि ॥ ५८

१४

श्रवय ऊतुः ।

अहिंसा सत्यमस्तेयं दानं क्षान्तिर्दमः शमः ।

vardhana, Vaiṣika, Kundala, Andhra, Udbhida and Nalakāraka are the Janapadas of the South, O demon. (46-49)

Sūrpāraka, Kārivana, Durga, Tālikāṭa, Pulīya, Śāsīnīla, Tāpasa, Tāmasa, Kāraskara, Ramin, Nāsikyāntara, Narmadā, Bhāra-kacoba, Māheya, Śārasvata, Vātseya, Surāṣṭra, Avantya, and Arbuda—these are the people of the Janapadas situated in the West. (50, 51, 52)

Kāruṣa, Aikalavya, Mekala, Utkala, Uttamarṇa, Daśārṇa, Bhoja, Kumkavara, Toṣala, Kosala, Traipura and the Caillika, Turuṣa, Tumbara, Vahana, Naiśadha, Anūpa,

अकार्पण्यं च शीघ्रं च तपश्च रजनीचर ॥ १
 दशान्नो राक्षसश्रेष्ठ धर्मोऽसौ सर्ववर्णिकः ।

Tundikera, Vitihotra, Avanti are, O Śakesin, the Janapadas situated at the foot of the Vindhya mountains (54, 55)

I shall now tell you the Janapadas of the mountainous region, Nirābhāra, Hamsamārga, Kupatha, Taṅgana, Khasa, Kutbapraṅvarana, Uṛṇa, Punya, Hūhuka, Trigarta, Kirāta, Tomara, and people of the Himalayas. (56, 57)

I have described in detail the territories in the Kumāradvīpa, O chief of the demons. Now listen to the local customs of these countries being narrated by me accurately. (58)

Here ends the Thirteenth chapter in the Vāmana-Purāna—13.

14

The sages said : Non violence, truth, non-stealing, charity, forbearance, self restraint, tranquility, non miserliness, purity,

and austerity, O great demon, constitute the ten limbed Dharma to be followed by all castes. The duties appertaining to different stations

ब्राह्मणस्यापि विहिता चातुराश्रम्यकल्पना ॥ २
सुकेशिरुवाच ।

विप्राणां चातुराश्रम्यं विस्तरान्मे तपोधनाः ।
आचक्षध्वं न मे वृत्तिः शृण्वतः प्रतिपद्यते ॥ ३

ऋषय ऊचुः ।

कृतोपनयनः सम्यग् ब्रह्मचारी गुरौ वसेत् ।
तत्र धर्मोऽस्य यस्तं च कथ्यमानं निश्चामय ॥ ४

स्वाध्यायोऽध्याप्रिद्युश्रूया स्नानं भिक्षादनं तथा ।
गुरोर्निषेधं तथाद्यमनुज्ञतेन सर्वदा ॥ ५

गुरोः कर्मणि सोयोगः सम्यक्प्रीत्युपपादनम् ।
तेनाहृतं पठेच्चैव तत्परो नान्यमानसः ॥ ६

एकं द्वौ सकलान् वापि वेदान् प्राप्य गुरोर्मुखात् ।
अनुज्ञातो वरं दत्त्वा गुरवे दक्षिणां ततः ॥ ७

of life as the Āsrama Dharmas have been prescribed for the Brāhmaṇa also. (1, 2)

Sukeśi said : O great sages, tell me in detail the duties that have been prescribed for the four stages of life of the Brāhmaṇas. My thirst for knowledge has not been quenched by what I have heard till now. (3)

The sages said : After the investiture of the sacred thread, the student, bound to celibacy, should reside in the Gurukula, duly observing the duties and rules of student life, which I am going to tell you. Hear them mentioned— (4)

study of the Vedas, tending the sacred fire, bath, going about begging alms and eating the food, after offering it to the teacher and with his permission, active exertion to render service constantly to the teacher and thereby afford his pleasure in the proper way. On being called for by the teacher he should study with devotion and undiverted attention. (5, 6)

Having acquired one, two, or all the Vedas by hearing them from the teacher, and

गार्हस्थ्यश्रमकामस्तु गार्हस्थ्यश्रममावसेत् ।
वानप्रस्थाश्रमं वाऽपि चतुर्थं स्वेच्छयात्मनः ॥ ८

तत्रैव वा गुरोर्गेहे द्विजो निष्ठामवाप्नुयात् ।
गुरोरभावे तत्पुत्रे तच्छिष्ये वत्सुत पिना ॥ ९

शुश्रूषन् निरभीमानो ब्रह्मचर्याश्रमं वसेत् ।
एवं जयति मृत्युं स द्विजः शालकटङ्कट ॥ १०

उपावृत्तस्ततस्तस्माद् गृहस्थाश्रमकाम्यया ।
असमानपिकुलजा कन्यामुद्वहेद् निशाचर ॥ ११

स्वकर्मणा धनं लब्ध्वा पितृदेवाविधीनयि ।
सम्यक् संग्रीणयेद् यक्त्या सदाचाररतो द्विजः ॥ १२

सुकेशिरुवाच ।

सदाचारो निगदितो शुष्माभिर्मम सुव्रताः ।

लक्षणं श्रोतुमिच्छामि कथयध्वं तमद्य मे ॥ १३

getting the permission of the teacher and offering him his fee, he should enter the householder's stage with the desire of leading the life of a householder, or else enter the stage of recluse or the Sannyāsin, as he likes (7, 8)

Or the Brāhmaṇa may obtain permanent residence in the house of the Guru as a Naiṣṭhika celibate, with devotion to the Guru, in his absence to his son or if there is no son to his disciple. (9)

He should lead the life of a celibate, being free from conceit and rendering service to the Guru. O demon thus the Brāhmaṇa overcomes death (10)

Then completing the stage, and desiring to lead the householder's life, he should marry, O demon, a bride of a dissimilar Rṣi and family (11)

He should then earn money by his own effort and duly propitiate the Manes, gods and guests with devotion and remaining attached to good conduct (12)

Sukeśi said : O holy ones, you have

श्रपय ऊचुः ।

सदाचारो निगदितस्तव योऽस्माभिरादरात् ।

लक्षणं तस्य वक्ष्यामस्तच्छृणुष्व निशाचर ॥ १४

गृहस्थेन सदा कार्यमाचारपरिपालनम् ।

न ह्याचारविहीनस्य भद्रमत्र परत्र च ॥ १५

यज्ञदानतपांसीह पुरुषस्य न भूतये ।

भवन्ति यः समृद्धिर्ध्वं सदाचारं प्रवर्तते ॥ १६

दुराचारो हि पुरुषो नेह नामुत्र नन्दते ।

कार्यो यतनः सदाचारे आचारो हन्त्यलक्षणम् ॥ १७

तस्य स्वरूपं वक्ष्यामः सदाचारस्य राक्षस ।

शृणुष्वैकमनास्तच्च यदि श्रेयोऽभिवाञ्छसि ॥ १८

धर्मोऽस्य मूलं धनमस्य श्लाघा

पुण्यं च कामः फलमस्य मोक्षः ।

असौ नदाचारतरुः सुकेशिन्

described good conduct to me I want now
to hear their characteristics Kindly tell
them to me today (13)

The sages said Good conduct we have
declared to you out of regard for you We
shall now state their characteristics O
demon, listen to them (14)

The householder should ever be devoted
to the observance of good conduct, for there
is no prosperity here or hereafter for him
who transgresses the laws of good conduct
(15)

Sacrifice, charity and austerity do not
conduce here to the prosperity of one who
transgresses good conduct (16)

A man of bad conduct can not be happy
here or hereafter. Effort should be made to
preserve good conduct Good conduct
destroys evils (17)

O demon, we shall now tell you the true

ससेवितो येन स पुण्यभोक्ता ॥ १९

ब्राह्मे हृहूर्ते प्रथमं विबुधे-

दनुस्मरेद् देववरान् महर्षीन् ।

प्राभातिकं मङ्गलमेव वाच्यं

यदुक्तवान् देवपतिस्त्रिनेत्रः ॥ २०

सुकेशिरुवाच ।

किं तदुक्तं सुप्रभातं शक्रेण महात्मना ।

प्रभाते यत् पठन्मर्त्यो मृच्यते पापबन्धनात् ॥ २१

श्रपय ऊचुः ।

श्रूयता राक्षसश्रेष्ठ सुप्रभातं हरोदितम् ।

श्रुत्वा स्मृत्वा पठित्वा च सर्वपापैः प्रमृच्यते ॥ २२

ब्रह्मा वृरारिस्त्रिपुरान्तकारी

भानुः शशी भूमिसुवो बुधश्च ।

गुरुश्च शुक्रः सह भानुजेन

nature of good conduct Listen with undi-
vided attention if you desire prosperity. (18)

Peity is the root of good conduct, wealth
its branch, desire its flower, and emancipation
its fruit. He who resorts to this tree of
good conduct, O Sukeśin, is blessed. (19)

One should rise early in the Brāhma
Muhūrta and call to his mind great deities
and sages, and recite the morning benedic-
tion delivered by Śaṅkara, the Lord of gods
(20)

Sukeśi said What is that morning
benediction delivered by the great Śaṅkara,
by reciting which in the early morning, a
mortal is freed from the bondage of sins (21)

The sages said O chief of demons,
hear the morning benediction as delivered
by Śaṅkara, by hearing, remembering and
reciting which one is relieved of sins. (22)

May Brahman, Viṣṇu, Śaṅkara, Sūrya,
Candra, Maṅgala, Budha, Guru, Śukra and

कुर्वन्तु सर्वे मम सुप्रभातम् ॥ २३ ।
 भृगुर्वसिष्ठः क्रतुरङ्गिराश्च
 मनुः पुलस्त्यः पुलहः समौतमः ।
 रैभ्यो मरीचिञ्जयवनी ऋद्धश्च
 कुर्वन्तु सर्वे मम सुप्रभातम् ॥ २४ ।
 सनत्कुमारः सनकः सनन्दनः
 सनातनोऽप्यासुरिपिङ्गलौ च ।
 सप्त स्वराः सप्त रसावलाञ्च
 कुर्वन्तु सर्वे मम सुप्रभातम् ॥ २५ ।
 पृथ्वी सगन्धा सरसास्तथाऽऽपः
 स्पर्शश्च मायुर्ज्वलनः सतेजाः ।
 नभः सद्यद्दं महसा सहैव
 यच्छन्तु सर्वे मम सुप्रभातम् ॥ २६ ।
 सप्तार्णवाः सप्त कुलाचलाश्च
 सप्तर्षयो द्वीपवराश्च सप्त ।
 भूरादि कृत्या भुवनानि सप्त
 ददन्तु सर्वे मम सुप्रभातम् ॥ २७ ।

and Śani make this morning auspicious for me. (23)

May Bhrgu, Vasiṣṭha, Kratu, Angiraś, Manu, Pulastya, Pulaha, Gautama, Raiḥhya, Marici, Oḡavana and Rbhu usher in an auspicious morning for me (24)

May Sanatkuṡara, Sanaka, Sanandana, Sanātana, Asuri and Piṅgala, the seven Svaras and the seven Ra-ātalas make my morning auspicious. (25)

May the earth with its fragrance, water its flavours, wind its touch, fire its luminosity, sky its sound, together with Mahat confer upon me an auspicious morning. (26)

May the seven Oceans, the seven Kulaparvatas, the Saptarṡiś, the seven large continents, the seven planes Bhū and others, confer on me an auspicious morning (27)

इत्थं प्रभाते परमं पवित्रं
 पठेत् स्वरेद्धा शृणुयाद्य भक्त्या ।
 दूःस्वप्ननाशोऽनघ सुप्रभातं
 भवेद्य सत्यं भगवत्प्रसादात् ॥ २८ ।
 ततः समुत्थाय विचिन्तयेत्
 धर्मं तयार्यं च विहाय शय्याम् ।
 उत्थाय पथाद्दरित्पुदीर्यं
 गच्छेत् तदोत्सर्गविधिं हि कर्तुम् ॥ २९ ।
 न देवगोत्राद्गणवद्दिगार्गे
 न राजमार्गे न चतुष्पथे च ।
 कुर्यादथोत्सर्गमपीह गोन्ठे
 पूर्वापरां चैव समाश्रितो गाम् ॥ ३० ।
 ततस्तु शौचार्यमृपाहरेन्मृदं
 गुदे त्रयं पाणितले च सप्त ।
 तयोभयोः पञ्च चतुस्तथैकां
 लिङ्गे तथैकां मृदमाहरेत् ॥ ३१ ।
 नान्तर्जलाद्राक्षस मृषिकस्थलात्

Thus if a man recites, calls to mind, and hears, with devotion in the morning the Suprabhāta benediction, O sinless one, surely will then the evil effect of bad dreams be destroyed by the grace of god (28)

Waking up and leaving the bed he should reflect upon Dharma and Artha, and standing up and uttering the name, 'Hari' should he go to evacuate. (29)

He should take care not to ease on the way leading to gods, cows, Brāhmanas, and fire, on the royal road, and on the crossway, in the cowpen and turning his face to the eastern or western direction. (30)

Then should he apply earth for purification thrice to the anus, seven times to the palm of the left hand and then ten times to both, and once to the genital (31)

O demon, earth from inside the water and

शौचावशिष्टा शरणात् तवान्या ।
 वल्मीकमृच्चैव हि शौचनाय
 ग्राह्या सदाचारविदा नरेण ॥ ३२
 उदङ्मुखः प्राङ्मुखो वापि विद्वान्
 प्रक्षाल्य पादौ भुवि संनिविष्टः ।
 समाचमेदङ्घ्रिरेफेनिलामि-
 रादौ परिमृज्य मृत्तं द्विरङ्घ्रिः ॥ ३३
 ततः स्पृशेत्खानि शिरः करेण
 संध्यामृपासीत ततः क्रमेण ।
 केशांस्तु संशोष्य च दन्तधावनं
 कृत्वा तथा दर्पणदर्शनं च ॥ ३४
 कृत्वा शिरःस्नानमथाङ्घ्रिकं वा
 संपूज्य तोयेन पितृन् सदेवान् ।
 होमं च कृत्वालभनं शुभानां
 कृत्वा रहिर्निर्गमनं प्रशस्तम् ॥ ३५
 द्वादिधिसर्पिरोदकुम्भं

धेनुं सवत्सां वृषभं सुवर्णम् ।
 मृद्गोमयं स्वस्तिकमक्षतानि
 लाजामधु ब्राह्मणकन्यकां च ॥ ३६
 श्वेतानि पुष्पाण्यथ शोभनानि
 हुताश्वनं चन्दनमर्कविम्बम् ।
 अथत्यवृक्षं च समालमेत
 ततस्तु कुर्यान्नज्जासिधर्मम् ॥ ३७
 देशालुशिष्टं कुल धर्ममग्र्यं
 स्वगोत्रधर्मं न हि संत्यजेत् ।
 तेनार्थसिद्धिं सप्तपाचरेत्
 नासत्प्रलार्पं न च सत्यहीनम् ॥ ३८
 न निष्ठुर नागमशास्त्रहीनं
 वाक्यं वदेत्साधुजनेन येन ।
 निन्द्यो भवेन्नैव च धर्मभेदी
 संगं न चासत्सु नरेषु कुर्यात् ॥ ३९
 संध्यासु वर्ज्यं सुरतं दिवा च

from the hole of the rat, earth left over after use and from inside the house, from an anthill should not be used for absolution by a man who is conversant with good conduct. (32)

The man who knows all these should wash his feet and sit down on the ground facing the North or the East, and earlier, washing his face twice should sip foamless water (33)

Then should he touch his sense organs and head with his hand and perform Sandhya, in the due course, after having dressed his hair, cleansed his teeth, and seen his face in a mirror (34)

It is desirable for him to go out only after he has bathed his head or limbs and offered water to the Manes and gods, performed Homa and touched auspicious objects (35)

He should then touch Dürvāgrass, ourd,

ghae, a pitcher of water, a cow and her calf, a bull, gold, earth, cowdung, the Svastika, Akṣata rice, fried rice, honey, and a Brahmana girl, white and auspicious flowers, fire, Sandal the rays of the sun, the Peepal tree, and perform the duties peculiar to his caste (36, 37)

He should not give up the duties and conduct peculiar to his country, the chief duties and conduct characteristic of his family and those prescribed for his clan. Thereby should he attain the fulfilment of the desired object. He should neither talk uselessly nor speak the untruth, to the good, words which are cruel and against the Vedas and the Śāstras, by which he becomes censurable, nor should he break religious laws and associate with the wicked (38, 39)

O hero, he should not indulge in sexual

सर्वासु योनीषु पराबलासु ।

आगारशून्येषु महीतलेषु

रजस्वलास्वेव बलेषु वीर ॥ ४०

वृथाऽटनं वृथा दानं वृथा च पशुमारणम् ।

न कर्त्तव्यं गृहस्थेन वृथा दारपरिग्रहम् ॥ ४१

वृथाऽटनान्नित्यहानिर्वृथादानाद्ग्नयः

वृथा पशुघ्न. प्राप्नोति पातकं नरकप्रदम् ॥ ४२

संतत्या हानिरश्लाघ्या वर्णसंकरतो भयम् ।

भेत्तव्यं च भवेत्लोके वृथादारपरिग्रहात् ॥ ४३

परस्वे परदारे च न कार्या बुद्धिरुत्तमैः ।

परस्व नरकायैव परदारान्ध मृत्यवे ॥ ४४

नेक्षेत् परस्त्रियं नगना न सभापेत तत्करान् ।

intercourses at morning and evening twilight, with all animals, with others' wife, in regions of the earth void of residential buildings with women in their monthly course, and within water (40)

Strolling about idly, purposeless charity, killing animals on occasions other than Śrāddha and Sacrifice, and improper marriage should not be indulged in by a householder (41)

Strolling about idly brings about interruption in the performance of the daily and compulsory religious duties, purposeless charity causes loss of money, unnecessary killing of animals produces sin and leads to hell. (42)

Improper marriage brings about issuelessness which is not desirable, and keeps people in constant dread of the birth of Varnaśaṅkara. From improper marriages is produced fear in this world (43)

The good should not covet other's money and wife, as the former leads to hell, and the

उदक्यादर्शनं स्पर्शं संभाष च विवर्जयेत् ॥ ४५

नैकासने तथा स्थेयं सोदर्या परजायया ।

तथैव स्नान मातृञ्च तथा स्वदुहितुस्त्वपि ॥ ४६

न च स्नायीत वै नग्नो न शयीत कदाचन ।

दिग्वासतोऽपि न तथा परिभ्रमणमिभ्यते ॥

भिन्नासनभाजनादीन् दूरतः परिवर्जयेत् ॥ ४७

नन्दासु नाभ्यङ्गमुपाचरेत्

शौरं च रिक्तासु जयासु मांसम् ।

पूर्णासु योषित्परिवर्जयेत्

भद्रासु सर्वाणि समाचरेत् ॥ ४८

नाभ्यङ्गमकं न च भूमिपुत्रे

शौरं च शुक्ले रविजे च मांसम् ।

latter to death. (44)

One should not look at another's wife in a naked state, nor carry on conversation with a thief, and should avoid the sight, touch and greeting of a woman in her courses (45)

One should not occupy the same seat with one's sister, another man's wife, one's own mother and daughter (46)

He should neither bathe nor lie down naked. It is not desirable that he should roam about naked. Broken seat and utensils should be shunned from a distance (47)

On the first, sixth and eleventh days of a lunar fortnight, anointing should not be practised, shaving should be avoided on the fourth, ninth and fourteenth days, approaching one's wife on the days of the fifth, tenth and full moon days. He can however perform all the above during the second, seventh and twelfth days of the lunar fortnight. (48)

Anointing on Sundays, and Tuesdays,

बुधेषु योपिन्न समाचरेत्
 शेषेषु सर्वाणि सदैव कुर्यात् ॥ ४९
 चित्रासु हस्ते श्रवणे च तैलं
 क्षौरं निशाखास्त्रभिजित्सुवर्ज्यम् ।
 मूले मृगे भाद्रपदासु मांसं
 योपिन्मघाकृत्तिकयोत्तरासु ॥ ५०
 सदैव वर्ज्यं शयनमृदक्षिणराम्
 तथा प्रतीच्यां रजनीचरेण ।
 भृङ्गीत नैवेह च दक्षिणामृतो
 न च प्रतीच्यामभिभोजनीयम् ॥ ५१
 देवालयं चैत्यतरं चतुष्पथ
 विद्याधिकं चापि गुरुं प्रदक्षिणम् ।
 माल्यान्नपानं वसनानि यत्नतो
 नान्यैर्धृतांश्चापि हि धारयेद् बुधः ॥ ५२
 स्नायाच्छिरःस्नानतया च नित्यं

न कारणं चैव विना निशासु ।
 ग्रहोपरान्ते स्वजनापयाते
 मृक्त्वा च जन्मवर्षगते शशाङ्के ॥ ५३
 नाम्यङ्गितं कायमृपस्त्रशेष
 स्नातो न केशान् विधुनीत चापि ।
 गात्राणि चैवाम्बरपाणिना च
 स्नातो विमृज्याद् रजनीचरेण ॥ ५४
 वनेषु देशेषु सुराजकेषु
 सुसहितेष्वेव जनेषु नित्यम् ।
 अक्रोधना न्यायपरा अमत्सराः
 कृप्रीशला ह्योपधरश्च यत्र ॥ ५५
 न तेषु देशेषु वसेत् बुद्धिमान्
 सदा नृपो दण्डरुचिस्त्वशक्तः ।
 जनोऽपि नित्योत्सवपदवैरः
 सदा जिगीषुश्च निशाचरेन्द्र ॥ ५६

इति श्रीवामनपुराणे चतुर्दशोऽध्याय ॥ १४ ॥

shaving on Fridays and meat-eating on Saturdays should not be practised. Approaching a woman should not be indulged in on Wednesdays and on the remaining days he can do anything at any time. (49)

On Citrā, Hasta and Śravana oil is prohibited, on Viśakhā and Abhijit, shaving. On Mūla, Mṛga and Bhādrapada meat is disallowed, and on Magha, Kṛttikā and Uttarā the wife should not be approached. Lying with the head towards the North and West should be avoided, O chief of demons. It is not proper to dine facing the South nor should one eat facing the West. One should avoid circumambulating temples from the right, trees standing by the side of streets, cross-ways and own's senior in learning, and the preceptor. A wise man should take care not to use garlands, food, drink and clothes used by others (50, 51, 52)

He should bathe his head daily, but not in the night without any special reason for doing so—except on the occasion of an eclipse, the demise of his own relatives, and on the entry of the moon in to the Nakṣatra of one's birth. Moreover an anointed body should not be touched and the hair should not be shaken and the body should not be cleansed immediately after bath with the cloth worn or the hand alone, O chief of demons (53, 54)

One should always reside in a well-governed country and among people who are united among themselves, at a place where people are not irksome, are just, and malicious and where there are farmers and grains of all kinds (55)

One should not live in countries where the king is without sympathy and takes pleasure in punishing and where people are given to merry-making and are rivalrous and dominating. (56)

ऋषय ऊचुः ।

यच्च वज्र्यं महाबाहो सदाधर्मस्थितैर्नरैः ।
यद्भोज्यं च समृद्धिदं कथयिष्यामहे वयम् ॥ १
भोज्यमन्नं पर्युषितं स्नेहाक्तं चिरसंभृतम् ।
अस्नेहा व्रीहयः श्लक्ष्णा विकाराः पयसस्तथा ॥ २
शशकः शल्यको गोधा श्वाविधो मत्स्यकच्छपौ ।
तद्वद् द्विदलकादीनि भोजयानि मजुरन्नवीत् ॥ ३
मयिरत्नप्रवालानां तद्वन्मृक्ताफलस्य च ।
शैलदारुमयानां च नृप्यमूलौषधान्यपि ॥ ४
शूर्पधान्याजिनानां च सहतानां च वाससाम् ।
वल्कलानामशेषाणामम्बुना शुद्धिरिष्यते ॥ ५
अस्नेहानामथोष्णेन तिलकल्केन चारिणा ।

कार्पासिकानां वस्त्राणां शुद्धिः स्यात्सह भस्मना ॥ ६
नागदन्तास्थिशृङ्गाणां तक्षणाच्छुद्धिरिष्यते ।
पुनः पाकेन भाण्डानां मृन्मयानां च मेघ्यता ॥ ७
शुचि भैक्षं कारुहस्तः पण्यं योपिन्मुखं तथा ।
रथ्यागतमविज्ञातं दासवर्गेण यत्कृतम् ॥ ८
वाक्प्रशस्तं चिरातीतमनेकान्तरितं लघु ।
चेष्टितं बालवृद्धानां बालस्य च मुखं शुचि ॥ ९
कर्मान्ताङ्गारशालसु स्तनंधयसुताः स्त्रियः ।
वाक्विप्रुषो द्विजेन्द्राणां संतसाश्चाभ्युत्थिन्द्यः ॥ १०
भूमिर्विशुष्यते स्वातदाहमार्जनगोत्रयैः ।
लेपादुल्लेखनात् सेनाद् वैश्व संमार्जनार्चनात् ॥ ११
केशकीटावपत्रेऽप्ये गोघ्राते मक्षिकान्विते ।

15

The sages said . We propose to tell you,
O mighty armed one, what food is prohibited
and what is fit to be eaten (1)

Rice cooked well with oil or ghee, even
if it be stored for a long time is fit to be
eaten . Rice without any oil or ghee, and
delicate preparations of milk, meat of the
rabbit, porcupine, aligator, hedgehog, fish and
tortoise, pulses and similar other things are
fit to be eaten, said Manu (2, 3)

Purification of gems, jewels, corals,
pearls, articles made of stone and wood,
grass, roots, and herbs, the winnowing
basket, rice and the skin of a black antelope,
and brand new cloths, barks of all varieties
should be made, with water (4, 5)

Purification of oily substances should be
done with hot dough made of ground
sesamum, and of woollen and cotton textiles
with a mixture of ashes. (6)

An earthen ware is purified by re-baking

Food obtained by begging, the hand of an
artisan, vendible commodity exposed for
sale in the market, the mouth of a woman,
articles brought by the main road, unfamiliar
articles anything executed by menial serv-
ants, articles highly spoken of, of a long
duration, intervened by many, light, an also
action of children and old men, and the
mouth of the baby—are all pure (9)

The store of grain, charcoal, suckings,
women, sprays from the mouth of Brāhmanas
and drops of hot water are pure. (10)

Earth is purified by scraping, scorching
and sweeping and by cows staying on it for
one day and night, swearing with cowdung,
scratching, sprinkling of cow's urine, and
a house by sweeping and worship of a
deity (11)

On food defiled by hair and insects, smelt
at by cows, containing flies, earth, water,

मृदन्मुभस्मक्षाराणि प्रक्षेपयानि शुद्धये ॥ १०
 औदुम्नराणां चाम्लेन क्षारेण त्रपुसीसयोः ।
 भस्मांमुभिश्च कास्यानां शुद्धिः प्लावोद्रवस्य च ॥ १३
 अग्नेध्याक्तस्य मृत्तोयैर्गन्धापहरणेन च ।
 अन्येषामपि द्रव्याणां शुद्धिर्गन्धापहारतः ॥ १४
 मातुः प्रसवणे वत्सः शकुनिः फलपातने ।
 गर्दभो भारराहित्ये श्वा मृगग्रहणे शुचिः ॥ १५
 रथ्याऋद्धमतोयानि नायः पथि वृणानि च ।
 माहूतेनैव शुद्ध्यन्ति पक्वेष्टकचितानि च ॥ १६
 शृतं द्रोणाढकस्यान्नमग्नेध्यामिच्छतं भवेत् ।
 अग्रमुद्घृत्य सत्याज्यं शेषस्य प्रोक्षणं स्मृतम् ॥ १७

ashes and alkali should be scattered for purification (12)

Tin and zinc should be purified with alkali, utensils of copper with acid, bell metal with ashes and water, and of liquids by their straining (13)

Purification of objects polluted by ordure should be done by earth and water till the foul smell goes. With the application of the same purifying materials till the foul smell leaves, purification of other things can also be brought about (14)

The child is pure when it sucks the mother's breast, a bird when it makes the fruit fall, a donkey when it carries load, and a dog when it catches a deer. (15)

The road, mud, water, boats and grass on the road are purified by the wind, and so are piles of baked bricks (16)

If the cooked food of the Droṇa and Āḍhaka measure becomes impure by contamination with something foul, for its purification the top portion should be thrown out and on the remainder sprinkling of water is ordained (17)

उपवासं त्रिरात्रं वा दूषितान्नस्य भोजने ।
 अज्ञाते ज्ञातपूर्वे च नैव शुद्धिर्निधीयते ॥ १८
 उदकयाश्चाननगन्धांश्च सूतिकान्वापसायिनः ।
 स्पृष्ट्वा स्नायीत शौचार्थं तथैव मृतहारिणः ॥ १९
 सस्नेहमस्त्रि संस्पृश्य सजासाः स्नानमाचरेत् ।
 आचम्यैव तु निःस्नेह गामालम्यार्कमीक्ष्य च ॥ २०
 न लङ्घयेत्पुरीपासृक्कृष्णिवनोद्घर्नानि च ।
 गृहाद्दुच्छिष्टविष्मूत्रे पादाम्भासि श्लिपेद् बहिः ॥ २१
 पञ्चपिण्डाननुद्धृत्य न स्नायात् परिवारिणि ।
 स्नायीत देवपातेषु सरोद्दत्तरिस्तु च ॥ २२
 नोद्यानादौ विकालेषु प्राङ्गस्तिष्ठेद् कदाचन ।

For eating polluted food out of ignorance fast for one night or three nights is prescribed. In case of previous knowledge no purification is possible (18)

By touching a woman in menses, a dog, a naked man, a woman recently delivered, and untouchables, one should take a bath for purification, as also those that carry dead bodies (19)

One should bathe with the clothes on for having touched a bone to which fat adheres, if it is without fat, he should sip water, touch a cow and look at the Sun (20)

One should not cross excrement, blood and sputum, fragrant unguents used in rubbing and cleaning the body. The leavings, excrement and urine and the water in which the feet of revered persons have been washed, should be thrown out of the house. (21)

One should not bathe in the waters of another man's pond without throwing out five handfuls of water. One should bathe in natural ponds lakes, pools, and rivers. The wise should never stay in gardens etc. on improper occasions, should not

नालपेद् जनविद्विष्टं वीरहीनां तथा स्त्रियम् ॥ २३
 देवतापितृसच्छास्त्रयज्ञवेदादिनिन्दकैः ।
 कृत्वा तु स्पर्शमालापं शुद्ध्यतेऽर्कावलोकनात् ॥ २४
 अभोज्याः सूतिकापण्डमार्जारास्तुथकुकुटाः ।
 पतितापविद्वन्गन्धान्धालाघमाश्च ये ॥ २५

सुफेशिरुवाच ।

भवद्भिः कीर्तिताऽभोज्या य एते सूतिकादयः ।
 अमीषां श्रोतुमिच्छामि तत्त्वतो लक्षणानि हि ॥ २६

श्रणय ऊचुः ।

ब्राह्मणी ब्राह्मणस्यैव याऽवरोधत्वमागता ।
 तावुभौ सूतिकेत्युक्तौ तयोरन्नं विगर्हितम् ॥ २७
 न जुहोत्युचिते काले न स्नाति न ददाति च ।
 पितृदेवार्चनाद्भीनः स षण्डः परिणीयते ॥ २८

address a man disliked by the public and a
 widowed and issueless woman. (22, 23)

One touching and talking with the
 denouncers of deities, Manes, holy scriptures,
 sacrifices, the Vedas etc is purified by
 looking at the Sun (24)

One should not accept food from a Sūtikā
 Sandha, a Mārjāra, an Akhu, a Śvāna, a
 Kukkuta, the Patita, Apavidhā, and Nagna,
 the Cāndāla and Adhama creatures (25)

Śukeśi said : 'You have stated that
 one should not accept food from Sūtikā etc.
 I want to hear their peculiar characteristics
 as accurately as possible.' (26)

The sages said "The Brāhmaṇa woman
 and the Brāhmaṇa man whom she corrupts,
 both of them are called Sūtikā. Their food
 is prohibited (27)

"One who does not offer oblations at the
 right time, does not bathe, does not give
 in charity, and abandons worshipping the
 Manes and gods, is called a Śaṇḍha. (28)

"He who mutters sacred words, performs

दुष्कार्यं जपते यश्च तप्यते यज्ञते तथा ।

न परत्रार्थश्रुत्को स मार्जारः प्रकीर्तितः ॥ २९

विभवे सति नैवाचि न ददाति जुहोति च ।

तमाहुराहुं तस्यान्नं भुक्त्वा कृच्छ्रेण शुद्ध्यति ॥ ३०

यः परेषां हि मर्माणि निरुन्तन्निव भापते ।

नित्यं परगुणद्वेषी स श्वान इति कथ्यते ॥ ३१

समागतानां यः सम्यः पक्षपातं समाश्रयेत् ।

तमाहुः कृक्कट देवास्तस्याप्यन्नं विगर्हितम् ॥ ३२

स्वधर्मं यः सम्यत्सुज्य परधर्मं समाश्रयेत् ।

अनापदि स विद्वद्भिः पतितः परिकीर्त्यते ॥ ३३

देवत्यागी पितृत्यागी गुरुभक्त्यरतस्तथा ।

गोब्राह्मणस्त्रीवधकृदपविद्धः स कीर्त्यते ॥ ३४

येषां कुले न वेदोऽस्ति न शास्त्रं नैव च व्रतम् ।

austerities and sacrifices hypocritically, and
 never thinks of the other world is called a
 Mārjāra. (29)

"He who does not enjoy, give in charity,
 and offer oblations in sacrifices, even in days
 of prosperity is called an Akhu One eating
 his food is purified by performing a Krcchra.
 (30)

"He who speaks piercing the vital parts,
 as it were, of others, and who is ever envious
 of other's excellence is called a Śvāna. (31)

"The member of an assembly who behaves
 in a spirit of partisanship in an open meeting
 is called a Kukkuta by gods His food is
 prohibited. (32)

"The man who in time other than that of
 adversity abandons his duty and adopts the
 religious polity of others has been declared
 Patita. (33)

"He who forsakes gods, Manes, and the pre-
 ceptor, and murders a cow, Brāhmaṇa and
 woman is called an Apavidhā. (34)

"Those men in whose family there is
 neither Veda, nor Śāstra, and no vow is kept

ते नग्ना. कीर्तिताः सद्भिस् तेषामन्नं विगर्हितम् ॥ ३५
 आशार्तानामदाता च दातुञ्च प्रतिषेधक ।
 शरणागत यस्त्यजति न चाण्डालोऽधमो नरः ॥ ३६
 यो यान्धवैः परित्यक्तः साधुभिर्गर्हणैरपि ।
 हुण्डाशी यश्च तस्यान्नं भुक्त्वा चान्द्रायणं चरेत् ॥ ३७
 यो नित्यकर्मणो हानिं कुर्यान्नैमित्तिकस्य च ।
 भुक्त्वान्नं तस्य शुद्धयेत त्रिरात्रोपोषितो नरः ॥ ३८
 गणकस्य निषादस्य गणिकाभियजोस्तथा ।
 कर्षसापि शुद्धयेत त्रिरात्रोपोषितो नरः ॥ ३९
 नित्यस्य कर्मणो हानिः केवलं मृतवन्मसु ।
 न तु नैमित्तिकोच्छेदः कर्त्तव्यो हि कथंचन ॥ ४०

are called Nagna by the good. Their food is prohibited (35)

The man who gives hope but does not fulfil it, stands in the way of the donor making a gift, and abandons them who take shelter with him is a Cāṇḍāla (36)

He who eats the food of one who has been abandoned by relatives, good people and Brāhmanas, and one who depends on an adulteress for livelihood, should perform Cāndrīyaṇa for eating his food (37)

One eating the food of a man who neglects the daily religious duties and the occasional rites is purified by keeping fast for three consecutive nights (38)

One eating the food of an astrologer, a hunter, a harlot, a physician, and a miser is purified by keeping fast for three nights (39)

A breach in the performance of the daily religious duties is permissible only on the occasion of death and birth, but the occasional rites should under no circumstances be renounced. (40)

On the occasion of the birth of a child the father should have a full bath. It is so

जाते पुत्रे पितुः स्नानं सचैलस्य विधीयते ।
 मृते च सर्वगन्धूनामित्याह भगवान् भृगुः ॥ ४१
 प्रेताय सलिलं देयं बहिर्दग्ध्वा तु गोत्रजैः ।
 प्रथमेऽह्नि चतुर्थे वा सममे वाऽस्त्यसंचयम् ॥ ४२
 ऊर्द्धं संचयनात्तेषामङ्गस्पर्शो विधीयते ।
 सोदकैस्तु क्रिया कार्या संशुद्धैस्तु सपिण्डजैः ॥ ४३
 विषोद्धन्धनश्स्त्राम्बुवह्निपातमृतेषु च ।
 बाले प्रधाजि संन्यासे देशान्तरमृते तथा ॥ ४४
 सद्यः शोचं भवेद्वीर तथाप्युक्तं चतुर्विधम् ।
 गर्भत्वावे तदेवोक्तं पूर्णकालेन चेतरे ॥ ४५
 प्राज्ञणानामहोरात्र क्षत्रियाणां दिनत्रयम् ।

prescribed And on the death of a member of the family, all the relatives It is so ordained by the venerable Bṛghu. (41)

The dead body should be burnt outside the village. Then the nearest relatives should offer water oblations to the dead. On the next day or the fourth or seventh day bones should be collected (42)

After the collection of bones, touching of their limbs has been ordained by relatives having libations of water to the Manes in common, and by those connected by the offering of the funeral rice ball to the deceased ancestors, completely purified, Śrāddha should be performed (43)

In case of death due to poisoning, hanging, being hurt by weapons, water, fire, and fall from a height, on the death of a child, a wandering mendicant, and a man in a distant place immediate purification takes place O hero. Immediate purification has been spoken of as of four kinds. It has also been indicated in abortion. And the rest are purified at the conclusion of the period (44, 45)

For Brāhmanas the impurity lasts for

पद्मं चैव वैश्यानां शूद्राणां द्वादशाहिकम् ॥ ४६
 दशद्वादशमासार्द्धमाससप्तैदिनैश्च तैः ।
 स्वाः स्वाः कर्मक्रियाः कुर्युः सर्वे वर्णा यथाक्रमम् ॥ ४७
 प्रेतस्रुद्दिश्य कर्त्तव्यमेकोदितं विधानतः ।
 सपिण्डीकरणं कार्यं प्रेते आवत्सराचारैः ॥ ४८
 ततः पितृत्वमापन्ने दर्शपूर्णदिभिः शुभैः ।
 प्रीणनं तस्य कर्त्तव्यं यथा श्रुतिनिर्दिशनात् ॥ ४९
 पितुरर्थे स्रुद्दिश्य भूमिदानादिकं स्वयम् ।
 कुर्याद्येनास्य सुमीताः पितरो यान्ति राक्षस ॥ ५०
 यद् यदिष्टतमं किञ्चिद् यथास्य ददितं गृहे ।
 तच्चद् गुणवते देयं तदेवाक्षयमिच्छता ॥ ५१
 अश्वेतव्या प्रयी नित्यं भाव्यं च विदुषा सदा ।

one day and one night, for Kṣatriyas three days, for Vaiśyas six nights, and for Śūdras twelve days (46)

"Men of the all the castes should perform the Śraddha ceremony in the usual manner after ten, twelve, and fifteen days in their due order, and according to their own practice. (47)

'The Ekoddṣṭa should be performed for the dead according to the prescribed manner. At the end of the year should the Sapinḍikarāṇa be performed (48)

"After that on his attaining Pitṛtva he should be propitiated with virtuous Darśa, Purna etc according to the direction of the Vedas (49)

"O demon, land gold or silver should be dedicated to the Pitṛs so that they are pleased and go to a better plane, pleased on the performer of the Śraddha (50)

He should bestow on deserving men whatever the dead person liked most and which were his favourites during his life time, with the desire of rendering them inexhaustible. (51)

"A learned man should study the three Vedas and ponder over them, and remaining firmly on the path of righteousness earn money and perform sacrifices to the best of

धर्मतो धनमाहार्यं यत्न्यं चापि शक्तिः ॥ ५२
 यथापि कुर्वतो नात्मा जुगुप्सामेति राक्षस ।
 तत् कर्त्तव्यमशङ्केन यन्न गोप्यं महाजने ॥ ५३
 एवमाचरतो लोके पुरुषस्य गृहे सतः ।
 धर्मार्थकामसंप्राप्तिः परतरेह च शोभनम् ॥ ५४
 एष तद्देशतः प्रोक्तो गृहस्थाश्रम उत्तमः ।
 वानप्रस्थाश्रमं धर्मं श्रवक्ष्यामोऽवधार्यताम् ॥ ५५
 अपत्यसततिं दृष्ट्वा प्राज्ञो देहस्य चानतिम् ।
 वानप्रस्थाश्रमं गच्छेदात्मनः शुद्धिकारणम् ॥ ५६
 तत्रारण्योपभोगैश्च तपोभिश्चात्मकर्षणम् ।
 भूमौ शय्या ब्रह्मचर्यं पितृदेवातिथिक्रिया ॥ ५७
 होमस्त्रिपवणं स्नानं जटावल्कलधारणम् ।

his ability (52)

"O demon, one should perform dauntless ly such action in doing which the soul does not feel aversion and for which one need not hide from the public (53)

"A man behaving in this manner even though staying at home, attains merit, wealth, fulfilment of desires and excellence both here and hereafter" (54)

We have briefly described to you the most exalted stage of the householder. We now propose to describe the Vanaprastha stage. Listen attentively (55)

The wise man who sees sons of his sons and observes the decline of his body, should enter the stage of the Vanaprastha for the purification of his soul. There in the forest he should live using forest products and practising austerities and self mortification, lying down on the bare earth, practising celibacy, worshipping the Manes, gods, and guests (56, 57)

Offering oblations in fire, bathing thrice, performing Sandhyā wearing matted hair and bark garment, using oily substances produced in the forest, this is the Vāna prastha way of life (58)

Discarding all contacts, practising celli

वन्यस्नेहनिपेवित्कं वानप्रस्थमिषिस्त्वयम् ॥ ५८
 सर्वसङ्गपरित्यागो ब्रह्मचर्यममानिता ।
 जितेन्द्रियत्वमावासे नैकस्मिन् वसतिश्चिरम् ॥ ५९
 अनारम्भस्तथाहारी भैक्षग्नं नातिकोपिता ।
 आत्मज्ञानावबोधेच्छा तथा चात्मावबोधनम् ॥ ६०
 चतुर्यै त्वाश्रमे धर्मा अस्माभिस्ते प्रकीर्तिताः ।
 वर्णधर्माणि चान्यानि निशामय निशाचर ॥ ६१
 गार्हस्थ्यं ब्रह्मचर्यं च वानप्रस्थं त्रयाश्रमाः ।
 क्षत्रियस्यापि कथिता ये चाचारा द्विजस्य हि ॥ ६२
 वैखानसत्वं गार्हस्थ्यमाश्रमद्वितयं विश्वः ।
 गार्हस्थ्यमुत्तम त्वेकं शूद्रस्य क्षणदाचर ॥ ६३
 स्थानि वर्णाश्रमोक्तानि धर्माणीह न हापयेत् ।

यो हापयति तस्यासौ परिकुप्यति भास्करः ॥ ६४
 कुपितः कुलनाशाय ईश्वरो रोगवृद्धये ।
 भानुर्वै यतते तस्य नरस्य क्षणदाचर ॥ ६५
 तस्मात् स्वधर्मं न हि संत्यजेत्
 न हापयेचापि हि नात्मबंधम् ।
 यः संत्यजेचापि निजं हि धर्मं
 तस्मै प्रकुप्येत दिवाकरस्तु ॥ ६६
 पुलस्त्य उवाच ।
 इत्येवमुक्तो मुनिभिः सुकेशी
 प्रणम्य तान् ब्रह्मनिधीन् महर्षीन् ।
 जगाम चोत्पत्य पुरं स्वकीयं
 मुहुर्मुहुर्धर्ममवेक्षमाणः ॥ ६७

इति श्रीवामनपुराणे पञ्चदशोऽध्याय ॥ १५ ॥

baçy, humility, and due control of the senses, and not residing long in one place. (59)

Practising detachment abstaining from activity, subsisting on food obtained by begging, not indulging in too much anger, desiring to attain the true knowledge of the self and self-realisation and self instruction (60)

These Dharmas which we have explained to you are also meant for the fourth (the Sannyāsa) stage. Now, O demon, listen to the duties of the four castes, and other duties. (61)

The rules of conduct of the householder, the student and the forest-dweller prescribed for the Brāhmana have also been indicated for the Kṣatriya (62)

The rules of conduct of the householder and the recluse, and the two Āśramas have been laid down for the Vaiśya. Only one, the householder's Āśrama, which is the best of

all, = for the Śūdra, O demon (63)

No man in this world should give up the conduct peculiar to his caste and stage of life. He incurs the wrath of Sūrya who forsakes the duties of his own specific caste. (64)

The offended god Sūrya strives to destroy his family and subjects him to increased diseases, O demon. (65)

Therefore one should not renounce his religion, nor should he bring about the destruction of his own family. On him Sūrya becomes angry who abandons his duties. (66)

Pulastya said Hearing these words of the sages, Sukeśi bowed down to the holy and exalted sages, reflected upon his duties again and again and leaping into the sky, returned to his city. (67)

Thus ends the Fifteenth Chapter in the Vāmana-Purāna-15.

पुलस्त्य उवाच ।

ततः सुकेशिर्देवेषु गत्वा स्वपुरमुत्तमम् ।
समाहूयाम्रवीत् सर्वान् राक्षसान् धार्मिकं वचः ॥ १
अहिंसा सत्यमस्तेयं शौचमिन्द्रियसंयमः ।
दानं दया च क्षान्तिश्च ब्रह्मचर्यममानिता ॥ २
शुभा सत्या च मधुरा वाङ् नित्यं सत्क्रिया रतिः ।
सदाचारनिषेधित्वं परलोकप्रदायकाः ॥ ३
इत्पुञ्जुर्मुनयो महान् धर्ममाद्य पुरातनम् ।
सोहमाज्ञापये सर्वान् क्रियतामधिकल्पतः ॥ ४
पुलस्त्य उवाच ।
ततः सुकेशिवचनात् सर्व एव निशाचराः ।
त्रयोदशान् ते धर्मं चक्रुर्मुदितमानसाः ॥ ५

ततः प्रवृद्धिं सुतरामगच्छन्त निशाचराः ।
पुत्रपौत्रार्यसंप्लुक्ताः सदाचारसमन्विताः ॥ ६
तज्ज्योतिस्तेजसस्तेषां राक्षसानां महात्मनाम् ।
गन्तुं नाशक्नुवन् सूर्यो नक्षत्राणि न चन्द्रमाः ॥ ७
ततस्त्रिभुवने ब्रह्मन् निशाचरपुरोऽभवत् ।
दिवा चन्द्रस्य महदशः क्षणदायां च सूर्यवत् ॥ ८
न ज्ञायते गतिर्व्योम्नि भास्करस्य ततोऽग्नये ।
शशाङ्कमिति तेजस्त्वादमन्यन्त पुरोत्तमम् ॥ ९
स्वं विकासं विमुञ्चन्ति निशामिति व्यचिन्तयन् ।
कमलाकरेषु कमला मित्रमित्यवगम्य हि ।
रात्रौ विकसिता ब्रह्मन् विभूतिं दातुमीप्सवः ॥ १०
कौशिका रात्रिसमयं बुद्ध्वा निरगमन् किल ।

16

Pulastya said O Nārada, reaching his grand city and inviting all the demons in an assembly, Sukeśa made the following pious announcement (1)

“Non violence, truth, non-stealing, purity, control of the senses, charity, compassion, forbearance, continence, absence of pride, true, auspicious and sweet speech and steady devotion to good action and good moral conduct lead to heaven” (2, 3)

“The sages have described to me the primary and primeval Dharma which I command you all to practise without any hesitation” (4)

Pulastya said Being commanded by Sukeśa, the demons, all of them, began then to practise Dharma in all its thirteen aspects with delight - (5)

By the observance of the above Dharma

the demons gained in power, prosperity, progeny and wealth. (6)

Due to the brilliance of the lustre of the mighty demons, Sūrya, Candra, and the Nakṣatras were unable to move about (7)

O Brāhman, in all the three worlds the city of the demons appeared like Candra during the day time and Sūrya in the night (8)

Thereafter the movement of the Sun in the sky could not be observed. The grand city of the demons in the sky was taken to be the Moon due to its brilliance (9)

O Brahman, the lotuses in the lakes did not bloom thinking that it was still night. But taking it to be the Sun, lotuses blossomed in the night desiring to bestow dignity. (10)

Owls actually came out thinking it to be

तान् वायसान्त्वाद्वात्वा दिवा निमग्नित् कौशिकान् ॥ ११
 स्नातक्रास्त्वापगास्त्वेव स्नानत्रयपरारायणाः ।
 आकण्ठमभ्रास्तिष्ठन्ति रात्रौ धात्वाऽव चासरम् ॥ १२
 न व्यपुज्यन्त चक्राथ तदा वै पुरदर्शने ।
 मन्यमानाम् तु दिवममिदमुच्यन्ति च ॥ १३
 नूनं कान्ताग्निहीनेन केनचिद्यत्प्रतिष्ठा ।
 उत्सृष्टं जीवितं शून्ये फूत्कृत्य मरितस्तटे ॥ १४
 ततोऽनुकृपयाविद्यो रियस्त्रांस्वीप्ररश्मिभिः ।
 संतापयद्भगत् सर्वं नाम्भमेति कथंचन ॥ १५
 अन्ये यदन्ति चक्राहो नूनं कश्चिन् मृतो भवेत् ।
 तत्कान्तया तपस्तपं भद्रेशोकार्चया यत् ॥ १६
 आराधितस्तु भगवास्तपसा वै दिवाकरः ।
 तेनासौ शशिनिर्जैता नास्तमेति रविर्भूयम् ॥ १७

यजिन्नो होमशास्त्रसु सह श्रुतिविग्निरधरे ।
 प्रावर्त्तयन्त कर्माणि राजानपि महाहृने ॥ १८
 महाभागवताः पूजां विष्णोः कुर्वन्ति भक्तितः ।
 रवौ शशिनि चैगान्ये ब्रह्मणोऽन्ये हरस्य च ॥ १९
 कामिनश्चाप्यमन्यन्त साधु चन्द्रममा कृतम् ।
 यदियं रजनी रम्या कृता सततकौमुदी ॥ २०
 अन्येऽश्रुवैल्लोरगुरुस्माभिश्चक्रभृद् वशी ।
 निर्याजिन महागन्धर्वरचितः कुसुमः शुभैः ॥ २१
 सह लक्ष्म्या महायोगी नभस्यादिवत्तुर्षपि ।
 अशून्यक्षयना नाम द्वितीया मर्षकामदा ॥ २२
 तेनासौ नगवान् श्रीतः प्रादाच्छयनहृत्तमम् ।
 अशून्यं च महामोर्गेरन्तमितशेखरम् ॥ २३
 अन्येऽश्रुवन् ध्रुवं देव्या रोहिण्या शशिनः क्षयम् ।

night, and crows taking it to be day began to kill them (11)

Taking it to be day, bathers in the night remained immersed in rivers as far as their necks, engaged in bathing and muttering prayers (12)

The Cakravākas did not separate, because they took the night for the day seeing the brilliance of the city, and began to say loudly (13)

"It appears some Cakravāka bird separated from his beloved, gave up his life on the lonely bank of a river, sobbing" (14)

"Since then, moved to pity the Sun does not set, on any account, and continues warming the entire world with his hot rays" (15)

Others said, "Perhaps some Cakravāka is dead. Alas! his beloved, afflicted by grief for her husband, practised penance" (16)

The Lord Sūrya was propitiated by the austerity. Due to it, surely Sūrya the vanquisher of Candra does not set (17)

Sacrificers together with the R̥tvik priests

continued their activities in the sacrifice within the sacrificial hall, even in the night, O great sage. (18)

The great devotees of Lord Viṣṇu worshipped him with devotion, while others adored Sūrya, Candra, Brahman and Śiva. (19)

And the lovers thought that a good thing was done by Candra in that the night was rendered enjoyable by being made perpetually illuminated with moonshine (20)

Others observed, "We worshipped Viṣṇu the Mighty Lord of the world honestly with the most highly fragrant and auspicious flowers. (21)

"With Lakṣmi we have worshipped the great Yogi for four months beginning with Śrāvṇa, during which fell the Dvityā known as Aśūnya Śayanā able to fulfil all desires (22)

"Pleased with it the Lord has given us the best couch to lie upon, which is an inexhaustible store of enjoyment and whose glory does not fade away" (23)

Others said 'Seeing the decline of Candra the venerable Rohini began to practise

दृष्ट्वा तत्रं तपो धोरं रुद्राराधनकाम्यया ॥ २४
 पुण्यायामक्षयाष्टम्यां वेदोक्तविधिना स्वयम् ।
 तुष्टेन शंभुना दत्तं वरं चास्यै यदच्छया ॥ २५
 अन्येऽधुवन् चन्द्रमसा ध्रुवमाराधितो हरिः ।
 व्रतेनेह त्वखण्डेन तेनाखण्डः शयी दिवि ॥ २६
 अन्येऽधुवच्छशाङ्गेन ध्रुवं रक्षा कृतात्मनः ।
 पदद्वयं समभ्यर्च्य विष्णोरमिततेजसः ॥ २७
 तेनासौ दीप्तिमांश्चन्द्रः परिभूय दिवाकरम् ।
 अस्माकमानन्दकरो दिवा तपति सूर्यवत् ॥ २८
 लक्ष्यते कारणैरस्यैर्बहुभिः सत्यमेव हि ।
 शशाङ्गनिर्मितः सूर्यो न विभाति यथा पुरा ॥ २९
 यथामी कमलाः श्लक्ष्णा रणद्भृङ्गणावृताः ।
 विकचाः प्रतिमासन्ते जातः सूर्यदियो ध्रुवम् ॥ ३०

terrible austerity with a view to propitiate
 Śiva on the holy Akṣaya Astami and in
 accordance with the procedure declared by the
 Vedas. A boon was spontaneously conferred
 on her by Śiva who was pleased at
 this." (24, 25)

Others said "Hari has certainly been
 propitiated by Candra with this Akṣanda
 vow. Hence is Candra undisturbed in the
 sky" (26)

Others said: "Safety has certainly been
 secured by Candra by adoring the feet of
 Viṣṇu whose glory is unbounded" (27)

"Candra has become effulgent by vanqui-
 shing Surya and shines like him during day
 time pleasing us." (28)

"For many other reasons it truly appears
 that overpowered by Candra Sūrya does not
 shine as he used to do before." (29)

"As these delicate lotuses, with humming
 bees crowding over them, appear open the
 rise of Sūrya must have taken place" (30)

यथा चामी विभासन्ति विकचाः बुधुदाकराः ।
 अतो विज्ञायते चन्द्र उदितश्च प्रतापवान् ॥ ३१
 एवं संभापतां तत्र सूर्यो वाक्यानि नारद ।
 यमन्यत किमेतद्दि लोको वक्ति शुभाशुभम् ॥ ३२
 एवं संचिन्त्य भगवान् दध्यौ ध्यानं दिवाकरः ।
 आसमन्ताज्जगद् ग्रस्तं त्रैलोक्यं रजनीचरैः ॥ ३३
 ततस्तु भगवाञ्छात्वा तेजसोऽप्यसहिष्णुताम् ।
 निशाचरस्य वृद्धिं तामचिन्तयत योगवित् ॥ ३४
 ततोऽज्ञासीच्च तान् सर्वान् सदाचाररताञ्छुचीन् ।
 देवब्राह्मणपूजासु संसक्तान् धर्मसंयुतान् ॥ ३५
 ततस्तु रक्षःश्वकृत् तिमिरद्विपकेसरी ।
 महांशुनखरः सूर्यस्तद् बघातमचिन्तयत् ॥ ३६
 ज्ञातवांश्च तवच्छिद्रं राक्षसानां दिवस्पतिः ।

"As these blossomed red lotuses are
 shining it is clear that the mighty Candra
 has risen." (31)

O Nārada, while people were talking like
 this, Sūrya thought within himself, "What
 is it that is being declared good and bad by
 people?" (32)

Thus reflecting the glorious Sūrya became
 absorbed in the thought that the universe has
 been swallowed entirely by the Rākṣasas. (33)

Then the glorious deity, the practiser of
 Yoga coming to know the unbearable of
 the vigour and prosperity of the demons,
 began to reflect within himself" (34)

Subsequently, he learnt that they were
 all wedded to good conduct, were pure and
 devoted to the worship of gods and
 Brāhmanas and endowed with virtue" (35)

Thereafter the Sun the uprooter of the
 demons, the lion for the elephant of darkness,
 possessed of claws of brilliant rays, began
 to think about their annihilation. (36)

The Sun, the Lord of heaven then

स्वधर्मविद्युतिर्नाम सर्वधर्मविधातकृत् ॥ ३७
 ततः क्रोधाभिभूतेन भानुना रिपुमेदिमिः ।
 भानुभी राक्षसपुरं तद् दृष्ट च यथेच्छया ॥ ३८
 स भानुना तदा दृष्टः क्रोधाध्मातेन चक्षुषा ।
 निपपाताम्भराद् अष्टः क्षीणपुण्य इव ग्रहः ॥ ३९
 पतमान समालोक्य पुरं झालकृद्भट्टः ।
 नमो भवाय शर्वाय इदमृच्छैरुदीरयत् ॥ ४०
 तमाकन्दितमारुर्ष्यं चारणा गगनेचराः ।
 हा हेति बुद्बुद् सुर्वे हरभक्तः पतत्यसौ ॥ ४१
 तच्चारणयः शर्वः श्रुत्वान् सर्वगोऽख्ययः ।
 श्रुत्वा संचिन्तयामास केनासौ पात्यते भुवि ॥ ४२
 ज्ञातवान् देवपतिना सहस्रकिरणेन तत् ।
 पातितं राक्षसपुरं ततः क्रुद्धस्त्रिलोचनः ॥ ४३

came to know that deviation from duty was the weak point of the demons which would lead them to the destruction of their virtues (37)

Then overpowered with anger, Sūrya began to look at that city of the demons as much as he liked with the aid of rays potent to create discord. (38)

Being seen by Sūrya with eyes swollen with anger, the city dropped down from the sky and fell like a planet that has exhausted its stock of merit (39)

Then the demon Sukeśi, seeing the city fall said aloud, "My salutation to Bhava, Śarva" (40)

Hearing the loud sound the heavenly bards exclaimed, "Alas ! this devotee of Śiva is falling down" (41)

Then the imperishable and omnipresent Śiva heard the wailing of the bards, and hearing, began to reflect, "By whom is he being thrown down ?" (42)

He came to know that it was by Sūrya

क्रुद्धस्तु भगवन्तं तं भानुमन्तमपश्यत् ।
 दृष्टमात्रग्निषेपेण निपपात ततोऽम्भरात् ॥ ४४
 गगनात् स परिअष्टः पथि वायुनिषेविते ।
 यथेच्छया निपतितो यन्त्रमुक्तो यथोपलः ॥ ४५
 ततो वायुपयान्मुक्तः क्रिशुकोज्ज्वलनिग्रहः ।
 निपपातान्तरिक्षात् स वृत्तः किन्नरचारणैः ॥ ४६
 चारणैर्वेष्टितो भानुः प्रविभात्यम्भरात् पतत् ।
 जर्हपक्वं यथा तालात् फलं कपिभिरावृतम् ॥ ४७
 तवस्तु ऋषयोऽभ्येत्य प्रत्युचुर्भानुमालिनम् ।
 निपतन्व हरिक्षेत्रे यदि श्रेयोऽभिवाञ्छसि ॥ ४८
 ततोऽजनीत पतन्नेव विवस्वांस्तस्तपोधानान् ।
 किं त्वं क्षेत्रं हरेः पुण्यं नदध्वं शीघ्रमेव मे ॥ ४९
 तमृच्चुर्मुनयः सूर्यं शृशु क्षेत्रं महाफलम् ।

the Thousand-rayed, Lord of the gods that the city of the demons has been thrown down. This enraged the Three-eyed god Śaṅkara (43) Angriely he cast his glance at the glorious Sūrya As soon as he was seen by Śiva, he fell down from the sky. (44)

Dropping from the sky he fell easily on the path frequented by the wind, like a stone released from a catapult. (45)

Then dropping down from the atmosphere, he of physique as brilliant as the Kimpūka fell down from the sky with the Kinnaras and bards surrounding him (46)

After his fall Sūrya with the bards surrounding him appeared like a half-ripe fruit fallen from the palmyra and surrounded by monkeys. (47)

Then the Ṛṣis approached Sūrya and said to him, "Drop down in the region of Hari if you desire welfare" (48)

The falling Sūrya said to the ascetics, "Please tell me, without loss of any time, what land is holy to Hari" (49)

The sages said to Sūrya, "Know the

साम्प्रतं वासुदेवस्य भावि तच्छंकरस्य च ॥ ५०
 योगशायिनमारभ्य यावत् केशवदर्शनम् ।
 एतत् क्षेत्रं हरेः पुण्यं नाम्ना वाराणसी पुरी ॥ ५१
 तच्छ्रुत्वा भगवान् भानुर्भवनेत्राग्नितापितः ।
 वरणायास्तथैवास्यास्त्वन्तरे निपपात ह ॥ ५२
 ततः प्रदहति तनौ निमज्ज्यास्यां लुलद् रविः ।
 वरणायां समभ्येत्य न्यमज्जत यथेच्छया ॥ ५३
 भूयोऽसि वरणां भूयो भूयोऽपि वरणामसिम् ।
 लुलस्त्रिणेत्रवहवाचां भ्रमतेऽलातचक्रत ॥ ५४
 एतस्मिन्नन्तरे ब्रह्मन् ऋषयो यक्षराक्षसाः ।
 नागा विद्याधराश्चापि पश्चिणोऽप्सरसस्तथा ॥ ५५
 यावन्तो भास्कररथे भूतप्रेतादयः स्थिताः ।
 तावन्तो ब्रह्मसदनं गता वेदवित्तुं ह्यने ॥ ५६

region which is holy to Viṣṇu now and to Śiva in future " (50)

The land beginning with Yogasāyi and extending as far as Keśava is holy to Hari, and is known by the name of Vārāṇasī (51)

Hearing it the Lord Surya who was afflicted by the fire of the eyes of Śiva fell down between the Varuṇā and Asī (52)

Burnt by the fire of the eyes of Śiva, the restless Sūrya immersed in the Asī and reaching Varuṇā, he had a dip in it as freely as he liked. (53)

Grown restless by the affliction caused by the fire of the eyes of Śiva, he moved again to the Asī and then to the Varuṇa, again to the Varuṇā and then to the Asī, like a fire brand (54)

In the meantime, O Brahman, Rsis, Yaksas, Rākṣasas, Nagas, Vidyādharas, Khagas, and Apsarasas, Bhūtas, Pretas, as many of them as were on the chariot of Sūrya, went to the place of Brahman to apprise of the

ततो ब्रह्मा सुरपतिः सुरैः सार्धं समभ्यगात् ।
 रम्यं महेश्वरावासं मन्दरं रविकारणात् ॥ ५७
 गत्वा दृष्ट्वा च देवेशं शंकरं शूलपाणिनम् ।
 प्रसाद्य भास्करार्याय वाराणस्यामुपानयत् ॥ ५८
 ततो दिवाकरं भूयः पाणिनादाय शंकरः ।
 क्रत्वा नामास्थ लोलति रथमारोपयत् पुनः ॥ ५९
 आरोपिते दिनकरे ब्रह्माऽभ्येत्य सुकेशिनम् ।
 सवान्धवं सनगरं पुनरारोपयद् दिवि ॥ ६०
 समारोप्य सुकेशिं च परिष्वज्य च शंकरम् ।
 प्रणम्य केशवं देवं वैराजं स्वगृहं गतः ॥ ६१
 एवं पुरा नारद भास्करेण
 पुरं सुकेशेशुर्वि सन्निपातितम् ।
 दिवाकरो भूमितले भवेन

happening, O sage (55, 56)

Then Brahman, the Lord of the gods went to Mandara the pleasant abode of Śiva, for the sake of Surya taking the gods with him. (57)

Going there and seeing Śaṅkara the Trident-holding, Lord of gods and propitiating Him in favour of Sūrya, they brought him to Vārāṇasī. (58)

Then taking Sūrya by the hand, Śaṅkara named Him Lola and got him seated in the chariot (59)

Installing Sūrya on the chariot, Brahman, approached Sukeśi and took him back again to heaven together with his relatives and his city (60)

Having lifted Sukeśi, embracing Śaṅkara and bowing down to Lord Viṣṇu, Brahman went back to his own Vairāja place (61)

O Nārada, thus in olden days the city of Sukeśi was thrown down on the earth by Surya, and Sūrya, consumed by the fire of

क्षिप्तु इष्या न च संप्रदग्धः ॥ ६२
आरोपितो भूमितलाद् भवेन
भूयोऽपि भानुः प्रतिष्ठासनाय ।

स्वयंभुवा चापि निशाचरेन्द्रस्
त्वारोपितः खे सपुरः सगन्धुः ॥ ६३

इति श्रीवामनपुराणे षोडशोऽध्याय ॥१६॥

१७

नारद उवाच ।
यानेतान् भगवान् प्राह कामिभिः द्यशिनं प्रति ।
आराधनाय देवार्भ्यां हरीशार्भ्यां वदस्व तान् ॥ १
पुलस्त्य उवाच ।
मृशुष्य कामिभिः प्रोक्तान् व्रतान् पुण्यान् कलिप्रिय ।
आराधनाय शर्वस्य वैश्रवस्य च धीमतः ॥ २
यदा त्वापादौ संयाति व्रजते चोचराचणम् ।
तदा स्वपिति देवेशो भोगिभोगे त्रियः पतिः ॥ ३

his eye was hurled down on the earth by
Śaṅkara (62)
Sūrya in his turn was raised from the
earth by Śaṅkara to shine again brilliantly.

प्रतिमुपे विभौ तस्मिन् देवगन्धर्षगुह्यकाः ।
देवानां मातरथापि प्रसुप्ताश्चान्यनुक्रमात् ॥ ४
नारद उवाच ।
कथयस्व सुरादीनां क्षयने विधिमुत्तमम् ।
सर्वमनुक्रमेणैव पुरस्कृत्य जनार्दनम् ॥ ५
पुलस्त्य उवाच ।
मिथुनाभिगते सूर्ये शुक्लपक्षे तपोधन ।
एकादश्यां जगत्सामी क्षयनं परिकल्पयेत् ॥ ६

The chief of the demons was reinstated in
heaven by Brahman, together with his city
and relatives (63)

Thus ends the Sixteenth Chapter, in the Vāmana Purāṇa—16.

17

Nārada said Please tell me those vows
which your venerable self described to Candra
for the propitiation of the gods Viṣṇu and
Śaṅkara, by pleasure seekers (1)

Pulastya said O Nārada, hear the holy
vows that have been laid down for the
propitiation of the all knowing Śiva and
Viṣṇu by the pleasure seeking people (2)

When Aśāḍha commences and Uttaraṣāḍha
passes away then the Lord of gods, Nārāyaṇa
goes to sleep on his couch of the hood of the

serpent Ananta (8)

On the Lord's retiring to bed, gods,
Gandharvas, Yakṣas, and the mothers of the
gods fall asleep in their sequence (4)

Nārada said Please tell in due order
the excellent manner of their going to sleep,
commencing with Nārāyaṇa. (3)

Pulastya said O sage on the Ekādaśī of
the bright half of Aśāḍha when the Sun enters
the Mithuna (Gemini) constellation, the
Lord of the universe gets ready for sleep (6)

शेषाहिभोगपर्यङ्गं कृत्वा संपूज्य केशवम् ।
 कृत्योपवीतकं चैव सम्यक्संपूज्य वै द्विजान् ॥ ७
 अनुज्ञां ब्राह्मणेभ्यश्च द्वादश्यां प्रयतः शुचिः ।
 लब्ध्वा पीताम्बरधरः स्वस्ति निद्रां समानयेत् ॥ ८
 त्रयोदश्यां ततः कामः स्वपते शयने शुभे ।
 कदम्बानां सुगन्धानां कुसुमैः परिकल्पिते ॥ ९
 चतुर्दश्यां ततो यक्षाः स्वपन्ति सुखशीतले ।
 सौवर्णपद्मजकृते सुखास्तीर्णोपधानके ॥ १०
 पौर्णमास्यामुमानाथः स्वपते चर्षसंस्तरे ।
 वैशाखे च जटामारं समुद्रप्रन्थ्यान्यचर्मणा ॥ ११
 ततो दयाकरो राशिं संप्रयाति च कर्कटम् ।
 ततोऽमराणां रजनी भवते दक्षिणायनम् ॥ १२
 ब्रह्मा प्रतिपदि तथा नीलोत्पलमयेऽनघ ।

Having made a couch of the hood of the serpent Śeṣa and offered worship to Nārāyaṇa after investing him with the sacred thread and duly honouring Brāhmanas and obtaining their permission on Dvādaśī, should one, alert, holy, and clad in yellow garments bring about sleep with comfort. (7-9)

On Trayodaśī, Kāma goes to sleep on an auspicious bed made of fragrant Kadamba flowers (9)

On Caturdaśī, the Yakṣas go to sleep on beds, enjoyably cold made of gold lotuses and equipped with cushions and pillows (10)

On Pūrṇimā, Śaṅkara goes to sleep on a bed of tiger's skin having covered his matted hair with another piece of skin (11)

When the Sun enters the constellation of Karkaṭa then it is the night of the gods known as Dakṣiṇāyana (12)

O sinless one, then on Pratīpad, Brahman goes to sleep on a bed consisting of blue

lotuses, after having pointed out to people the best path ॥ १३
 विश्वकर्मा द्वितीयायां तृतीयायां गिरेः सुता ।
 विनायकश्चतुर्थ्यां तु पञ्चम्यामपि धर्मराट् ॥ १४
 पृथ्वां स्कन्दः प्रस्वपिति सप्तम्यां भगवान् रविः ।
 कात्यायनी तथाष्टम्यां नवम्यां कमलालया ॥ १५
 दशम्यां मुजगेन्द्राथ स्वपन्ते वायुभोजनाः ।
 एकादश्यां तु कृष्णायां साच्या ब्रह्मन् स्वपन्ति च ॥ १६
 एष क्रमस्ते गदितो नभार्दौ स्वपने मुने ।
 स्वपत्सु तत्र देवेषु प्रातृत्कालः समायौ ॥ १७
 कङ्काः समं बलाकाभिरारोहन्ति नगोत्तमान् ।
 वायसाश्चापि कुर्वन्ति नीडानि ऋषिपुंगव ।
 वायसाश्च स्वपन्त्येते ऋतौ गर्भभरालसाः ॥ १८
 यस्यां तिथ्यां प्रस्वपिति विश्वकर्मा प्रजापतिः ।

lotuses, after having pointed out to people the best path (18)

On Dvitiyā Viśvakarman and on Tṛtīyā Parvatī, on Caturthī Gaṇeśa, on Pañcamī Yama, on Saṣṭhī Kārtīkeya, on Saptamī sleep, the Lord Sūrya, on Aṣṭamī Kātyāyanī, on Navamī Lakṣmī, on Dasamī the lord of serpents who subsists on air goes to sleep, on Ekādaśī of the dark fortnight, the Sādhyaś sleep, O Brahman. (14-16)

O sage, I have told you the order of the sleep in the month of Śrāvana onwards. The gods were still sleeping when the rainy season made its appearance (17)

Kaṅkas along with the Balākas began to ascend the high mountains, and crows too, O great sage, began to build their nests. The female crows, languid due to their being in the family way, went to sleep in this season. On the Tithi on which the patriarch Viśvakarman went to sleep that Dvitiyā,

द्वितीया सा शुभा पुण्या अशून्यशयनोदिता ॥ १९
 तस्यां त्रियावर्च्य हरिं श्रीवत्साङ्गं चतुर्भुजम् ।
 पर्यङ्कस्यं समं लक्ष्म्या गन्धपुष्पादिभिर्मृतेन ॥ २०
 ततो देवाय शय्यायां फलानि प्रक्षिपेत् क्रमात् ।
 सुरभीणि निवेद्येत विज्ञाप्यो मधुसूदनः ॥ २१
 यथा हि लक्ष्म्या न वियुच्यसे त्वं
 त्रिविक्रमानन्त वगन्निनास ।
 तथाऽस्त्यशून्यं शयनं सदैव
 अस्माकमेवेह तत्र प्रमादात् ॥ २२
 यथा त्वशून्यं तत्र देव सत्त्वं
 समं हि लक्ष्म्या वरदाच्युतेषु ।
 सत्येन तेनामितरीर्यं निष्णो
 गार्हस्थ्यनाशो मम नास्तु देव ॥ २३
 इत्युच्चार्य प्रणम्येशं प्रसाद्य च पुनः पुनः ।

नक्तं भुञ्जीत देवेषु वैलक्षारविवर्जितम् ॥ २४
 द्वितीयेऽहि द्विजाभ्याय फलान् दद्याद् विचक्षणः ।
 लक्ष्मीधरः प्रीयतां मे इत्युच्चार्य निवेदयेत् ॥ २५
 अनेन तु विधानेन चातुर्मास्यव्रतं चरेत् ।
 यावद् वृश्चिकराश्विन्यः प्रतिभाति दिवाकरः ॥ २६
 ततो निरुच्यन्ति सुराः क्रमशः क्रमशो मृते ।
 हुलास्थेऽङ्गं हरिः क्लमः शिखः पश्चाद्विरुच्यते ॥ २७
 तत्र दानं द्वितीयायां मूर्त्तिलक्ष्मीधरस्य तु ।
 सशय्यास्तरणीपेता यथा विभ्ररमात्मनः ॥ २८
 एष व्रतस्तु प्रथमः प्रोक्तस्तत्र महाहृने ।
 यस्मिन्धीर्णे नियोगस्तु न भवेदिह कस्यचित् ॥ २९
 नभस्ये मामि च तथा या स्यात्कृष्णाटमी शुभा ।
 युक्ता मृगशिरिषैव सा तु कालाटमी स्मृता ॥ ३०

auspicious and holy, is known as Aśūnya-
 śayanā (18-19)

On that day one should worship with
 sandal paste, flowers etc the Śrīvataśa
 marked, Four-armed Hari, resting, with his
 consort Lakṣmī on a couch, and throw
 fragrant fruits on the bed, one after another,
 dedicating them to the god Offer them in
 this manner he should pray to Nārāyaṇa.
 (20-21)

"As you are never separated from Lakṣmī,
 O Lord Nārāyaṇa, should our bed never be
 vacant in the whole of our life by your
 grace" (22)

"As you are not separated from Lakṣmī,
 O Nārāyaṇa, Lord of unlimited valour,
 Bestower of boons, by that virtue may my
 householder's life never come to an
 end" (23)

Saying this, saluting and propitiating
 him again and again should one, O Nārada,
 take food without oil and salt, in the
 night. (24)

On the second day should the wise man
 offer a fruit to a revered Brāhmana saying,
 "May Nārāyaṇa be pleased" (25)

The Caturmāśya vow should be kept in
 the same way till the Sun appears stationed
 in the Vṛścika constellation (26)

Then the gods wake up one by one
 Nārāyaṇa wakes up when the Sun is in Tulā
 (Libra) Kāma and Śiva wake up later (27)

On Dvītyā the gift of an image of
 Nārāyaṇa, together with a bed equipped with
 a cushion, should be made according to one's
 economic status. (28)

This is the first vow which has been de-
 scribed to you, O great sage, which being
 kept, there can never be separation from any-
 body in this world. (29)

In the same manner the auspicious
 Aṣṭamī of the dark fortnight which falls in
 the month of Śrāvana united with the
 Mṛgaśira constellation is known as the
 Kālāṣṭamī (30)

तस्यां सर्वेषु लिङ्गेषु त्रिषु स्वपिति शंकरः ।
 वसते संनिधाने तु तत्र पूजाऽश्रया स्मृता ॥ ३१
 तत्र स्नायीत वै विद्वान् गोमूत्रेण जलेन च ।
 स्नातः संपूजयेत् पुष्पैर्धत्तैश्च त्रिलोचनम् ॥ ३२
 धूपं केसरनिर्घासं नैवेद्यं मधुसर्पिणी ।
 प्रीयतां मे विरूपाक्षस्त्रियुच्चार्य च दक्षिणाम् ।
 विप्राय दद्यान्नैवेद्यं सहिरण्यं द्विजोत्तम ॥ ३३
 सद्गदाश्वपुञ्जे मासि उपवासी जितेन्द्रियः ।
 नवम्यां गोमयस्नानं कुर्यात्पूजां तु पङ्कजैः ।
 धूपयेत् सर्जनियासं नैवेद्यं मधुमोदकैः ॥ ३४
 कृतोपवासस्त्वष्टम्यां नवम्यां स्नानमाचरेत् ।
 प्रीयता मे हिरण्यशो दक्षिणा सतिला स्मृता ॥ ३५
 कार्तिके पयसा स्नानं करवीरेण चार्चनम् ।

On that Tithi sleeps Śankara in all the
 Lingas His merit is inexhaustible who
 attends upon him and worships him on that
 occasion (31)

Then the wise should bathe in cow's
 urine and water, and after taking his bath he
 should worship Śankara with the white thorn
 Dhattūra flower (32)

He should incense with the extract
 of Kesara offer of honey and clarified
 butter, and give Dakṣiṇā saying, "May
 Lord Śiva be pleased with me" O great
 Brāhmana, he should make a gift of
 the articles offered, together with gold,
 to a Brāhmana. Similarly in the month
 of Āsṛvina, keeping fast and remain-
 ing self controlled, he should bathe in cow-
 dung on Navamī and perform worship with
 lotuses, incense with the exudation of the
 Sarja (Sal) tree and make an offering of
 honey and sweets. (33-34)

Fasting on Aṣṭamī, he should take his
 bath on Navamī. He should mutter, "May

धूपं श्रीवासनिर्घासं नैवेद्यं मधुपायसम् ॥ ३६
 सनैवेद्यं च रजतं दातव्यं दानमग्रजे ।
 प्रीयतां भगवान् स्थाणुरिति वाच्यमनिष्टुरम् ॥ ३७
 कृत्वोपवासमष्टम्यां नवम्यां स्नानमाचरेत् ।
 मासि मार्गशिरे स्नानं दधार्चा भद्रया स्मृता ॥ ३८
 धूपं श्रीवृद्धनिर्घासं नैवेद्यं मधुनोदनम् ।
 संनिवेद्या रक्तशालिर्दक्षिणा परिकीर्त्तिता ।
 नमोऽस्तु प्रीयतां शर्वस्त्विति वाच्यं च पण्डितैः ॥ ३९
 पोषे स्नानं च हविषा पूजा स्यात्तगरैः शुभैः ।
 धूपो मधुकनियासो नैवेद्यं मधु शङ्कुली ॥ ४०
 समुद्गा दक्षिणा प्रोक्ता प्रीणनाय जगद्गुरोः ।
 वाच्यं नमस्ते देवेश त्र्यम्बकेति प्रकीर्त्तयेत् ॥ ४१
 माघे कुशोदकस्नानं मृगमदेन चार्चनम् ।

Hiranyākṣa be pleased with me." The
 Dak inā is sesamum. (35)

In the month of Kārtika one should take
 bath in milk, worship with Karavira flowers,
 incense with the exudation of Śrīvasa
 (Guggula), offer Naivedya of honey and rice
 cooked in milk, give silver coins as Dakṣiṇā
 to Brahmanas and mutter in sweet voice,
 "May it please Śiva" (36, 37)

Having kept fast on Aṣṭamī, one should
 take bath on Navamī It is prescribed that
 in the month of Agrahāyana one should
 bathe in curd and worship with Bhadrā
 flowers, incense with the exudation of the
 Bela tree, offer Naivedya of rice cooked with
 honey, and give red rice as Dakṣiṇā Then
 the wise should say, "My salutations, May
 Śiva be pleased." (38, 39)

In the month of Pauṣa one should bathe
 in clarified butter, worship with auspicious
 Tagara flowers, incense with the extract of
 the Madhuka tree, offer Naivedya of honey and

धूपः कदम्बनिर्यासो नैवेद्यं सतिलोदनम् ॥ ४२

पयोभक्तं सनैवेद्यं सरुक्मं प्रतिपादयेत् ।

श्रीयतां मे महादेव उमापतिरितोरयेत् ॥ ४३

एवमेव समुद्दिष्टं पङ्क्तिभिर्सास्तु पारणम् ।

पारणान्ते त्रिनेत्रस्य स्नपनं कारयेत्कृत्वात् ॥ ४४

गोरोचनायाः सहिता गुडेन

देवं समालभ्य च पूजयेत् ।

श्रीयस्व दीनोऽस्मि भवन्तमीश

मच्छोकनाशं प्रकुरुष्व योग्यम् ॥ ४५

ततस्तु फाल्गुने मासि कृष्णाष्टम्यां यत्प्रथ ।

उपवासां समुदितं कर्तव्यं द्विजसत्तम ॥ ४६

द्वितीयेऽहि ततः स्नानं पञ्चगव्येन कारयेत् ।

oake, give Mudga beans as the prescribed Dakṣiṇā for the propitiation of the Lord of the Universe. One should mutter, "O lord of gods, Trayambaka, salutation to you." (40, 41)

In Māgha one should bathe in water sprinkled with the Kusṣ grass, worship with musk, incense with the exudation of the Kadamba tree, offer Naivedya of Tila and rice cooked together, give gold in Dakṣiṇā, Rice cooked in milk and articles offered as Naivedya should be given to a Brāhmana and "May it please the great god Śiva" should be muttered. In this manner, it has been indicated, the conclusion of the vow is reached after six months. Then at the conclusion of the vow should the bath of Śiva be duly performed (42, 43, 44)

With Guda mixed with the Gorocana pigment should the god be touched and worshipped. One should then say, "O Lord Śiva, I pray to you. I am helpless. Be

पूजयेत्कुन्दकुसुमैर्धूपयेत् चन्दनं त्वपि ॥ ४७

नैवेद्यं सघृतं दद्यात् ताप्रपात्रे गुडोदनम् ।

दक्षिणां च द्विजातिभ्यो नैवेद्यसहिता मृने ।

वासोयुगं श्रीणयेच्च रुद्रमुच्चार्य नामतः ॥ ४८

चैत्रे चोदुम्बरफलैः स्नानं मन्दारकार्चनम् ।

गुग्गुलुं महिषारुच्यं च घृताक्तं धूपयेद् शुभः ॥ ४९

समोदकं तथा सर्पिः श्रीणनं विनिवेदयेत् ।

दक्षिणा च सनैवेद्यं मृगाजिनमुदाहृतम् ॥ ५०

नाट्येश्वर नमस्तेऽस्तु इदमुच्चार्य नारद ।

श्रीणनं देवनाथाय कुर्याच्छ्रद्धासमन्वितः ॥ ५१

वैशाखे स्नानमुदितं सुगन्धकुसुमाम्भसा ।

पूजनं शंकरस्योक्तं चूतमञ्जारिभिर्विभो ॥ ५२

pleased with me, put an end to all my sufferings." (45)

Then on the Aṣṭamī of the dark fortnight of the month of Phālguna, O self controlled one, O best of Brāhmanas, a fast is to be observed according to prescription. (46)

Day after, the deity should be bathed in Paṅcagavya, viz. milk curd, clarified butter, cowdung and urine of a cow, worshipped with the Kunda flower and incensing should be done with sandal wood (47)

Rice mixed with clarified butter and Guda should be offered in a plate of copper. O sage, the Dakṣiṇā of two pieces of cloth and the Naivedya should be given to Brāhmanas. O respected one, he should mutter, "Rudra" for propitiation (48)

In Caitra a bath in water containing Uduṃbara, worship with Māndara flowers, incensing with Mahiṣa guggula mixed with ghee, and offering Naivedya of sweets and ghee should be made by a wise man. The prescribed Dakṣiṇā of a deerskin, together

धूपं सर्वाज्ययुक्तं च नैवेद्यं सफलं घृतम् ।
 नामजप्यमपीशस्य कालघ्नेति विपश्चिता ॥ ५३
 जलकुम्भान् सनैवेद्यान् ब्राह्मणाय निवेदयेत् ।
 सोपवीतान् सहाद्याघास्तच्चिचैस्तत्परायणैः ॥ ५४
 ज्येष्ठे स्नानं चामलकैः पूजाऽर्ककुसुमैस्तथा ।
 धूपयेत्त्रिनेत्रं च आयत्या पुष्टिकारकम् ॥ ५५
 सक्त्वं सघृतान् देवे दध्नाभतान् विनिवेदयेत् ।
 उपानयगलं छत्रं दानं दद्याच्च भक्तिमान् ॥ ५६
 नमस्ते भगनेत्रम् पूषो दशननाशन ।
 इदम्बुधारेन्द्रकत्या प्रीणनाय जगत्पतेः ॥ ५७
 आपादे स्नानमृदितं श्रीफलैरर्चनं तथा ।
 धत्तूरकुसुमैः शुक्लैर्धूपयेत् सिलहकं तथा ॥ ५८

with the Naivedya should be offered with faith to Devanātha repeating, "O Lord of dramatic performance, Salutation be to you, O Nārada" (49, 50, 51)

As prescribed, bath in Vaiśākha is to be taken in water made fragrant with sweet-scented flowers O holy sage O self controlled one, the worship of Śaṅkara is to be performed with the mango blossoms, incensing with the extract of Sarya (Sal) tree mixed with ghee, offering fruits and ghee as Naivedya, and 'Kālaghna' the name of Śiva should be muttered by the wise Pitchers of water, Naivedya, sacred thread, together with food and other things should be offered to Brāhmapas, with attention and devotion centred on Him (52, 53, 54)

In Jyestha bath in water containing myrobalan fruits, worship with the Arka flowers, incensing with the Sarala tree which brings about prosperity, and offering of Naivedya of Saktu mixed with ghee and curd, to the god are prescribed. Gift of a pair of shoes and an umbrella should be made with devotion "Obeisance to you, O injurer of

नैवेद्याः सघृताः पूपाः दक्षिणा सघृता ययाः ।
 नमस्ते दक्षयज्ञान इदम्बुधारेदीरयेत् ॥ ५९
 श्रावणे मृगभोज्येन स्नानं कृत्वाऽर्चयेद्भरम् ।
 श्रीवृक्षपत्रैः सफलैर्धूपं दद्यात् तथाऽगुरुम् ॥ ६०
 नैवेद्यं सघृतं दद्यात् दधि पूपान् समोदकात् ।
 दध्मोदनं सकृत्सरं मापयानाः सशकुलीः ॥ ६१
 दक्षिणां श्वेततृपभं धेनुं च कपिला शुभाम् ।
 कनकं रक्तवसनं प्रदद्याद् ब्राह्मणाय हि ।
 गङ्गाधरेति जप्तव्यं नाम शशोश्च पण्डितैः ॥ ६२
 अमीभिः पद्भिरपरिमातैः पारणमुत्तमम् ।
 एवं संवत्सरं पूर्णं संपूज्य धूपमध्वजम् ।
 अश्वयान् लभते कामान् महेश्वरवचो यथा ॥ ६३

the eyes of Bhaga, and the uprooter of the teeth of Pusan" should be muttered with devotion for the propitiation of the Lord of the universe (55, 56, 57)

In Āsādhā, bath in water containing Bel, and worship with white thorn apple flowers, incensing with Silhaka, Naivedya of cakes prepared in ghee, and Dakṣiṇā of barley mixed with ghee are prescribed. "Salutation to you, the destroyer of the sacrifice of Daksa" should be repeated (58, 59)

In Śrāvāna one should bathe in water containing Bhrīgarāja, worship with Bel leaves and fruits, incense with agallochum, offer cakes, curd, sweets, rice mixed with curd, Kṛsara, Masadhāna, Saṣkuli as Naivedya, and offer a white bull, an auspicious brown Kapilā cow, gold and red cloth, as Dakṣiṇā to a Brāhmaṇa The wise should mutter, "Gangādhara", the name of Śiva (60, 61, 62)

Having completed the vow in another six months and performing a good Pārāpa at its conclusion, he obtains the fulfilment of all his desires as assured by Śiva (63)

हृदयुक्तं व्रतं पुण्यं सर्वाशयकरं शुभम् ।

स्वयं स्त्रेण देवर्षे तत्तथा न तदन्यथा ॥ ६४

इति श्रीवामनपुराणे सप्तदशोऽध्याय ॥१७॥

१८

पुलस्त्य उवाच ।

मासि चाश्वयुजे ब्रह्मन् यदा पत्रं जगत्पतेः ।
नाम्न्या निर्यासि हि तदा देवेष्वेतान्यथोऽभवन् ॥ १
कन्दर्पस्य कराग्रे तु कदम्बश्चाद्दर्शनः ।
तेन तस्य परा प्रीतिः कदम्बेन विवर्द्धते ॥ २
यक्षणाभिपत्स्यापि मणिमद्रस्य नारद ।
वटवृक्षः समभवत् तस्मिन्तस्य रतिः सदा ॥ ३
महेश्वरस्य हृदये धञ्चूरविटपः शुभः ।

This holy and suspicious vow, powerful enough to make things indestructible has been declared by Śaṅkara himself, O Nārada

सजातः स च शर्वस्य रतिकृत् तस्य नित्यशः ॥ ४
ब्रह्मणो मध्यतो देहाजातो मरुत्तप्रभः ।
खदिरः कण्टकी श्रेयानभवद्विश्वकर्मणः ॥ ५
गिरिजायाः करतले कुन्दगुल्मस्त्वजायत ।
गणाधिपस्य कुम्भस्थो राजते सिन्धुवारकः ॥ ६
यमस्य दक्षिणे पादर्वे पालाशो दक्षिणोत्तरे ।
कुष्णोदुम्बरको रुद्राजातः शोभकरो घृपः ॥ ७
स्कन्दस्य बन्धुजीवस्तु रवेरश्वत्य एव च ।

It is as it has been declared and not otherwise (84)

Thus ends the Seventeenth Chapter in the Vāmana Purana—17

18

Pulastya said : O Brāhmana when the lotus issued from the navel of the Lord of the universe in the month of Āṣvina, then the following were produced in other gods (1)

In the forepart of the hand of Kandarpa originated the beautiful Kadamba. Hence is his pleasure greatly increased by Kadamba (2)

O Nārada, similarly from Maniadhara, the chief of the Yaksas, came into existence the Banyan tree. Hence is he always delighted with it (3)

The suspicious white thorn apple tree

grew on the chest of Maheshvara. It is perpetually pleasing to Śaṅkara (4)

From the middle of the body of Brahma issued forth Khadira, lustrous as the emerald, and from the body of Viśvakarman came into being the excellent breadfruit tree (5)

In the palm of Pārvali sprang up the Kunda thicket. On the temple of Gaṇeśa, Sindhuvaraka thrives (6)

In the right side of Yama the Palāśa, and in the south north side, grew the black Udumbara. From Rudra came into being the exciting Vṛṣa drug (7)

From Skanda came into being the

नमोऽस्तु ते पद्मनाभ पद्माक्ष महाद्युते ।
 धर्मार्थकाममोक्षाणि त्वखण्डानि भवन्तु मे ॥ २१
 विकासिपत्रपत्राक्ष यथाऽखण्डोऽसि सर्वतः ।
 तेन सत्येन धर्माद्या अखण्डाः सन्तु केशव ॥ २२
 एवं संवत्सरं पूर्णं सोपयासो जितेन्द्रियः ।
 अखण्डं पारयेद् ब्रह्मन् व्रतं वै सर्ववस्तुषु ॥ २३
 अस्मिन्धीर्णे व्रते व्यक्तं परितुष्यन्ति देवताः ।
 धर्मार्थकाममोक्षाद्यास्त्वक्षयाः संभवन्ति हि ॥ २४
 एतानि ते मयोक्तानि व्रतान्युक्तानि कामिभिः ।
 प्रवक्ष्याम्यद्युना त्वेतद्वैष्णवं पञ्जरं शुभम् ॥ २५
 नमो नमस्ते गोविन्द चक्रं गृह्य सुदर्शनम् ।
 प्राच्यां रक्षस्व मां विष्णो त्वामहं शरणं गतः ॥ २६

Then worshipping Padmanābha, the Lord of gods, the Master of the universe, O great sage, O righteous one, he should pray with the following Mantra, "Obeasance be to you, Padmanābha, the consort of Padmā, of extraordinary lustre. May my Dharma, Artha, Kāma and Mokṣa remain entire and whole as you are, O possessor of eyes resembling petals of a blossoming lotus, entire and whole. (19, 20, 21, 22)

Keeping fast, and being self-controlled for a whole year he should bring the unbroken vow to a conclusion with all kinds of things. On the successful conclusion of the vow gods are certainly propitiated, and Dharma, Artha, Kāma, Mokṣa, and so on become inexhaustible. (23, 24)

I have described to you vows which have been indicated for luxurious husbands. I shall tell you now the auspicious Viṣṇu-pañjara. (25)

"Salutation, salutation to you, O Govinda! Protect me in the East, holding the discus Sudarśana. I take refuge with you, O Viṣṇu. (26)

यदां कौमोदकीं गृह्य पद्मनाभामित्युते ।
 याम्यां रक्षस्व मां विष्णो त्वामहं शरणं गतः ॥ २७
 हलमादाय सौनन्दं नमस्ते पुरुषोत्तम ।
 प्रतीच्यां रक्ष मे विष्णो भवन्तं शरणं गतः ॥ २८
 मृगसलं शातनं गृह्य पुण्डरीकाक्ष रक्ष माम् ।
 उचरस्यां जगन्नाथ भवन्तं शरणं गतः ॥ २९
 शार्ङ्गमादाय च धनुस्त्रं नारायणं हरे ।
 नमस्ते रक्ष रक्षोन्न ऐशान्यां शरणं गतः ॥ ३०
 पाञ्चजन्यं महाशङ्खमन्तर्बोध्यं च पञ्चजम् ।
 प्रगृह्य रक्ष मां विष्णो आग्नेय्यां यज्ञसूकर ॥ ३१
 चर्म सूर्यशतं गृह्य खड्गं चन्द्रमसं तथा ।
 नैर्ऋत्यां मां च रक्षस्व दिव्यमूर्ते नृकैसरिन् ॥ ३२

"O Viṣṇu, O Padmanābha, of unbounded glory, protect me in the South, holding the mace Kauṇodaki. I take refuge with you. (27)

"O Puruṣottama, salutation be to you. Protect me in the West, holding the plough Saunanda. I take refuge with you. (28)

"O Pundarikākṣa, O Jagannātha, protect me in the North, holding the splendid club. I take refuge with you. (29)

O Hari, O destroyer of demons, protect me in the North-East, holding the Śārngas bow and the Nārāyaṇa weapon. I take refuge with you. (30)

O Viṣṇu, O Yaśāsaṅkara, protect me in the South-East holding the great conch Pañcajanya and the lotus Antarbodhya. (31)

Holding the shield Sūryaśata and the sword Candramas, protect me in the South-West, O Narasiṃha of celestial appearance. (32)

कात्यायन्याः शमीजाता तिल्वी लक्ष्म्याः कोऽभवत् ॥ ८
 नागानां पतये ब्रह्मच्छरस्तम्बो व्यजायत ।
 वासुकेर्विस्तृते पुच्छे वृष्टे दूर्वां सितासिता ॥ ९
 साध्यानां हृदये जातो वृक्षो हरितचन्दनः ।
 एवं जातेषु सर्वेषु तेन तत्र रतिर्भवेत् ॥ १०
 तत्र रम्ये शुभे काले या शुक्लैरुदशी भवेत् ।
 तस्या संपूजयेद् विष्णु तेन खण्डोऽस्थ पूर्यते ॥ ११
 पुष्पैः पत्रैः फलैर्वापि गन्धवर्णरसान्निभैः ।
 औषधीभिश्च ह्यरयाभिर्यावत्स्याच्छरदागमः ॥ १२
 घृतं तिला म्रीहियवा हिरण्यरुनकादि यत् ।
 मणिमुक्ताप्रवालानि वस्त्राणि विविधानि च ॥ १३
 रसानि स्वादुकटुघ्नरूपालवणानि च ।
 तित्तानि च निवेद्यानि तान्यखण्डानि यानि हि ॥ १४

Bandhujiva, from Ravi the Āsvattha, from Kātyāyani the Śami and the Bilva was produced in the hand of Lakṣmi (8)

O Brahman, for the lord of the serpents was produced the clump of reeds in the large tail, and the durvā grass, both white and non-white, sprang up in the back of Vāsuki: (9)

In the heart of the Sālbhyas was produced the Haritacandana tree. Thus particular trees came to be the favourites of particular gods, due to their being produced in them (10)

On the bright Ekādaśī which falls during pleasant and auspicious time, should one worship Viṣṇu, so that its deficiency be removed (11)

With flowers, leaves, fruits of good scent, colour and juice and with the principal herbs and plants one should worship till the approach of Autumn (12)

Clarified butter, sesamum, rice, barley, gold, silver etc, gems, pearls, corals and various kinds of cloth, and liquids sweet pungent, sour, astringent, saltish, bitter should be offered without any break (13, 14)

तत्पूजार्थं प्रदातव्यं केशवाय महात्मने ।
 यदा संवत्सरं पूर्णमखण्डं भवते गृहे ॥ १५
 कृतोपवासो देवर्षे द्वितीयेऽहनि सयतः ।
 स्नानेन तेन स्नायीत येनाखण्ड हि वत्सरम् ॥ १६
 सिद्धार्थकैस्त्रिलैर्वापि तेनैवोद्धर्तनं स्मृतम् ।
 हविषा पद्मनाभस्य स्नानमेव समाचरेत् ।
 होमे तदेव गदितं दाने शक्तिर्निजा द्विज ॥ १७
 पूजयेताथ कुसुमैः पादादारभ्य केशवम् ।
 धूपयेद् विविधं धूप येन स्याद् वत्सरं परम् ॥ १८
 हिरण्यरत्नवासोभिः पूजयेत् जगद्गुरुम् ।
 रागखाण्डवचोभ्याणि हविष्याणि निवेदयेत् ॥ १९
 ततः संपूज्य देवेनां पद्मनाभ जगद्गुरुम् ।
 चिज्ञापयेन्मृनिश्रेष्ठ मन्त्रेणानेन सुप्रत ॥ २०

They should be offered to the exalted Keśava in his worship. When the year is thus completed, plenty reigns in the house (15)

O Nārāda, keeping fast and remaining self controlled, one should bathe the next day in such a manner that the year may pass without any disturbance (16)

It is prescribed that for rubbing and cleaning the body, fragrant unguents should be prepared with white mustard or sesamum. The bath of Nārāyaṇa should be performed with clarified butter. The same has been prescribed in sacrifice, and in charity, O Brāhmaṇa according to one's capacity. (17)

Afterwards he should worship Keśava with flowers offering them first at His feet. Various kinds of incense should be used for fumigation, whereby the year may be the most distinguished (18)

The Lord of the universe should be worshipped with gold, jewels, and cloths, sweetmeats, and coṣya and havīrya varieties of food should be offered to Him as Nārāyaṇa

नमोऽस्तु ते पद्मनाभ पद्माधव महाद्युते ।
 धर्मार्थकाममोक्षाणि त्वखण्डानि भवन्तु मे ॥ २१
 विकासिपन्नपत्राक्ष यथाऽखण्डोऽसि भवतः ।
 तेन सत्येन धर्माद्या अखण्डाः सन्तु केशव ॥ २२
 एवं संवत्सरं पूर्णं सोपवासो जितेन्द्रियः ।
 अखण्ड पारयेद् ब्रह्मन् व्रतं वै सर्ववस्तुषु ॥ २३
 अस्मिंश्रीर्णे व्रते व्यक्तं परितुष्यन्ति देवताः ।
 धर्मार्थकाममोक्षाद्यास्त्वक्षयाः संभवन्ति हि ॥ २४
 एतानि ते मयोक्तानि व्रतान्युक्तानि कामिभिः ।
 प्रवक्ष्याम्यधुना त्वेतद्वैष्णवं पञ्जरं शुभम् ॥ २५
 नमो नमस्ते गोविन्द चक्रं गृह्य सुदर्शनम् ।
 प्राच्यां रक्षस्व मां विष्णो त्वामहं शरणं गतः ॥ २६

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 प्रतीच्यां रक्ष मे विष्णो भवन्तं शरणं गतः ॥ २८
 ह्रसलं शतनं गृह्य पुण्डरीकाक्ष रक्ष माम् ।
 उत्तरस्यां जगन्नाथ भवन्तं शरणं गतः ॥ २९
 शार्ङ्गमादाय च धनुस्त्रं नारायणं हरे ।
 नमस्ते रक्ष रक्षोन्न ऐशान्यां शरणं गतः ॥ ३०
 पाञ्चजन्यं महाशङ्खमन्तर्गोष्यं च पङ्कजम् ।
 प्रगृह्य रक्ष मां विष्णो जापेय्यां यज्ञसूकर ॥ ३१
 चर्म सूर्यशतं गृह्य खड्गं चन्द्रमसं तथा ।
 नैर्ऋत्यां मां च रक्षस्व दिव्यमूर्तें नृकेसरिन् ॥ ३२

"O Viṣṇu, O Padmanābha, of unbounded glory, protect me in the South, holding the mace Kaumodaki. I take refuge with you (27)

"O Puruṣottama, salutation be to you. Protect me in the West, holding the plough Saunanda. I take refuge with you. (28)

"O Pundarikākṣa, O Jagannātha, protect me in the North, holding the splendid oṅṅ. I take refuge with you. (29)

O Hari, O destroyer of demons, protect me in the North-East, holding the Śārṅga bow and the Nārāyaṇa weapon. I take refuge with you. (30)

O Viṣṇu, O Yaṅāsūkara, protect me in the South-East holding the great conch Pāñcajanya and the lotus Antarbodhya. (31)

Holding the shield Sūryaśata and the sword Candramaśa, protect me in the South-West, O Narasiṃha of celestial appearance. (32)

वैजयन्तीं प्रगृह्य त्वं श्रीवत्सं कण्ठभूषणम् ।
 घायव्यां रक्ष मां देव अश्वशीर्षं नमोऽस्तु ते ॥ ३३
 वैनतेयं समारूढ्य अन्तरिक्षे जनार्दन ।
 मां त्वं रक्षार्जित सदा नमस्ते त्वपराजित ॥ ३४
 विशालाक्षं समारूढ्य रक्ष मां त्वं रसातले ।
 अकूपार नमस्तुभ्यं महामोह नमोऽस्तु ते ॥ ३५
 करशीर्षाङ्घ्रिघ्रपर्वेषु तथाऽष्टधाहुपजरम् ।
 कृत्या रक्षस्व मां देव नमस्ते पुरुषोत्तम ॥ ३६
 एतदुक्तं भगवता वैष्णवं पञ्जरं महत् ।
 पुरा रक्षार्थमीशेन कात्यायन्या द्विजोत्तम ॥ ३७
 नाशयामास सा यत्र दानवं महिपासुरम् ।
 नमरं रक्तबीजं च तथान्यान् सुरकण्ठकान् ॥ ३८
 नारद उवाच ।
 काऽसौ कात्यायनी नाम या जज्ञे महिपासुरम् ।

Holding the garland Vaijayanti and the
 ornament of the neck, Śrīvatsa, O Lord
 Hayagrīva, protect me in the North-West
 Salutation be to you (33)

O Janārdana, O Aparājita, O Ajita,
 riding Garuḍa, protect me constantly in the
 sky (34)

Mounting on Viśālākṣa, protect me in
 the nether world O Akūpāra, salutation be to
 you O Mahāmoha, salutation be to you (35)

Similarly assuming aṣṭabāhupāṣara,
 protect me in the hand, head, ankle, etc.,
 protect me, O Lord Parasottama, salutation
 be to you (36)

This Viṣṇupāṣara was delivered by
 Śiṅharaṁ a day of yore for the protection of
 Kātyāyani, O great Brahmana, when she
 killed the demon Mahiṣāsura, Namara and
 Raktabliṣa and the other sources of vexation
 to the gods. (37, 38)

Nārada said : Who is this Katyāyani
 who killed Mahiṣāsura, Namara, Raktabliṣa

नमरं रक्तबीजं च तथाऽन्यान् सुरकण्ठकान् ॥ ३९
 कथासौ महियो नाम कुले जातश्च कस्य सः ।
 कथासौ रक्तबीजाख्यो नमरः कस्य चात्मजः ।
 एतद्विस्तरतस्ताव यथावद् वक्तुमर्हसि ॥ ४०

पुलस्त्य उवाच ।

श्रूयतां संव्रवस्यामि कथां पापप्रणाशिनीम् ।
 सर्वदा वरदा दुर्गा येय कात्यायनी मुने ॥ ४१
 पुराऽसुरवरौ रौद्री जगत्थोभकरातुभौ ।
 रम्भथैव करम्भश्च द्वावास्तां सुमहाबलौ ॥ ४२
 तावपुत्रौ च देवेषु पुत्रार्थं तेपतुस्तपः ।
 बहून् वर्षगणान् दैत्यौ स्थितौ पञ्चनदे जले ॥ ४३
 तत्रैको जलमध्यस्थो द्वितीयोऽप्यग्निपचमी ।
 करम्भथैव रम्भश्च यश्च मालवटं प्रति ॥ ४४
 एकं निमग्नं सलिले ब्रह्मरूपेण वासवः ।

and other demons who annoyed the gods? (39)
 Who is Mahiṣa and in whose family was
 he born? Who is Raktabliṣa? Whose son
 is Namara? Please tell me all these in
 detail and accurately, O venerable one (40)

Pulastya said Listen the sin destroy-
 ing story of Kātyāyani which I am narrating
 to you. She is also known as Sarvadā,
 Varadā and Durgā, O sage (41)

In olden days there were two dreadful
 demons, Rambha and Karambha, both of
 whom caused great disturbance in the world
 and were extremely powerful. Being issue-
 less, O Nārada, they performed great auster-
 ities for the birth of sons for very many
 years, staying in the Pañcanāda water (42, 43)

One of them Karambha stood in water
 and the other Rambha in the midst of the
 Five Fires, concentrating on the Yakṣa
 Mālavata (44)

When he dived in water Karambha was
 caught by the legs and carried away by

चरणाभ्यां समादाय निजधान यथेच्छया ॥ ४५
 ततो भ्रातरि नष्टे च रम्भः कोपपरिप्लुतः ।
 बह्वी स्पर्शीर्षं संश्लिध होतुर्मच्छन् महानलः ॥ ४६
 ततः प्रगृह्य केशेषु खड्गं च रविसप्रभम् ।
 छेत्तुक्तमो निजं शीर्षं वह्निना प्रतिपेषितः ॥ ४७
 उक्तश्च मा दैत्यवर नाशयात्मानमात्मना ।
 दुस्तरा परवक्ष्याऽपि स्वकक्ष्याऽप्यतिदुस्तरा ॥ ४८
 यश्च प्रार्थयसे घोर तद्दामि यथेप्सितम् ।
 मा त्रियस्य मृतस्येह नष्टा भवति वै कथा ॥ ४९
 ततोऽन्नघोद् बभौ रम्भो नरं चेन्मे ददासि हि ।
 त्रैलोक्यविजयी पुत्रः स्यान्मे त्वत्तेजसाऽधिकः ॥ ५०
 अज्ञेयो दैवतैः सर्वैः पुभिर्दैत्यैश्च पावरु ।

महाबलो वायुरिव कामरूपी कृतास्त्रवित् ॥ ५१
 तं प्रोवाच कविर्ब्रह्मन् वाटमेवं भविष्यति ।
 यस्यां चित्तं समालम्बि करिष्यसि ततः सुतः ॥ ५२
 इत्येवमुक्तो देवेन वह्निना दानवो ययौ ।
 द्रष्टुं मालवतं यक्षं यक्षैश्च परिवारितम् ॥ ५३
 तेषां पद्मनिधित्स्त्रं वसते नान्यचेतनः ।
 गजाश्च महिषाश्चाश्वा गावोऽजाविपरिप्लुताः ॥ ५४
 तां दृष्ट्वाैव तदा चक्रे भावं दानवपार्थिवः ।
 महिष्यां रूपयुक्तायां त्रिहायण्यां तपोधन ॥ ५५
 सा समागाश्च दैत्येन्द्रं कामयन्ती तरस्मिनी ।
 स चापि गमनं चक्रे भवितव्यप्रचोदितः ॥ ५६
 तस्यां समभवद् गर्भस्तां प्रगृह्णाय दानवः ।

Indra assuming the form of a crocodile, and
 killed at pleasure (45)
 Rambha was enraged to find his brother
 killed and resolved to cut his own head off
 his shoulder and offer it as an oblation into
 the fire (46)
 Grasping the hair of his head and taking
 a sword as brilliant as the Sun, he got ready
 to sever his head, he was prevented by Agni
 from doing so (47)
 Agni said O great demon, do to not
 destroy your own self by yourself It is very
 difficult to absolve oneself of the sin of kill
 ing anybody, but it is very very difficult to
 rid oneself of the sin of killing himself (48)
 O hero ! I shall bestow upon you what
 ever you desire, to your satisfaction Do
 not therefore end your life. Of the dead in
 this world the whole story comes to an
 end (49)
 Then Rambha said If you would con-
 fer a boon upon me, then bless me with a
 son, invincible in all the three worlds and
 outdoing even you in vigour (50)
 O Agni, he should be invincible for gods

men and demons, possessed of great strength
 like Vāyu, able to assume any form at any
 time, and well versed in weapons (51)
 O Brahman, "Certainly it shall be so. O
 demon, you shall have the son from that
 female to which your heart is attached" (52)
 Being thus assured by the god Agni,
 the demon went to see the Yaksa Mālavaṭa
 who was then surrounded by the Yaksas (53)
 Among them lived Padmanidhi whose
 mind was not concentrated on anything
 else, there being elephants, horses, buffaloes,
 cows, goats and sheep around him (54)
 After seeing them, the king of the
 demons, then became enamoured of a hand-
 some she buffalo three years old, O sage.
 (55)
 And she approached in haste the
 great demon desiring union with him, and
 he too, as fate would have it, responded by
 cohabiting (56)
 In consequence she conceived The
 demon entered the nether world with her,

पातालं प्रविशेद्यथ ततः स्वभवनं गतः ॥ ५७
 दृष्टश्च दानवैः सर्वैः परित्यक्तश्च वन्धुभिः ।
 अकार्यकारकेत्येवं भूयो मालवतं गतः ॥ ५८
 साऽपि तेनैव पतिना महिषी चारुदर्शना ।
 समं जगाम तत् पुण्यं यक्षमण्डलघ्नतमम् ॥ ५९
 ततस्तु वसतस्तस्य श्यामा सा सुपुत्रे ह्यने ।
 अजीजनत् सुतं शुभ्रं महिषं कामरूपिणम् ॥ ६०
 एतामृतमतीं जातां महिषोऽन्यो ददर्श ह ।
 सा चाम्यगाद् दितिवरं रक्षन्ती शीलमात्मनः ॥ ६१
 तन्नामितनासं च महिषं वीक्ष्य दानवः ।
 यज्ञं निष्कृत्य तरसा महिषं सप्तपाद्वत् ॥ ६२
 तेनापि दैत्यस्तीक्ष्णाभ्या भृङ्गाभ्यां हृदि ताडितः ।
 निर्भिन्नहृदयो भूमौ निपात मयार च ॥ ६३
 मृते भर्तृरि सा श्यामा यक्षाणां शरणं गता ।

and then he went to his residence, (57)

And seen by all the demons and forsaken
 by relatives as doer of evil, he again
 paid a visit to Mālavaṣa (58)

The good-looking she-buffalo along with
 her husband visited the holy and far-famed
 society of the Yakṣas (59)

O sage while he was residing there the
 dark-complexioned she buffalo gave birth
 to a fair-complexioned buffalo capable of
 assuming any form at will (60)

There another buffalo chanced to see her
 during her monthly course. She approached
 the great demon to give her chastity (61)

The demon seeing that buffalo of elevated
 nose, took out his sword speedily and
 chased him. (62)

He too in his turn struck the demon in
 the chest with his sharp horns. His chest rent,
 he fell on the ground and died (63)

On the death of her husband Śyāmā took
 shelter with the Yakṣas Chaste as she was,

रक्षिता मुखकैः साध्वी निवार्य महिषं ततः ॥ ६४
 ततो निवारितो यक्षैर्हयारिर्मदनातुरः ।
 निपात सरो दिव्यं ततो दैत्योऽभवन्मृतः ॥ ६५
 नमरो नाम विख्यातो महाबलपराक्रमः ।
 यक्षानाश्रित्य तस्यैव स कालयन् क्षापदात् ह्यने ॥ ६६
 स च दैत्येश्वरो यक्षैर्मालवतपरसस्रैः ।
 चितामारोपितः सा च श्यामा तं चारुहत् पतिम् ॥ ६७
 ततोऽग्रिमच्यादुत्तस्यै पुरुषो रौद्रदर्शनः ।
 न्यद्रावयत् स तान् यक्षान् खड्गपाणिभयकरः ॥ ६८
 ततो हस्तास्तु महिषाः सर्वे एव महात्मना ।
 ऋते संरक्षितारं हि महिषं रम्भनन्दनम् ॥ ६९
 स नामतः स्मृतो दैत्यो रक्तपीजो महाह्यने ।
 योऽजयत् सर्वतो देवान् सेन्द्ररुद्रार्कमाह तान् ॥ ७०

she was given protection by the Gubhyakas,
 warding off the buffalo (64)

Being thus prevented, the buffalo who
 was love-sick fell into a charming lake and
 subsequently died. After death he became a
 demon, Namara by name well-known as
 possessing great might and prowess, stayed
 there betaking himself with the Yakṣas after
 having driven away the beasts of prey, O
 sage (65,66)

And the king of demons was placed on
 the funeral pyre which the childless Śyāmā
 mounted along with her husband (67)

Then from the middle of the fire stood
 up a male being of dreadful appearance who
 chased the Yakṣas frightening with a sword
 in hand. (68)

That great warrior killed all the buffaloes
 except the protecting buffalo who was the
 son of Rambha (69)

O Great Sage, the demon known by the
 name of Raktapija, conquered the gods,
 including Indra, Rudra, Sūrya and the
 Maruts. (70)

एवं प्रभावा दनुपुंगवास्ते
तेजोऽधिकस्तत्र बभौ हयारिः ।
राज्येऽभिषिक्तश्च महाऽसुरेन्द्रै-
र्विनिर्जितः शम्भरत्तारकाद्यैः ॥ ७१

अशक्नुवद्भिः सहितैश्च देवैः
सलोरूपालैः सहृताश्चमास्करैः ।
स्थानानि त्यक्तानि शशीन्द्रभास्करै-
र्धर्मश्च दूरे प्रतियोजितश्च ॥ ७२

इति श्रीवामनपुराणे अष्टादशोऽध्याय ॥१८॥

१६

पुलस्त्य उवाच ।
ततस्तु देवा महिषेण निर्जिताः
स्थानानि संत्यज्य सराहनायुधाः ।
जग्मुः पुरस्कृत्य पितामहं ते
द्रष्टुं तदा चक्रधरं श्रियः पतिम् ॥ १
गत्या त्वपश्यंश्च मिथः सुरोत्तमौ
स्थितौ रघोन्द्रासनशंकरौ हि ।

दृष्ट्वा प्रणम्यैव च सिद्धिसाधकौ
न्यवेदयंस्तन्महिषादिचेष्टितम् ॥ २
प्रभोऽभिसूयेंन्द्रनिलाग्निवेधसां
बलेशशक्तादिषु चाधिकारान् ।
आक्रम्य नाकात्तु निराकृता वयं
कृतावनिस्था महिषासुरेषु ॥ ३

Of such valour were the chief demons,
but from among them excelled the buffalo
who had surpassing vigour. He was install-
ed in the kingdom by the great demons,
Śambara, Tāraka and others, who were all
overcome by him. (71)

Incapable of resisting him, the gods
together with the guardians of the quarters
of the globe, and Fire, the Sun, the Moon,
and Indra, vacated their respective positions,
and Dharma was abandoned for perverse
talks. (72)

Thus ends the Eighteenth Chapter in the Vāmana-Purāṇa—18.

19

Pulastya said : Being overpowered by
Mahiṣa gods abandoned their abodes and
with their carriers and weapons paid a visit
to Nārāyaṇa, the consort of Lakṣmī, under
the leadership of Brahman. (1)

Going there, they saw the great gods
Nārāyaṇa and Śaṅkara seated together.

Seeing and saluting the two granters of per-
fection, they gave an account of the mischiefs
of Mahiṣa and others (2)

They said, "O Lord, the rights and privi-
leges of the Aśvins, Sūrya, Candra, Vāyu,
Agni, Brahman, Varuṇa, Indra and others—
having been assumed by the demon Mahiṣa,

एतद् भवन्तो शरणागतानां
 श्रुत्वा वचो ब्रूत हितं सुराणाम् ।
 न चेद् व्रजामोऽथ रसातलं हि
 संकाल्यमाना युधि दानवेन ॥ ४
 इत्थं धुरारिः सह शंकरेण
 श्रुत्वा वचो विप्लुतचेतसस्तान् ।
 दृष्ट्वाऽथ चक्रे सहसैव कौपं
 कालाग्निकल्पो हरिरव्ययात्मा ॥ ५
 ततोऽनुकोपान्मधुसूदनस्य
 सशंकरस्यापि पितामहस्य ।
 तथैव ज्ञानादिषु दैवतेषु
 महर्द्धिं तेजो वदनाद् विनिःसृतम् ॥ ६
 तच्चैकर्ता पर्वतकूटसन्निभं
 जगाम तेजः प्रवराश्रमे ध्रुवे ।
 कात्यायनस्याप्रतिमस्य तेन

महर्षिणा तेज उपाकृतं च ॥ ७
 तेनर्षिसृष्टेन च तेजसा वृतं
 ज्वलत्प्रकाशार्कसहस्रतुल्यम् ।
 तस्माच्च जाता तरलायताधी
 कात्यायनी योगविशुद्धदेहा ॥ ८
 माहेश्वराद् वक्त्रमथो वभूव
 नेत्रत्रयं पावकतेजसा च ।
 याम्येन केशा हरितेजसा च
 भुजास्तथाष्टादश संप्रजशिरे ॥ ९
 सौम्येन युग्मं स्तनयोः सुसंहतं
 मध्यं त्र्यैन्द्रेण च तेजसाऽभवत् ।
 ऊरू च जह्वे च नितम्बसंयुते
 जाते जलेशस्य तु तेजसा हि ॥ १०
 पादौ च लोकप्रपितामहस्य
 पद्माभिकोशप्रतिमौ पभूवतुः ।

they have all been driven out of heaven and
 banished to the earth (3)

"Please give us a patient hearing and tell
 us gods who have taken shelter with you
 what is good for us. Otherwise, we shall
 have to resort to the nether world on being
 vanquished by the demons. (4)

Then Viṣṇu together with Śaṅkara list-
 ened to the pitiable condition in which the
 gods were pliced by the demons and realising
 the situation in which they were, the imper-
 ishable Viṣṇu flew into a rage like the fire at
 the time of dis-solution, suddenly blazing
 up (5)

Afterwards due to the anger of Viṣṇu,
 Śaṅkara, Brahman and Indra issued from their
 face lustre of very high potency. (6)

O sage, the light coming of the body of
 these gods in the form of a peak of a moun-
 tain became united in the Āsrama of the

unequaled Kātyāyana. The great sage
 augmented its lustre with his own (7)

Being augmented by the lustre of the
 Ṛṣi, the lustre of the gods appeared as efful-
 gent as a thousand suns shining at a time.
 From it was born the charmingly beautiful
 Kātyāyāni with a body rendered holy by the
 practice of Yoga (8)

By that which was Śiva's light her face,
 and by Agni's light her three eyes were
 formed by Yama's light her hair, and by
 Viṣṇu's light her eighteen arms came into
 being (9)

By Moon's light were formed the two
 closely situated breasts. By Indra's light
 her waist came into being, and by Varuṇ's
 light her thighs and shanks. (10)

By Brahman's light her lotus bud like
 feet came into being, by Adityas' light the

द्विवाकराणामपि तेजसाऽङ्गुलीः
 कराङ्गुलीश्च वसुतेजसैव ॥ ११
 प्रजापतीनां दशनाश्च तेजसा
 याक्षेण नासा श्रवणौ च मारुतात् ।
 साध्येन च भ्रूयुगलं सुकान्तिमत्
 कन्दर्पयोगासनसन्निभं धमौ ॥ १२
 तथार्पितेजोत्तमश्चतमं महन्-
 नान्ना पृथिव्यामभवत् प्रसिद्धम् ।
 कात्यायनीत्येव तदा यमौ सा
 नान्ना च तेनैव जगत्प्रसिद्धा ॥ १३
 ददौ त्रिशूलं परदस्त्रिशूली
 चक्रं मुरारिर्वरुणश्च शङ्खम् ।
 शक्तिं हुताशः श्वसनश्च चापं
 तूणौ तथाक्षय्यशरौ विवस्वान् ॥ १४
 यज्ञं तथेन्द्रः सह घण्टया च
 यमोऽथ दण्डं धनदो गदां च ।

ब्रह्माऽक्षमालां सकमण्डलुं च
 कालोऽसिमुग्रं सह चर्मणा च ॥ १५
 हारं च सोमः सह चामरेण
 मालां समुद्रो हिमवान् भृगोन्द्रम् ।
 चूडामणिं कुण्डलमर्द्धचन्द्रं
 प्रादात् कुठारं वसुशिल्पकर्त्ता ॥ १६
 गन्धर्वराजो रजतानुलिप्तं
 पानस्य पूर्णं सदृशं च भाजनम् ।
 भुजंगहारं भुजगेश्वरोऽपि
 अम्लानपुष्पाभूतयः स्रजं च ॥ १७
 तदाऽतितुष्टा सुरसत्तमानां
 अद्वाद्वाहासं मृमुचे त्रिनेत्रा ।
 तां तुष्टुवुर्देववराः सहेन्द्राः
 सविष्णुस्त्रेन्द्वनिलाग्निभास्कराः ॥ १८
 नमोऽस्तु दैव्यै सुरपूजितायै
 या संस्थिता योगविद्युद्देहा ।

fingers of her toes and by the light of the Vasus the fingers of her hands. (11)

By the light of the Prajāpatis her teeth came into being, by the light of the Yakṣas her nose, by the light of Vāyu her ears, by the light of the Sādhyas her two charming eye brows resembling the bows of Kandarpa. (12)

Thence the best and great effulgence of the sage became known in the world by the name of Kātyāyani, and she came to be known throughout the world by that name. (13)

To her the benevolent Trident-holding Śaṅkara presented a trident, Viṣṇu gave a discus, Varuṇa a conch, Agni a spear, Vāyu a bow, and the Sun two quivers full of arrows. (14)

Indra gave her a thunderbolt together with a bell. Yama gave a staff and Kubera

a mace, Brahman gave a string of beads and a water-pot, Kāla a piercing sword together with a shield. (15)

The Moon gave her a necklace and a chowrie, the Ocean gave a garland, the mountain Himavat gave her a lion, a crest-jewel, a pair of ear-rings, a brilliant half-moon ornament and Viśvakarman gave her an axe. (16)

Kubera gave her a drinking cup full of wine and befitting her, Śiṣya, the lord of all serpents gave her a serpent-necklace and the Seasons gave her a garland of unfading flowers. (17)

Being highly pleased with the great gods, the Three-eyed goddess burst into a loud roar of laughter. The chief gods, Indra, Viṣṇu, Rudra, Candra, Vāyu, Agni and Sūrya among them propitiated her : (18)

"Salutation to the goddess, the worshipped of the gods, the Devi who abides in every-

निद्रास्वरूपेण महीं वितत्य
 तृष्णा त्रया क्षुद् भयदाऽथ कान्तिः ॥ १९
 श्रद्धा स्मृतिः पुष्टिरथो क्षमा च
 छाया च शक्तिः कमलालया च ।
 वृत्तिर्दया आन्तिरयेह माया
 नमोऽस्तु दैव्यै भवरूपिकायै ॥ २०
 ततः स्तुता देववैश्वेन्द्रे-
 मारुह्य देवी प्रगताऽवनीध्रम् ।
 विन्ध्यं महापर्वतमृचशृङ्गं
 चकार यं निम्नतरं स्वगस्त्यः ॥ २१
 नारद उवाच ।
 किमर्थमद्रि भगवानगस्त्य-
 स्तं निम्नशृङ्गं कृतवान् महर्षिः ।
 कस्मिं कृते केन च कारणेन
 एतद् घटस्वामलसत्त्वयुत्ते ॥ २२
 पुलस्त्य उवाच ।
 पुरा हि विन्ध्येन दियाकरस्य

गतिर्निरुद्धा गगनेचरस्य ।
 रविस्ततः कुम्भमवं समेत्य
 होमावसाने वचनं वभापे ॥ २३
 समागतोऽहं द्विज दूरतस्त्वां
 कुरुष्व माहृद्धरणं घृणीन्द्र ।
 ददस्व दानं मम यन्मनीषितं
 चरामि येन त्रिदिवेषु निर्वृतः ॥ २४
 इत्थं दिवाकरवचो गुणसंप्रयोगि
 श्रुत्वा तदा कलशजो वचनं वभापे ।
 दानं ददामि तव यन्मनसस्त्वभीष्टं
 नार्थो प्रयाति विद्युखो मम कश्चिदेव ॥ २५
 श्रुत्वा वचोऽमृतमयं कलशोद्भवस्य
 प्राह प्रभुः करतले विनिधाय मूर्ध्नि ।
 एषोऽथ मे गिरिवरः प्ररुणद्धि मार्गं
 विन्ध्यस्य निम्नकरणे भगवन् यतस्य ॥ २६

thing on this earth in the form of sleep, who abides in all things in the form of thirst, modesty, hunger, fear and loveliness, faith, memory, nourishment, forgiveness, reflection, power, fortune, activity, compassion, error and illusion. Salutation be to the Devi who has assumed the form of the universe. (19,20)

Thus extolled by the great gods the Devi went, riding her lion to the Vindhya mountains, the great mountain of high peaks which was made to bend low by Agastya. (31)

Nārada said : Wherefore did the venerable sage Agastya make the peak of the mountain low ? For whom and for what reason ? Tell me all this, O possessor of purity and uprightness. (22)

Pulastya said : In days of yore the

Vindhya obstructed the motion of the heavenly body the Sun. The Sun therefore approached the pitcher-born Agastya and spoke to him at the end of the sacrifice : (23)

"I have come to you, O Brahman, from a distance. O great sage, contrive my deliverance. Confer on me the gift prayed for, whereby I may move about happily in heaven." (24)

Thus hearing the significant words of the Sun, the pitcher-born Agastya said, "I shall bestow upon you the gift which is pleasing to your mind. No suppliant goes disappointed from me." (25)

Hearing the nectar-like words of the venerable pitcher-born Agastya, the Lord said placing the palms of the hands on the head, "This lofty mountain Vindhya has obstructed my path to-day. O venerable sage, please make effort to bend it low. (26)

इति रविवचनादयाह कुम्भजन्मा
 कृतमिति विद्धि मया हि नीचशृङ्गम् ।
 तव किरणजितो भविष्यते महीध्रो
 मम चरणसमाश्रितस्य का व्यथा ते ॥ २७
 इत्येवमुक्त्वा फलशोऽङ्गवस्तु
 सूर्यं हि संस्तुय विनम्य भक्त्या ।
 जगाम संत्यज्य हि दण्डकं हि
 विन्ध्याचलं चूडवपुर्महर्षिः ॥ २८
 गत्वा वचः प्राह मूनिर्महीध्रं
 यास्ये महातीर्थवरं सुपुण्यम् ।
 वृद्धोऽस्म्यशक्तश्च तवाधिरोहं
 तस्माद् भवान् नीचतरोऽस्तु सद्यः ॥ २९
 इत्येवमुक्तो मुनिसत्तमेन
 स नीचशृङ्गस्त्वभवन्महीध्रः ।
 समाक्रमन्वापि महर्षिमुत्स्यः
 श्लोच्छुष्य विन्ध्यं त्विदमाह शैलम् ॥ ३०

Hearing these words of the Sun, the pitcher-born sage Agastya said, "Know it made low-crested by me. The mountain will be overcome by your rays. What can afflict you, now that you have taken the shelter of my feet?" (27)

Saying this and praising Sūrya and saluting him devoutly, the old and great pitcher-born sage Agastya left Daṇḍaka and went to the Vindhya mountains. (28)

Going there the sage told the mountain, I propose to go on a pilgrimage to the holy and great Tīrtha. As I have become old I am unable to scale you. So bend low immediately. (29)

Being thus spoken to by the great sage, the mountain became low-crested and the chief of the great sages crossed it and crossing, said to the Vindhya :

यावन्न भूयो निजमात्रजामि
 , महाश्रमं धौतवपुः सुतीर्थात् ।
 त्वया न तावत्त्विह वर्धितव्यं
 नो चेद् विशप्स्येऽहमवज्ञया ते ॥ ३१
 इत्येवमुक्त्वा भगवाज्जगाम
 दिशं वा याम्यां सहसाऽन्तरिक्षम् ।
 आक्रम्य तस्यै स हि तां तदाशं
 काले व्रजाम्यत्र पदा मुनीन्द्रः ॥ ३२
 तत्राश्रमं रम्यतरं हि कृत्वा
 संशुद्धजाम्यूनदतोरणान्तम् ।
 तत्राय निक्षिप्य विदर्भपुरीं
 स्वमाश्रमं सौम्यमृपाजगाम ॥ ३३
 श्रुत्वापृती पर्वकालेषु नित्यं
 तमन्वरे द्वाधममावसत् सः ।
 शेषं च कालं स हि दण्डकस्थस्त्
 उपश्रचारामितकान्तिमान् मुनिः ॥ ३४

"As long as I do not return to my great Āśrama from the holy Tīrtha with my body cleansed, you should not expand; otherwise I shall pronounce a curse upon you for your negligence." (31)

Saying this the venerable great sage suddenly went to the Southern direction through the sky and remained there occupying the particular quarter in the hope of going back at the opportune moment. (32)

Then making the hermitage more charming by providing top of pure gold to all gates and leaving Lopāmudrā, the daughter of the king of the Vidarbhas there, he came to his peaceful Āśrama. (33)

From season to season and on festive occasions regularly he occupied that Āśrama in the sky. For the remaining period, the sage of unparalleled splendour remained in Daṇḍaka and performed austerity. (34)

विन्ध्योऽपि दृष्ट्वा गगने महाग्रमं
 दृद्धिं न यात्येव भयान्महर्षेः ।
 नासौ निवृत्तेति मतिं विधाय
 स मंस्यितो नीचतराग्रशृङ्गे ॥ ३५
 एषं त्वगस्त्वेन महाचलेन्द्रः
 स नीचशृङ्गो हि कृतो महर्षेः ।

तस्योर्ध्वशृङ्गे ह्यनिसंस्तुता सा
 दुर्गा स्थिता दानवनाशनार्थम् ॥ ३६
 देवाश्च सिद्धाश्च महोरगाश्च
 विद्याधरा मृतगणाश्च सर्वे ।
 सर्वाप्सरोभिः प्रतिरामयन्तः
 कात्यायनीं तस्युरपेतशोकाः ॥ ३७

इति श्रीवामनपुराणे एकोनविंशोऽध्याय ॥१९॥

२०

पुलस्त्य उवाच ।
 ततस्तु तां तत्र तदा वसन्तीं
 कात्यायनीं शैलवरस्य शृङ्गे ।
 अपश्यतां दानवसत्त्वमौ द्वौ
 चण्डश्च मुण्डश्च तपस्विनीं ताम् ॥ १
 दृष्ट्वैव शैलादवतीर्ष शीघ्र-

माज्जमतुः स्वमथनं सुरारी ।
 दृष्ट्वोचतस्तौ महिपासुरस्य
 द्वाविदं चण्डमुण्डौ दितीशम् ॥ २
 स्वस्यो भवान् किं त्वसुरेन्द्र साम्प्रत-
 मागच्छ पश्याम च तत्र विन्ध्यम् ।
 तत्रास्ति देवी सुमहानुभावा

Vindhya too, seeing a great Āsrma in the sky, had not the courage to expand out of fear of the great sage. Thinking that he is yet to return he remained bending his peak low (35)

O great sage, thus the great mountain was made lowpeaked by Agastya. On the

top peak of mountain Durgā, the praised of the sages, dwelt for the destruction of the demons (36)

Gods, Siddhas, the great Urugas, Vidyādhara, Bhūtas all together with the Apsarasas remained without any affliction, affording pleasure to Kātyāyani. (37)

Thus ends the Nineteenth Chapter in the Vāmana Purāna—19

20

Pulastya said Then the two great demons Canda and Munda saw the holy Kātyāyani there dwelling all alone on the huge peak of the great mountain (1)

The two demons speedily descended the mountain as soon as they saw her, and

reached their respective habitations. Seeing the two messengers of Mahiṣāsura, Canda and Munda said the following to the chief of the demons (2)

"O chief of the demons, how are you at ease now? Come, let us visit the Vindhyas

कन्या सुररूपा सुरसुन्दरीणाम् ॥ ३
 नितास्तया तोयधराऽलकैर्हि
 त्रितः शशाङ्को वदनेन तन्व्या ।
 नेत्रैस्त्रिभिस्रिणी हुताशनानि
 त्रितानि कण्ठेन तितस्तु शङ्कः ॥ ४
 स्तनौ सुदृत्ताचय मग्नचूचुकी
 स्थितौ विजित्येव गजस्य कुम्भौ ।
 त्वा सर्वजेतारमिति प्रतर्क्य
 हृत्वी स्मरेणैव कृतौ सुदुर्गां ॥ ५
 पीनाः मशस्त्राः परियोपमाश्च
 भ्रजास्तयाऽष्टादश भान्ति तस्याः ।
 पराक्रमं चै भवतो विदित्वा
 कामेन यन्त्रा इव ते कृतस्तु ॥ ६
 मर्ष्यं च तन्म्यास्त्रिबलीतरङ्गं
 विभाति दैत्येन्द्र सुरोमरानि ।

भयातुरारोहणकातरस्य
 कामस्य सोपानमिव प्रयुक्तम् ॥ ७
 सा रोमराज्ञी सुतरा हि तस्या
 विराजते पीनदृचावलग्ना ।
 आरोहणे त्वद्भयकातरस्य
 स्वेदप्रवाहोऽसुर मन्मथस्य ॥ ८
 नाभिर्गभीरा सुतरां विभाति
 प्रदक्षिणाऽभ्याः परिवर्तमाना ।
 तस्यैव लावण्यगृहस्य मृदा
 कन्दर्पराज्ञा स्वयमेव दत्ता ॥ ९
 विभाति रम्यं जघनं मृगास्याः
 समन्ततो मेरुलयाऽवबुद्धम् ।
 मन्याम सं कामनराधिपस्य
 प्राकारगुप्तं नगरं सुदुर्गम् ॥ १०
 दृचावरोमौ च मृद् हुमायाः

immediately There resides the most exalted goddess, the most beautiful of celestial damsels (3)

She excels the clouds in her lock of hair, surpasses the Moon in her face, eclipses the three fires in her three eyes, and beats the conch hollow in her neck. (4)

Her breasts, round in shape and with sunk nipples, excel, as it were, the temples of an elephant Knowing you to be the conqueror of all, Cupid has made the breasts his stronghold (6)

Her eighteen arms, round and plump, with weapons in them and appearing club-like and splendid, have been converted by Cupid, as it were, into your instruments, having known your valour (6)

O lord of demons her waist also, beautiful due to the three abdominal folds, and charming by the series of hair, appears like

the stair case built by Cupid who, afflicted by fear, was not able to ascend higher (7)

O demon, the line of hair appears extremely beautiful due to its contiguity to the plump breasts, and resembles, as it were, the flow of sweat from the body of Cupid out of fear from which he suffers due to your ascendance (8)

Her deep navel which curves to the right appears like the seal on this store-house of beauty stamped by king Cupid himself (9)

The charming buttocks of that beautiful damsel adorned with a girdle on all sides appear to be king Cupid's extremely inaccessible city protected by high walls. (10)

The thighs of the damsel are round, very delicate and hairless From their sight it appears that they are the two settlements

शोभेत ऊरु समनुचमौ हि ।
 आवासनार्थं मकरध्वजेन
 जनस्य देशाविव सन्निविष्टौ ॥ ११
 तजानुयुग्मं महिपासुरेन्द्र
 अर्द्धोन्नतं भाति तथैव तस्याः ।
 सृष्ट्वा विधाता हि निरूपणाथ
 श्रान्तस्तथा हस्ततले ददौ हि ॥ १२
 जह्ने सुवृत्तेऽपि च रोमहीने
 शोभेत दैत्येश्वर ते तदीये ।
 आक्रम्य लोकानिव निर्मिताया
 रूपाङ्गितस्यैव कृताधरो हि ॥ १३
 पादो च तस्याः फमलोदरामौ
 प्रयत्नवस्तौ हि कृती विधात्रा ।
 आङ्गापि ताम्यां नपरत्नमाला
 नक्षत्रमाला गगने यथैव ॥ १४
 एषंस्वरूपा दनुनाथ कन्या
 महोप्रशस्त्राणि च धारयन्ती ।

दृष्ट्वा यथेते न च विप्र का सा
 सुताऽथवा कस्यचिदेव बाला ॥ १५
 तद्भ्रूतले रत्नमनुचमं स्थितं
 स्वर्गं परित्यज्य महाऽसुरेन्द्र ।
 गत्वाऽथ विन्ध्यं स्वयमेव पश्य
 कुरुष्व यत् तेऽभिमतं क्षमं च ॥ १६
 श्रुत्वैव ताम्यां महिपासुरस्तु
 देव्याः प्रवृत्तिं कमनीयरूपाम् ।
 चक्रे मतिं नात्र विचारमरित
 इत्येवमुक्त्वा महिषोऽपि नास्ति ॥ १७
 प्रागेव पुंगस्तु शुभाशुभानि
 स्थाने विधात्रा प्रतिपादितानि ।
 यस्मिन् यथा यानि यतोऽथ विप्र
 स नीयते वा व्रजति स्वयं वा ॥ १८
 ततोऽनु गृह्यं नमरं सचण्डं
 विडालनेत्रं सपिण्डवाष्कलम् ।
 उग्रायुधं विशुररक्तबीजौ

established by Cupid for the residence of men and women (11)

O lord Mahisāsura, the two knees of the charming damsel appear similarly very beautiful due to their being half-raised. Having created, Brahman was exhausted and to ascertain the perfection of his handicraft he placed his palms over them. (12)

Round, hairless and charming shanks, O lord of the demons, look beautiful like a thing created to excel every thing else and to make those reputed as excelling in beauty, inferior (13)

Her two feet are like lotus cups created by Brahman with great deal of effort. The series of jewels of her nails appear like rows of stars in the sky (14)

O demon, that charming damsel bears formidable weapons of various kinds. I have

gazed and gazed at her, but have not known who she is and whose daughter she is. (15)

O great lord of demons, she is an exquisite jewel come down from heaven to the earth. Please pay a visit yourself to the Vindhya mountains and see her for yourself. Then do whatever you desire and deem fit (16)

Mahisāsura, hearing about the charm of the appearance of the Devi, making up his mind and saying, "We have to consider nothing about the matter", Mahiṣa too left (17)

O Brāhmana, Fate ordains the good and evil of man well in time, so that he may follow fate's course in and from objects by himself or be led to. (18)

Then the great demon issued commands to Muṇḍa, Namara, Canda, Viḍālākṣa,

समादिदेशाथ महासुरेन्द्रः ॥ १९
 आहत्य मेरी रणकर्कशास्ते
 स्वर्गं परित्यज्य महीधरं तु ।
 आगम्य मूले शिविरं निवेश्य
 तम्पुथ सजा दनुनन्दनास्ते ॥ २०
 ततस्तु दैत्यो महिपासुरेण
 संप्रेषितो दानवयुथपालः ।
 मयस्य पुत्रो रिपुमैन्धमदीं
 स दुन्दुभिर्दुन्दुभिनिःस्वनस्तु ॥ २१
 अम्येत्य देवीं गगनस्त्रियोऽपि
 स दुन्दुभिर्वास्त्र्यमुवाच विप्र ।
 हुमारि दूतोऽस्मि महासुरस्व
 रम्भात्मजस्याप्रतिमस्य युद्धे ॥ २२
 कात्यायनी दुन्दुभिर्मभ्युवाच
 एक्षेहि दैत्येन्द्र भवं विमुच्य ।
 वाक्यं च यद्रम्भसुतो वभाषे

वदस्व तत्सत्यमपेतमोहः ॥ २३
 तयोक्तवाक्ये दितिः शिवाया-
 स्त्यज्याम्बरं भूमितले निपण्णः ।
 सुखोपविष्टः परमासने च
 रम्भात्मजेनोक्तमुवाच वाक्यम् ॥ २४
 दुन्दुभिरुवाच ।
 एवं समाज्ञापयते सुरारि-
 स्त्वां देवि दैत्यो महिपासुरस्तु ।
 ययामरा हीनगलाः पृथिव्यां
 भ्रमन्ति युद्धे मिजिता मया ते ॥ २५
 स्वर्गं मही वायुपयाथ वज्याः
 पातालमन्ये च महेश्वराद्याः ।
 इन्द्रोऽस्मि रुद्रोऽस्मि दिवाकरोऽस्मि
 सर्वेषु लोकेष्वधिपोऽस्मि बाले ॥ २६
 न सोऽस्ति नारु न महीतले वा
 रसतले देवभटोऽपुरो वा ।

Pisānga, Vaskala, Ugrāyudha, Cakṣura and Raktabija (19)

The demons who were desperate fighters became equipped immediately and beating their drums, descended from heaven to the earth and pitched their tents at the foot of the mountain (20)

The son of Maya, the chief of the demons, Dundubhi, who was capable of routing the army of the enemy and possessed voice resembling the drum, was despatched by Mahiṣāsura. (21)

□ Brāhmaṇa, situated in the sky Dundubhi approached the Devi and said, "O damsel, I am the messenger of the great demon who is the son of Rambha and who has no rival in the battle-field" (22)

Kātyāyani said in reply to Dundubhi, "Come, O chief of demons, come, leaving all fear and tell me without any embarrassment

the true message with which the son of Rambha has entrusted you" (23)

On what the Devi said to him, he left heaven and came down on the earth, got himself comfortably seated on an excellent seat, and began to deliver the message of the son of Rambha (24)

Dundubhi said "The demon Mahiṣāsura the enemy of the gods intimates you, O Devi, that the gods rendered powerless, by being conquered by me in battle, are roaming about on the earth. Heaven, earth, the intermediate region and the nether world have all come under my sway and all kings have accepted me as their overlord. O damsel, I am now Indra, Rudra and Sūrya. In fact, I am the lord of the entire world. (25, 26)

There is none in heaven, or in the earth or in the lower world who can face me in the

यो मां हि संग्राममुपेयिवांस्तु
 भूतो न यज्ञो न जिजीविषुर्यः ॥ २७
 यान्येव रत्नानि महीतले वा
 स्वर्गेऽपि पातालतलेऽथ मुग्धे ।
 सर्वाणि मामद्य समागतानि
 वीर्याजितानीह विशालनेत्रे ॥ २८
 स्त्रीरत्नमद्य भवती च कन्या
 प्राप्तोऽस्मि शैलं तत्र कारणेन ।
 तस्माद् भजस्वेह जगत्पतिं मां
 पतिस्तवाहोऽस्मि विद्मः प्रभुश्च ॥ २९
 पुलस्त्य उवाच ।
 इत्येयमुक्त्वा दितिजेन दुर्गा
 कात्यायनी प्राह मयस्य पुत्रम् ।
 सत्य प्रभुर्दानवराट् पृथिव्यां
 सत्यं च युद्धे विजितामराथ ॥ ३०
 किं स्वस्ति दैत्येश कुलेऽस्मदीये
 धर्मो हि शुलकाख्य इति प्रसिद्धः ।

battlefield—a god, demon, Bhūta or Yakṣa—
 who desires to live (27)

O simple one, O handsome one, jewels
 that were on the earth, in heaven or in the
 nether world, being won by my valour have
 all come under me (28)

O graceful one, as a damsel you are the
 jewel of womankind. I have reached the
 mountain for your sake. Therefore accept
 me, the lord of the universe, as I am a fit
 husband, lord and master for you (29)

Pulastya said. Being thus addressed by
 the demon, Durgā Kātyāyanī said to the son
 of Maya, "I accept that the king of the
 Dānavas is the lord of the earth and that
 the gods had a defeat from him." (30)

But, O lord of the demons, a Dharma Śūlka
 by name is the well-known marriage-present

तं चेत् प्रदद्यान्महिषो ममाद्य
 भजामि सत्येन पतिं हयारिम् ॥ ३१
 शुक्लाऽथ वाक्यं मयज्ञोऽश्रवीक्ष
 शुल्कं वदस्वाम्बुजपत्रनेत्रे ।
 दद्यात्स्वमूर्धानमपि त्वदर्धे
 किं नाम शुल्कं यदिहैव लभ्यम् ॥ ३२
 पुलस्त्य उवाच ।
 इत्येयमुक्त्वा दलुनायकेन
 कात्यायनी सस्वनमुन्नदित्वा ।
 विहस्य चैतद्वचनं घमापे
 हिताय सर्वस्य चराचरस्य ॥ ३३
 श्रीदेव्युवाच ।
 कुलेऽस्मदीये मृगु दैत्य शुल्कं
 कृतं हि यत्पूर्वतैः प्रसन्न ।
 यो जेष्यतेऽस्मत्कुलजां रणाग्रे
 सत्याः स भर्ताऽपि भविष्यतीति ॥ ३४

in our family. If Mahiṣa agrees to bestow
 it upon me, I shall then, I promise, have
 Mahiṣāsura as my husband (31)

And then hearing these words the son of
 Maya said, "Tell me what that marriage-
 present is, O graceful lady. For your sake the
 chief of the demons is ready to offer his head.
 What marriage-present is inaccessible?" (32)

Pulastya said. Being thus spoken to by
 the chief of demons, Kātyāyanī burst into a
 peal of laughter and announced the following
 for the good of the entire stationary and
 moving world (33)

Devī said. Hear the condition that has
 been laid suddenly in the family by the
 ancestors. He who conquers our daughter
 in battle shall be her husband (34)

पुलस्त्य उवाच ।

तच्छ्रुत्वा घनं देव्या दुन्दुभिर्दानवेश्वरः ।
 गत्वा निवेदयामास महिषाय यथातथम् ॥ ३५
 स चाम्यगान्महातेजाः सर्वदैत्यपुरःसरः ।
 आगत्य विन्ध्यशिखरं योद्धुकामः सरस्वतीम् ॥ ३६
 ततः सेनापतिर्देत्यो चिन्तुरो नाम नारद ।
 सेनाग्रगामिनं चक्रे नमरं नाम दानवम् ॥ ३७
 स चापि तेनाधिकृतश्चतुरङ्गं समूर्जितम् ।
 बलैरुवेश्मनादाय दुर्गां द्रुद्राव वेगितः ॥ ३८
 तस्मात्तन्तं श्रीश्वास्य देव्यै प्रह्लापुरोगमाः ।
 ऊचुर्वाक्यं महादेवीं यमं ह्यानन्ध चाम्बिके ॥ ३९
 अथोवाच सुरान् दुर्गां नाहं घ्नामि देवताः ।

कवचं कोऽत्र संतिष्ठेत् ममाग्रे दानवाधमः ॥ ४०
 यदा न देव्या कवचं कृतं शस्त्रनिर्घर्षणम् ।
 तदा रक्षार्थमस्यास्तु विष्णुपञ्जरमृक्तान् ॥ ४१
 सा तेन रक्षिता प्रबन् दूर्गा दानवसत्तमम् ।
 अवध्यं दैवतैः सर्वैर्महिषं प्रत्यपीडयत् ॥ ४२
 एवं पुरा देववरेण शंभुना
 सद्रैष्यवं पञ्जरमायताश्याः ।
 श्रोतव्यं तथा चापि हि पादघातै-
 निपूदितोऽमौ महिषासुरेन्द्रः ॥ ४३
 एवंप्रभावो द्विज विष्णुपञ्जरः
 सर्वासु रक्षासार्धिको हि गीतः ।
 कस्तस्य कुर्याद् युधि दर्पदानि
 यस्य स्थितश्चेतसि चक्रपाणिः ॥ ४४

इति श्रीवामनपुराणे विंशोऽध्यायः ॥२०॥

Pulastya said : Hearing the words of the Devi, Dundubhi the lord of the Dānavas reported the whole matter as accurately as possible to Mahiṣa, the demon (85)

Then the mighty demon with all available demons sallied out and reached the Vindhya Hills with a desire to fight Kātyāyanī (86)

O Nārada, then his commander-in-chief, the demon Cikṣura appointed the Dānava Namara the pioneer of the army (87)

And he too, being authorised by him and equipped with the quadripartite army took a wing of the army with him and chased Durgā violently. (88)

Seeing the Dānava proceeding towards her, Brahman and other gods said to the great goddess, "Devi, put on armour." (89)

Durgā said to the gods, "O gods, I shall

not put on any armour; let me see what wretch of a demon can stand before me" (40)

When Devi did not put on armour for the prevention of weapons, the Viṣṇu-Pañjara hymn was recited. (41)

Being protected by it, O Brāhmaṇa, Durga routed the great demon Mahiṣa who could not be slain by any other god (42)

Thus was recited the Viṣṇupañjara in days of yore for the charming one by the Great god Śambhu And the great Mahiṣāsura was killed by her with kicks of her feet (43)

Endowed with such majestic power the Viṣṇu-Pañjara, O Brāhmaṇa, is praised as excelling all other talismans. Who can humble the pride of one who has the disconsoling Viṣṇu in his heart? (44)

Thus ends the Twentieth Chapter, in the Vāmana-Purāna—20.

नारद उवाच ।

कथं कात्यायनीं देवीं मानुगं महिषासुरम् ।
मवाहनं हतवतीं तथा विस्तरतो वद ॥ १
एतच्च संशयं ब्रह्मन् हृदि मे परिवर्तते ।
विद्यमानेषु शस्त्रेषु यत्पद्भ्यां तममर्दयत् ॥ २
पुलस्त्य उवाच ।
मृशुष्वावहितो भूत्वा कथामेता पुरातनीम् ।
घृतां देवयुगस्यादौ पुण्या पापमयापहाम् ॥ ३
एवं ॥ नमरः क्रुद्धः समापतत वेगवान् ।
सगजाश्वरथो ब्रह्मन् दृष्टो देव्या यथेच्छया ॥ ४
सर्वो पाणगर्णदैत्यः समानम्याय कार्मुकम् ।
घवर्षं शूलं धारौघघोरिद्याम्बुदृष्टिभिः ॥ ५

शरवर्षेण तेनाथ विलोक्याद्रिं समाशृतम् ।
क्रुद्धा मगवती वेगादाचकर्ष घनुर्वरम् ॥ ६
तद्धनुर्दानवे सैन्ये दुर्गया नामित वलात् ।
सुवर्णपृष्ठं विषभौ विद्युदम्बुधरेष्विव ॥ ७
पाणैः सुररिपूनन्यान् राड्गेनान्यान् शुभयत ।
गदया म्रसलेनान्याश्रमणाऽन्यानपातयत् ॥ ८
एकोऽप्यसौ बहून् देव्याः केसरी कालसंनिभः ।
विद्युन्वन् केसरसटां निपुदयति दानवान् ॥ ९
कुलिशाभिहता देव्याः शक्त्या निर्भिन्नवृक्षतः ।
लाङ्गलैर्दारितप्रीवा विनिकृत्वाः परश्वघैः ॥ १०
दण्डनिर्भिन्नशिरसश्चक्रविच्छिन्ननन्धनाः ।
वेद्युः पेतुश्च मन्मुद्य सत्यजुश्चापरे रणम् ॥ ११

21

Narada said Narrate in detail how the Goddess Kātyāyanī killed the Asura Mahiṣa together with his attendants and carriers (1)

O Brahman, a doubt is running in my mind as to why did she kill him with her feet when the weapons were there (2)

Pulastya said Listen attentively this ancient holy, sin-destroying and fear dispelling story which originated at the commencement of Satya-yuga (3)

O Brahman, thus that angry and violent Namiṣa attacked with his elephants, horses and chariots, he was freely observed by the Goddess. (4)

Then the demon bending the bow showered arrows on the mountain, like clouds pouring rain incessantly and heavily in the sky. (5)

Finding the mountain covered with the shower of arrows, the enraged Goddess speedily bent the most excellent bow (6)

That gilded bow being bent with force by Durgā in the army of the demons shone like lightning in the midst of clouds. (7)

O Virtuous one, she destroyed some demons with arrows, some with sword and others with club, mace and shield (8)

Shaking the manes, the death-like lion of the Goddess, all alone, killed many demons. (9)

Smitten with the thunderbolt, rent in the chest with the spear, cleft in the neck with the plough and chopped with the axe; with heads broken with cudgels, muscles torn with the discus, several demons staggered and fell down, while others lost heart and left the battlefield (10,11)

ते वध्यमाना रौर्या दुर्गया दैत्यदानवाः ।
 कालरात्रिं मन्यमाना दुद्रुर्मुख्यपीडिताः ॥ १२
 तेन्यात्रं भग्नालोक्य दुर्गामग्रे तथा स्थिताम् ।
 दृष्ट्वाजगाम नमरो मत्तकुञ्जरसस्थितः ॥ १३
 समागम्य च वेगेन देव्या, शक्तिं मृगोच ह ।
 त्रिशूलमपि सिंहाय प्राहिणोद् दानवो रणे ॥ १४
 तावापतन्तौ देव्या तु हुंकारेणाय भस्मसात् ।
 कृतावय गजेन्द्रेण गृहीतो मघ्यतो हरिः ॥ १५
 अथोत्पत्य च वेगेन तलेनाहत्य दानवम् ।
 गतासुः कुञ्जरस्कन्धात् क्षिप्य देव्यै निवेदितः ॥ १६
 गृहीत्वा दानवं मघ्ये ब्रह्मन् कात्यायनी रुपा ।
 सघ्येन पाणिना भ्राम्य चादयत् पटहं यथा ॥ १७

The Daityas and Dēnavas who were being slain by the dreadful Durgā thought it was the night of destruction and fled terror-stricken (12)

Seeing the van of the army routed and finding Durgā stationed in that condition, Namara proceeded mounting an elephant in rut (13)

Reaching with speed, the demon hurled his spear on the Goddess and threw the trident on the lion in the battlefield (14)

The two, as they were rushing towards the Goddess, were reduced to ashes by the Goddess with a whoop and then the lion was seized by the waist, by the best of elephants (15)

Jumping violently and striking the demon with the blow of its paw, the lion brought him down dead from the neck of the elephant and presented him to the Goddess, (16)

Grasping the Dānava in the middle, O Brahman, and whirling him with the left hand, the enraged Kātyāyanī beat him as if he were a drum. (17)

ततोऽद्भुतं मृगुचे तादृशे वायतां गते ।
 हास्यात् समुद्भवंस्तस्या भूता नानाविधाऽद्भुताः ॥ १८
 केचिद् व्याघ्रमुख्या रौद्रा वृकाकारास्तथा परे ।
 हयास्था महिषास्याश्च वराहवदनाः परे ॥ १९
 आसुकुकुट्टवक्त्राश्च गोऽजाविकमुखास्तथा ।
 नानावक्त्राक्षिचरणा नानायुधधरास्तथा ॥ २०
 गायन्त्यन्ये हसन्त्यन्ये रमन्त्यन्ये तु संघशः ।
 चादयन्त्यपरे तत्र स्तुवन्त्यन्ये तथाम्निकाम् ॥ २१
 सा तैर्मृतगणैर्देवी सार्द्धं वदानवं बलम् ।
 शतयामास चाक्रम्य यथा सस्यं महाशनिः ॥ २२
 सेनाग्रे निहते तस्मिन् तथा सेनाग्रगामिनि ।
 चिक्षुरः सैन्यपालस्तु योधयामास देवता ॥ २३

Then on his being transformed into a musical instrument, she broke into a peal of loud laughter and from her laughter were born various strange spirits (18)

Some were tiger faced and terrific, and some looked like wolves, while others were horse faced, buffalo-faced and boar-faced (19)

Some had faces like those of mice and cocks, while others were faces like those of cows, goats, sheep, having faces, eyes and feet of various kinds and holding multiple weapons (20)

Some of them sang, some laughed, some sported in groups, some played on musical instruments and others propitiated the Goddess Ambika with hymns. (21)

And attacking, the Goddess accompanied by the Bhūtas did the army of the Dānavas to death as the great thunderbolt destroys crop (22)

On the annihilation of the vanguards and the commander of the army, Cikṣura the general of the demons fought the goddesses. (23)

कार्मुकं दृढमाकर्णमाकृष्य रथिनां वरः ।
 वर्षपं शरजालानि यथा मेघो वसुन्धराम् ॥ २४
 तान् दुर्गा स्वशरैश्छिन्वा शरसंधानं सुपर्वभिः ।
 सौवर्णपुद्गानपरान्शरान् जग्राह षोडश ॥ २५
 ततश्चतुर्भिश्चतुरस्तुरङ्गानपि भामिनो ।
 हृत्वा सारथिमेकेन ध्वजमेकेन चिच्छिदे ॥ २६
 ततस्तु सशरं चापं विच्छेदैकेपुणाऽभिका ।
 छिन्ने धनुषि खड्गं च चर्म चादत्तवान् वली ॥ २७
 तं खड्गं चर्मणा साथै दैत्यस्याधुनतो वलात् ।
 शरैश्चतुर्भिश्चिच्छेद ततः शूलं समाददे ॥ २८
 समुद्भ्राम्य महच्छूले संप्राद्रवद्यथाम्भिकाम् ।
 शोषुको मुदितोऽरभ्ये मृगराजवधूं यथा ॥ २९
 तस्याभियवतः पादो करौ शीर्षं च यश्चभिः ।

The excellent charioteer drawing the bow firmly as far as the ear, rained showers of arrows even as a cloud showers rain on the earth. (24)

Cutting asunder his arrows with her well-jointed arrows, she took up sixteen other gold-feathered arrows (25)

Then the Goddess having killed four horses with four arrows and a charioteer with one, rent the banner with one arrow (26)

Then the Goddess Ambikā cut the bow and arrow with one arrow Bow being shattered the mighty one took up a sword and a shield (27)

She cut into pieces with four arrows the sword and the shield of the demon who was excited by his might. Then she grasped the pike. (28)

Whirling the pike, he chased Ambikā like the happy jackal pursuing the lioness in the forest. (29)

Being enraged, she cut with five arrows the legs, hands and head of the attacking

शरीश्चिच्छेद संक्रुद्धान्यपतन्निहतोऽसुरः ॥ ३०
 तस्मिन् सेनापतौ क्षुण्णे तद्दोम्राप्त्यो महासुरः ।
 समाद्रवत वेगेन करालस्थश्च दानवः ॥ ३१
 वाष्कलश्चोद्धतश्चैव उदग्राख्योप्रकार्मुकः ।
 दुर्द्धरो दुर्ध्वश्चश्चैव निडालनयनोऽपरः ॥ ३२
 एतेऽग्ने च महात्मानो दानवा बलिनां वराः ।
 कात्यायनीमाद्रवन्त नानाशस्त्रास्त्रपाणयः ॥ ३३
 तान् दृष्ट्वा लीलया दुर्गा वीणां जग्राह पाणिना ।
 वादयामास हसती तथा डमरुकं धरम् ॥ ३४
 यथा यथा वादयते देवी वाद्यानि तानि तु ।
 तथा तथा भूतगणा नृत्यन्ति च हसन्ति च ॥ ३५
 ततोऽसुराः शस्त्रधराः समभ्येत्य सरस्वतीम् ।
 अभ्यव्यन्त्सांश्च जग्राह केशेषु परमेश्वरी ॥ ३६

demon who fell dead. (30)

On the defeat of the general, the great demon, Ugrāyā and the demon Karūṣya attacked Kātyāyanī violently (31)

Vāṣkala, Uddhata, Udagra, Ugrakārmuka, Durdhara, Durmukha and Viḍālanayana—these, and other stout and strong Dānavas with various missiles and weapons in their hands were put to flight by Kātyāyanī. (32, 33)

Seeing them, Durgā took easily a lute and a nice damarudrum too in her hand and began to play on them smilingly. (34)

As she went on playing on the instruments, the Bhūtas began to dance and sing (35)

Then the demons holding missiles approached Kātyāyanī and struck her. The Supreme Goddess caught them by the hair. (36)

प्रगृह्य केशेषु महासुरांस्तान्
 उत्पत्य सिंहाच्च नगस्थ सानुम् ।
 ननर्त वीणां परिवादयन्वी
 पपी च पानं जगतो जनित्री ॥ ३७
 ततस्तु देव्या वलिनो महासुरा
 दोर्दण्डनिर्धृतविशीर्णदर्पाः ।
 विलस्तवस्त्रा व्यमनश्च जाताः
 ततस्तु तान् वीक्ष्य महासुरेन्द्रान् ॥ ३८
 देव्या महौजा महिषासुरस्तु
 व्यद्रावयद् भूतगणान् सुरारैः ।
 तुण्डेन पुच्छेन तयोरसाऽन्यान्
 निःश्वासपातेन च भूतमपान् ॥ ३९
 नादेन चैवाशनिमभिमेन
 विपाणकोट्या त्वपरान् प्रमथ्य ।
 दूद्राव सिंहं युधि हन्तुकामः
 ततोऽग्निका क्रोधवशं जगाम ॥ ४०
 ततः स कोपादय वीक्षणशृङ्गः

शिप्रं गिरीन् भूमिमशीर्णयच ।
 संक्षोभयंस्तोयनिधीन् घनांश्च
 विष्वंसयन् प्राद्रवताय दुर्गाम् ॥ ४१
 सा चाय पाशेन वनन्व दुष्टं
 स चाप्यमूत् छिन्नरुटः करीन्द्रः ।
 करं प्रचिच्छेद च हस्तिनोऽग्रं
 स चापि भूयो महिषोऽभिजातः । ४२
 ततोऽप्य शूलं व्यसृजन्मृष्टानी
 स शीर्णमूलो न्यपतत् पृथिव्याम् ।
 शक्तिं प्रचिक्षेप हुताशदचां
 सा कुण्ठिताग्रा न्यपतन्महर्षे ॥ ४३
 चक्रं हरेर्दानरचक्रहन्तुः
 शिप्रं त्वचश्रत्वष्ट्रपागतं हि ।
 गदां समाविष्य घनेश्वरस्य
 शिप्रात्तु भग्ना न्यपतत् पृथिव्याम् ॥ ४४
 जलेशपाशोऽपि महासुरेण
 विपाणतुण्डाग्रसुरप्रशुभ्रः ।

Catching the great demons by the hair and jumping from the back of the lion to the peak of the mountain, the mother of the universe drank a good drink, playing all the while on the lute (37)

Then the great and powerful demons whose pride was humbled by her mighty arms went naked and lifeless. Then seeing the great demons the mighty Mahiṣāsura chased the Bhūtas striking with the tip of his hoofs and with the muzzle, tail, and bodily strength, and the wind of his breath (38, 39)

And with a loud roar resembling thunder he routed the enemies with the pokes of his horns, and chased the lion in the battlefield to kill him. Then was Ambikā enraged. (40)

And the demon, with sharp-pointed horns, speedily devastating the mountains and plains, and disturbing the oceans and clouds,

pursued Durgā (41)
 Then she tied the wicked fellow with a noose. And he assumed the form of a huge rutish elephant. She chopped the forepart of the elephant. And he too became a buffalo. (42)

Mṛdāni discharged a trident on him, and it fell on the earth with its lower part broken into pieces. She threw the pike, that was presented by Agni, on him, and it fell on the earth with its point blunted, O great sage (43)

The discus of Hari, the destroyer of the host of demons, on being thrown lost its peculiar characteristic. The club of Kubera was thrown after being put in motion, but it too fell on the earth broken (44)

Also the noose of Varuṇa struck by the great demon with the horns, forepart of the mouth, and hoof was suppressed and the

निरस्य तत्कोपितया च मुक्तो
 दण्डस्तु याम्यो बहुखण्डतां गतः ॥ ४५
 वज्रं सुरेन्द्रस्य च विग्रहेऽस्य
 मुक्तं सुसूक्ष्मत्वमृषाजगाम ।
 संत्यज्य सिंहं महिषासुरस्य
 दुर्गाऽधिरूढा सहसैव प्रष्टुम् ॥ ४६
 पृष्ठस्थितायां महिषासुरोऽपि
 पोप्ल्यते वीर्यमदान्मृडान्याम् ।
 सा चापि पद्भ्यां मृदुकोमलाम्ब्यां
 ममर्दं सं क्लिन्नमिवाजिनं हि ॥ ४७
 स मृद्यमानो धरणीधराभो
 देव्या षली हीनमलो षभूव ।
 ततोऽस्य शूलेन धिमेद कण्ठं
 तस्मात् पुमाच्च खड्गधरो विनिर्गतः ॥ ४८

Danda of Yama discharged by the enraged goddess split into many pieces (45)

The thunderbolt of Indra hurled on his person was reduced to atoms. Suddenly Durgā left the lion and mounted on the back of Mahisāsura (46)

Mahisāsura too, with Mrdāni on his back, tried frequently to jump, out of arrogance born of prowess. And she with her soft and delicate feet pressed him as if with a piece of wet deerskin. (47)

Though once so strong as to resemble a mountain, he became weak on being pressed by the goddess. Then she cut her throat with a pike and from it came out a man with a sword in hand. (48)

निष्क्रान्तमात्रं हृदये पदा तम्
 आहत्य संशृङ्ख कचेपु कोपात् ।
 शिरः प्रचिच्छेद वरासिनाऽस्य
 हाहाकृतं दैत्यबलं तदाऽभूत् ॥ ४९
 सचण्डमृण्डाः समयाः सताराः
 सहासिलोम्ना भयकातराक्षाः ।
 संताड्यमानाः प्रमथैर्भवान्याः
 पातालमेवाविशिष्टुर्मयातीः ॥ ५०

देव्या जयं देवगणा विलोक्य
 स्तुवन्ति देवीं स्तुतिभिर्महर्षे ।
 नारायणीं सर्वजगत्प्रतिष्ठां
 कात्यायनीं घोरमूर्खीं सुरूपाम् ॥ ५१

She kicked him in his chest the moment he emerged out of it, and grasping his hair, out of anger, she cut his head with a sharp sword. At this the demon army began to bewail saying, "Alas !" (49)

Caṇḍa, Munda, Maya, Tāra, and Asiloman, terror stricken with eyes expressive of timidity, and struck by the Pramathas of Bhavāni, entered the lower world. (50)

The gods witnessing the victory of the Goddess began to glorify the good-looking Nārāyaṇī, the support of the entire universe, appearing dreadful then, O great sage. (51)

संस्तुयमाना सुरसिद्धसंघै-
र्निषण्णमृता हरपादमूले ।

भूयो भविष्याम्यमरार्थमेव-
भुक्त्वा सुरांस्तान् प्रविवेश दुर्गा ॥ ५२

इति श्रीवामनपुराणे एकविंशोऽध्याय ॥२१॥

२२

नारद उवाच ।

पुलस्त्य कथ्यता तावद् देव्या भूयः समुद्भवः ।
महत्कौतूहल मेऽद्य विस्तराद् ब्रह्मविचम ॥ १

पुलस्त्य उवाच ।

श्रूयतां कथयिष्यामि भूयोऽस्याः सभवं ह्यने ।
ह्युम्मासुरवधार्थाय लौकानां हिवराम्भया ॥ २
या सा हिमवतः पुत्री भवेनोढा तपोधना ।
उमा नाम्ना च तस्याः सा कोशाज्ञाता तु कौशिकी ॥ ३
संभूय विन्ध्यं गत्वा च भूयो भूतगणैर्धृता ।
ह्युम्भं चैव निशुम्भ च वधिष्यति वरायुधैः ॥ ४

नारद उवाच ।

ब्रह्मंस्त्वया समारयाता मृता दक्षत्मजा सती ।
सा जाता हिमवत्पुत्रीत्येवं मे वक्तुमर्हसि ॥ ५
यथा च पार्वतीकोशात् समुद्भूता हि कौशिकी ।
यथा हतवती ह्युम्भं निशुम्भ च महासुरम् ॥ ६
कस्य चेमौ सुतौ वीरो ख्यातौ ह्युम्भनिशुम्भकौ ।
एतद् विस्तरतः सर्वं यथावद् वक्तुमर्हसि ॥ ७

पुलस्त्य उवाच ।

एतत्ते कथयिष्यामि पार्वत्याः संभवं ह्यने ।
भृशुष्वावहितो भूत्वा स्कन्दोत्पत्तिं च शाश्वतीम् ॥ ८

Being glorified by the gods and Siddhas,
and sitting at the feet of Hara, she said "I

shall be reborn for the sake of the gods."
And addressing the gods thus she entered (52)

Thus ends the Twenty-first Chapter in the Vamana-Purāna—21

22

Nārada said O Pulastya, O most
exalted of Brahma-knowers, tell me again
the story of the incarnation of Devi in detail
Great is my curiosity today (1)

Pulastya said: O sage, listen I shall
tell you about her incarnation to slay the
demon Śumbha for the good of people (2)

The ascetic daughter of Himavat known
as Umā was married by Śaṅkara From the
Kośa of her was born Kauṣiki (3)

Being reborn and going to the Vindhya
accompanied by a multitude of Bhūtas, she
will slay Śumbha and Niśumbha with the
best of weapons, (4)

Nārada said You have said that Sati
the daughter of Dakṣa died. Please tell me
how she was reborn as the daughter of
Himavat how Kauṣiki was born of the Kośa
of Pārvatī how she killed the great demons
Śumbha and Niśumbha, and whose sons were
the well known warriors Śumbha and
Niśumbha. ? Please tell me all these in
detail and in a fit manner. (5,6,7)

Pulastya said O sage, I shall narrate
to you the birth of Pārvatī. Listen with
attention the primordial account of the birth
of Skanda (8)

रुद्रः सत्यां प्रणष्टाया ब्रह्मचारिव्रते स्थितः ।
 निराश्रयत्वमापन्नस्तपस्तप्तुं व्यवस्थितः ॥ ९
 स चासीद् देवसेनानीदैत्यदर्शविनाशनः ।
 शिवरूपत्वमास्थाय सेनापत्यं सम्यत्सृजत् ॥ १०
 ततो निराकृता देवाः सेनानाथेन शंशुना ।
 दानवेन्द्रेण विक्रम्य महिषेण पराजिताः ॥ ११
 ततो जग्मुः सुरेशानं द्रष्टुं चक्रुर्गदाधरम् ।
 श्वेतद्वीपे महाहंसं प्रपन्नाः शरणं हरिम् ॥ १२
 तानागतान् सुरान् दृष्ट्वा ततः शक्रपुरोगमान् ।
 विहस्य मेघगम्भीरं प्रोवाच पुरुषोत्तमः ॥ १३
 किं जितास्त्वसुरेन्द्रेण महिषेण दुरात्मना ।
 येन सर्वे समेत्यैवं मम पार्श्वमुपागताः ॥ १४
 तद् युष्माकं हितार्थीयं यद् वदामि सुरोत्तमाः ।
 तत्कुरुष्वं जयो येन समाश्रित्य भवेद्धि वः ॥ १५

Becoming Āśramaless after the death of
 Sati Śiva kept the vow of the Brahmacārin
 and settled down to practise austerity (9)

And he, who was the commander of the
 gods and the humbler of the pride of the
 demons, renounced the commander-ship, and
 assumed the form of Śiva (10)

Then the gods being abandoned by
 Śambhu, the chief of the army and vanquished
 by the great demon Mahiṣa, went to Nārīyaṃ
 the Great god bearing the disons and mace,
 and took refuge with Hari the Great swan in
 Śvetadvīpa (11 12)

Nārīyaṃ finding Indra and other gods
 come, said smilingly in a voice resembling
 the roar of clouds (13)

Have you been conquered by Mahiṣa, the
 wicked lord of the demons, so that you have
 come to my side in a body? (14)

"Then do what I tell you for your good,
 O Great gods, so that resorting to it you
 may win victory without fail (15)

य एते पितरो दिव्यास्त्वग्रिष्याचेति विश्रुताः ।
 अमीषां मानसी कन्या मेना नाम्नाऽस्ति देवताः ॥ १६
 तामाराध्य महाविध्यां श्रद्धया परयाऽमराः ।
 प्रार्थयन्त्वा सर्वां मेनां प्रालेयाद्रेरिहार्यतः ॥ १७
 तस्यां सा रूपसंयुक्ता भविष्यति तपस्विनी ।
 दशकोपाद् यथा मृत्तं मलवजीवितं प्रियम् ॥ १८
 सा शंकरात् स्वतेजोऽशं जनयिष्यति यं सुतम् ।
 ॥ हनिष्यति दैत्येन्द्रं महिषं सपदानुगम् ॥ १९
 तस्माद् गच्छत पुण्यं तत् कुरुक्षेत्रं महाफलम् ।
 तत्र पृथूदके तीर्थे पूजयन्तां पितरोऽन्यथाः ॥ २०
 महाविध्यां महापुण्ये यदि शतपराभवम् ।
 जिहासतात्मनः सर्वे इत्यं वै क्रियतामिति ॥ २१
 पुलस्त्य उवाच ।
 इत्युक्त्वा वासुदेवेन देवाः शक्रपुरोगमाः ।

"The heavenly ancestors who are known
 as the Agnisvātaḥ have a spiritual daughter
 called Menā, O gods (16)

O gods, having propitiated her with
 steadfast devotion on Mahātiṭhi, solicit vir-
 tuous Menā, for Himavat (17)

She will be born in her as a beautiful and
 devout daughter, who had shuffled her mortal
 coil as easily as one throws off dirt, out of
 anger on Dakṣa. (18)

By Śankara she will give birth to a son
 who will be his own portion of vigour, and
 will kill Mahiṣa, the chief of the demons,
 and his followers. (19)

I therefore, proceed to highly meritorious
 Kurukṣetra, and there in the holy Pṛthudaka,
 worship the imperishable Pitrs on the most
 holy Mahātiṭhi. If you all desire to save your
 selves from the humiliation of being conque-
 red by the enemy, act in this manner.
 (20, 21)

Pulastya said Being thus addressed by
 Vasudeva, Indra and other gods asked the

कृताञ्जलिपृष्ठा भूत्वा पप्रच्छुः परमेश्वरम् ॥ २२

देवा ऊचुः ।

कोऽयं कुरुक्षेत्र इति यत्र पुण्यं पृथुदरुम् ।

उद्धवं तम्य तीर्थस्य भगवान् प्रप्रवीतु नः ॥ २३

केयं प्रोक्ता महापुण्या त्रियीनाह्वयमा त्रियिः ।

यस्यां हि पितरो दिव्याः पूज्यास्माभिः प्रयत्नतः ॥ २४

ततः सुराणां वचनान्मुरारिः कंठमार्दनः ।

कुरुक्षेत्रोद्भव पुण्यं प्रोक्तवांस्तां त्रियीमपि ॥ २५

श्रीमद्वाल्मीकिः ।

सोमवंशोद्भयो राजा ऋद्धो नाम महानलः ।

कृतस्यादौ नमभवच्छान् संवरणोऽभवत् ॥ २६

स च पित्रा निजे राज्ये पाल एवाभिषेचितः ।

पाल्येऽपि धर्मनिरतो मद्भक्तश्च सदाऽभवत् ॥ २७

Supreme Lord the following question with folded hands (22)

The gods said : What is this Kurukṣetra where-in is situated the holy Pṛthūdaka ? Let the venerable one explain to us the origin of that place of pilgrimage (23)

What day of the lunar month has been called the Tithi of great merit and excellence, in which the heavenly Pitṛs should be worshipped by us with continued effort. (24)

Being requested by the gods, Mūrāri, the Vanquisher of Kṛitabhī described the holy origin of Kurukṣetra and the Tithi there-of. (25)

The Lord said Rkṣa a king of great might was born in the lunar dynasty in the beginning of the Kṛta age and from Rkṣa was born Saṁvarāya. (26)

He was installed in his own kingdom by his father even when he was a child. And from his childhood he was always attached to Dharma and devoted to me (27)

पुरोहितस्तु तम्यासीद् वसिष्ठो वरुणात्मजः ।

स चास्याध्यापयामास साङ्गान् वेदानुदारधीः ॥ २८

ततो जगाम चारण्यं त्वनध्याये नृपात्मजः ।

सर्गकर्मसु निश्चिप्य वसिष्ठं तपसां निधिम् ॥ २९

ततो भृगवान्याक्षेपाद् एकाकी विजनं वनम् ।

वैभ्राज स जगामाथ अयोन्मादनमभ्यवात् ॥ ३०

ततस्तु कौतुकाविष्टः सर्गर्तुदुःखे यने ।

अनिरुमः सुगन्धस्य समन्वाद् व्यचरद् वनम् ॥ ३१

स वनान्तं च दृष्टो क्लृप्तकोकनदाघृतम् ।

कटारपत्रदुग्धैः कमण्डीवैरररपि ॥ ३२

तत्र श्रीहन्ति सततमप्मरोऽमरकन्यकाः ।

तासां मध्वे ददर्शाय कन्यां मंवरणोऽधिकाम् ॥ ३३

दृशनादेव स नृपः काममार्गणपीडितः ।

His priest was Vasistha, the son of Varuṇa who being of a liberal bent of mind taught him all the Vedas together with their auxiliaries (28)

On a holiday the prince went to the forest entrusting everything to the care of the great sage Vasistha. (29)

He went all alone to the lonely forest Vaiṣṭhāya on a hunting expedition. Now he came under the influence of Urmilāna. (30)

Then becoming overpowered by the sportive spirit, he wandered about in the forest, which had all the flowers of all seasons without being satisfied with the fragrance (31)

He then saw the border of the forest surrounded by blossomed red blue, and white lotuses and white lilies (32)

There Apparises and divine damsels spriced constantly. Among them Saṁvarāya saw a maiden of great excellence. (33)

Seeing instantly the king became stricken with love and she too became afflicted with

जातः सा च तमीक्ष्यैव कामवाणातुराऽभवत् ॥ ३४
 उभौ तौ पीडितौ मोहं जग्मतुः काममार्गणैः ।
 राजा चलासनी भूम्या निपपात तुरङ्गमात् ॥ ३५
 तमभ्येत्य महात्मानो गन्धर्वाः कामरूपिणः ।
 सिपिचुर्वारिणाऽभ्येत्य लम्बसंज्ञोऽभवत् क्षणात् ॥ ३६
 सा चाप्सरोमिरुत्पात्य नीता पितृकुल निजम् ।
 साभिराश्वासिता चापि मधुरैर्वचनाम्बुभिः ॥ ३७
 स चाप्यारुह्य तुरगं प्रतिष्ठानं पुरोचमम् ।
 गतस्तु मेरुशिखर कामचारी यथाऽमरः ॥ ३८
 यदाप्रभृति सा दृष्टा आक्षिणा तपती गिरौ ।
 तदाप्रभृति नावनाति दिवा स्वयिति नो निधिः ॥ ३९
 ततः सर्वविदग्ध्यग्रो विदित्या वरुणात्मजः ।
 तपतीतापितं वीर पार्थिवं तपसा निधिः ॥ ४०
 समुत्पत्य महायोगी गगनं रविमण्डलम् ।

विवेश देवं तिग्मांशुं ददर्श स्यन्दने स्थितम् ॥ ४१
 तं दृष्ट्वा भास्करं देवं प्रणमद् द्विजसत्तमः ।
 प्रतिप्रणमितथासौ भास्करेणाविशद् रथे ॥ ४२
 ज्वलज्जटाकलापोऽसौ दिवाकरसमीपगः ।
 शोभते वारुणिः श्रीमान् द्वितीय इव भास्करः ॥ ४३
 ततः सपूजितोऽर्धाद्यैर्भास्करेण तपोधनः ।
 पृष्टश्चागमने हेतु प्रत्युवाच दिवाकरम् ॥ ४४
 समायातोऽस्मि देवेश याचितुं त्वा महाद्युते ।
 सुतां संवरणस्यार्थं तस्य त्व दातुमर्हसि ॥ ४५
 ततो वसिष्ठाद्य दिवाकरेण
 निवेदिता सा तपती तनूजा ।
 गृहामताय द्विजपुंगवाय
 राज्ञोऽर्थतः संवरणस्य देवाः ॥ ४६

the arrows of Cupid the moment she saw
 him (34)

Both of them tormented by the arrows of
 Cupid lost consciousness. The king lost his
 position on the back of the horse and fell
 down on the earth (35)

Approaching, the noble Gandharvas who
 were adepts in assuming any form, sprinkled
 water on him and he came to his senses in a
 short while (36)

Lifting her the Apsarasas took her to her
 father's house and consoled her with sweet
 words of solace. (37)

And mounting a horse he went to the
 excellent city of Prasthāna like a self-willed
 god going to the peak of the Meru (38)

From the moment he saw Tapatī on the
 mountain with his own eyes, he did neither
 eat in the day, nor sleep in the night (39)

The omniscient and undisturbed ascetic
 Vasistha when came to know that the
 heroic king was distressed for Tapatī, the

great Yogin ascended the sky, approached
 the disc of the Sun and saw him seated on
 the chariot (40, 41)

Seeing the god Sūrya, the most exalted
 Brahmana bowed down to him and being
 saluted in return by Sūrya, entered the
 chariot (42)

With his lustrous braid of matted hair
 and stationed near the Sūrya the son of
 Varuṇa shone like a second Sūrya (43)

'Then the sage was honoured with Arghya
 and other articles and being asked how he
 happened to come that way, replied to
 the Sun (44)

'O Lord of gods, possessed of great splen-
 dour I have come to solicit your daughter
 for Saḍvarana. Kindly offer her to
 him' (45)

Then was the daughter Tapatī offered by
 the Sun to Vasistha, the great Brāhmana,
 who had arrived at his residence for king
 Saḍvarana, O gods (46)

सात्रिमादाय ततो वसिष्ठः
 स्वमाश्रमं पुण्यमृपाजगाम ।
 सा चापि सस्मृत्य नृपात्मजं तं
 कृत्वाञ्जलिर्वीरुणिमाह देवी ॥ ४७
 तपत्युवाच ।
 ब्रह्मन् मया खेदमुपेत्य यो हि
 सहाप्मरोमिः परिचारिकामिः ।
 दृष्टो धारण्येऽमरगर्भतुल्यो
 नृपात्मजो लक्षणतोऽभिजाने ॥ ४८
 पादौ शुभौ चक्रगदासिचिह्नौ
 जङ्घे तयोरू करिहस्ततुल्यौ ।
 कटिस्तथा सिंहकटिर्यथैव
 क्षामं च मध्यं त्रिनलीनिरदम् ॥ ४९
 ग्रीवाऽस्य शृङ्गाकृतिमादधाति
 भ्रुजौ च पीनौ कठिनौ सुदीर्घौ ।
 हस्तौ तथा पद्मदलोद्भवाङ्गौ

छत्राकृतिस्त्वम्य शिरो विमाति ॥ ५०
 नीलाश्र केशाः कुटिलाश्च तस्य
 कर्णौ समांसौ सुसमा च नासा ।
 दीर्घाश्च तस्याहगुलयः सुपर्वाः
 पद्भ्यां कराम्यां दशनश्च शुभ्राः ॥ ५१
 समुन्नतः पदभित्तरवीर्य-
 स्त्रिभिर्गभीरमिन्द्रिषु च प्रलम्बः ।
 रक्तस्तथा पञ्चसु राजपुत्रः
 कृष्णश्चतुर्भिस्त्रिभिरानतोऽपि ॥ ५२
 द्वान्यां च शुक्लः सुरभिश्चतुर्भिः
 दृश्यन्ति पद्मानि दशैव चास्य ।
 चतुः स मर्ता भगवन् हि पूर्वं
 तं राजपुत्रं भुवि संविचिन्द्य ॥ ५३
 ददस्व मां नाथ तपस्विनेऽस्मै
 गुणोपपन्नाय समीहिताय ।
 नेहान्यकामां प्रवदन्ति सन्तो
 दातुं तथाऽन्यस्य विमो क्षमस्व ॥ ५४

Accepting the daughter of Sūrya, Vasīṣṭha then came back to his holy hermitage. She too remembering the son of the king spoke to Vasīṣṭha with folded hands (47)

Tapati said "In the company of the Apsaras attendants, I came to see in the forest, and came to grief for having done so. One who appeared like the son of a god, O Brāhmana, from his features Him I take to be a prince. (48)

"His charming feet bore marks of the discus, mace and sword, shanks and thighs resembled the trunk of the elephants the waist was like that of the lion, and lean abdomen had the three folds of skin (49)

"His neck assumed the form of a conch, his arms were plump, stiff and very long, the palm of his hands bore marks of the lotus

petals and his head looked like an umbrella (50)

"His hair was black and curly, his ears were fleshy and the nose was symmetrical, fingers of his hands and feet were long and well jointed, and his teeth were shining (51)

"He was sublime in six respects, magnanimous in three, prominent in three, and red in five. The prince was dark in four and also bent in three aspects (52)

"He was white in two, and fragrant in four aspects. Ten of his features were prominently discernible as lotus-like. I selected him long ago as my husband having come to know him as a prince (53)

"O lord, give me in marriage to the longed for, well-qualified, guileless prince. The good do not consider it proper to give to another person a daughter whose mind is fixed on some one. O Master, pardon me" (54)

देवदेव उवाच ।
 इत्येवमुक्तः सवितुश्च पुत्र्या
 ऋषिस्तदा ध्यानपरो वभूव ।
 ज्ञात्वा च तत्रार्कस्तुतां सकामां
 मुदा युतो वाक्यमिदं जगाद ॥ ५५
 स एव पुत्रि नृपतेस्तनूजो
 दृष्टः पुरा कामयसे यमघ ।
 स एव चायाति ममाश्रमं वै
 ऋक्षात्मजः संवरणो हि नाम्ना ॥ ५६
 अयाजगाम स नृपस्य पुत्र-
 त्माश्रमं ब्राह्मणपुंगवस्य ।
 दृष्ट्वा वसिष्ठं प्रणिपत्य मूर्च्छा
 स्थितस्त्वपश्यत् तपतीं नरेन्द्रः ॥ ५७
 दृष्ट्वा च तां पद्मविशालनेत्रां
 तां पूर्वदृष्टामिति चिन्तयित्वा ।

पप्रच्छ केयं ललना द्विजेन्द्र
 स वारुणिः प्राह नराधिपेन्द्रम् ॥ ५८
 इयं विवस्वद्दुहिता नरेन्द्र
 नाम्ना प्रसिद्धा तपती पृथिव्याम् ।
 मया तवार्थाय दिवाकरोऽर्धतः
 प्रादान्मया त्वाश्रममानिनिन्ये ॥ ५९
 तस्मात् समुत्तिष्ठ नरेन्द्र देव्याः
 पाणिं तपत्या विधिवद् गृहाण ।
 इत्येवमुक्तो नृपतिः प्रहृष्टो
 जग्राह पाणिं विधिवत् तपत्याः ॥ ६०
 सा तं पतिं प्राप्य मनोऽभिरामं
 सूर्यात्मजा शक्रसमप्रभावम् ।
 रराम तन्वी भवनोत्तमेषु
 यथा महेन्द्रं दिवि दैत्यकन्या ॥ ६१

इति श्रीवामनपुराणे द्वाविंशोऽध्याय ॥२२॥

Lord of gods said When the daughter of Savitr said this much, the sage then became absorbed in meditation and knowing the daughter of Surya impassioned, spoke with delight the following words (55)

“O daughter, he is verily a prince whom, seen formerly, you long for today He indeed is the son of Rikṣa, by name Saṁvarana, who comes to my hermitage” (56)

Then came that prince to the hermitage of the great Brāhmana Seeing Vasistha and bowing down to him, the prince stood up, and saw Tapati (57)

Having seen her, of lotus-like large eyes, he concluded that he had seen her formerly and asked, ‘O great Brāhmana, who is this maiden? Vasistha said to the most exalted

of kings, ‘O prince, she is the daughter of Vivasvat, known in the world as Tapati Being solicited for you by me, Divākara offered her to me and I have brought her to the hermitage. (58, 59)

Hence be ready, O prince, take the hand of the goddess Tapati in the approved manner Being thus spoken to, the prince was delighted and accepted in the proper manner the hand of Tapati in marriage (60)

Getting him as her husband one who was equal in brilliance to Surya and whom she has been longing to have as her husband, the delicate daughter of Surya enjoyed in excellent palaces, as the daughter of Daitya does with Indra in heaven (61)

Thus ends the Twenty second Chapter in the Vāmana Purāna—22

देवदेव उवाच ।

तस्यां तपस्यां नरसत्तमेन
जातः सुतः पार्थिवलक्षणस्तु ।
स जातरुमादिभिरेव संस्कृतो
वियद्भूताज्येन हुतो यथाऽग्निः ॥ १
कृतोऽस्य चूडाकरणश्च देवा
विप्रेण मित्रावरुणात्मजेन ।
नवाब्दिकस्य व्रतनन्धनं च
वेदे च शास्त्रे विधिपारमोऽभूत् ॥ २
ततश्चतुःषड्भिरपीह वर्षैः
सर्वज्ञतामभ्यगमत् ततोऽसौ ।
ख्यातः प्रथिव्यां पुरुषोत्तमोऽसौ

नाम्ना कुरुः संवरणस्य पुत्रः ॥ ३

ततो नरपतिर्दृष्ट्वा धार्मिकं तनयं शुभम् ।
दारक्रियार्थमकरोद् यत्नं शुभकुले ततः ॥ ४
सौदामिनीं सुदाम्नस्तु सुतां रूपाधिकां नृपः ।
कुरोरर्थाय दृतवान् स प्रादात् कुरवेऽपि ताम् ॥ ५
स तां नृपसुतां लब्ध्वा धर्मार्थाधिरोधयन् ।
रेमे तन्व्या सह तया पौलोम्या मघवानिव ॥ ६
ततो नरपतिः पुत्रं राज्यभारक्षमं बली ।
चिदित्वा यौवराज्याय विधानेनाभ्यपेचयत् ॥ ७
ततो राज्येऽधिपिक्तस्तु कुरुः पित्रा निजे पदे ।

23

Lord Visnu said : A son possessing the marks of a king was begotten by the great man in Tapati. Consecrated by the Jātākarma and other Saṃskāras, he grew as the fire in which offering of ghee is made (1)

O gods, his Cūḍākarana and other Saṃskāras were performed by the Brāhman. Yaśiṣṭha, the son of Vitrāvraṇa and when he was nine years old, his sacred thread ceremony was performed. And he became proficient in the rituals according to the Vedas and Śāstras (2)

Then in ten years he acquired all round knowledge and this excellent man, the son of Satvraṇa became known by the name Kuru (3)

Then the king finding the son pious and virtuous, made effort to get him married in a good family (4)

The king selected for Kuru, Saudamini, the beautiful daughter of Sudāman. He too gave her in marriage to Kuru (5)

Being united with the king's daughter, he passed his days in enjoyment in the company of that beautiful lady, as did Indra with Paulomi, without infringing the laws of Dharma and Artha (6)

Then the mighty king knowing his son fit to shoulder the responsibility of state-management, consecrated him in the heir-apparentship, according to the procedure laid down (7)

Then was Kuru installed in his own

पालयामास स महीं पुत्रवच स्वयं प्रजाः ॥ ८
 स एव क्षेत्रपालोऽभूत् पशुपालः स एव हि ।
 स सर्वपालरक्षासीत् प्रजापालो महाबलः ॥ ९
 ततोऽस्य बुद्धिरुत्पन्ना कीर्तिलोके गरीयसी ।
 यावत्कीर्तिः सुसंस्था हि तावद्वासः सुरैः सह ॥ १०
 स त्वेवं नृपतिश्रेष्ठो यायात्तद्व्यमवेक्ष्य च ।
 विचचार महीं सर्वां कीर्तयं तु नराधिपः ॥ ११
 ततो द्वैतवन नाम पुण्यां लोकेश्वरो यली ।
 तदासाद्य सुसतुष्टो विवेशाम्यन्तरं ततः ॥ १२
 तत्र देवीं ददर्शाय पुण्यां पापविमोचनीम् ।
 ब्रह्मजां ब्रह्मणः पुत्रीं हरिजिह्वां सरस्वतीम् ॥ १३
 सुदर्शनस्य जननीं हृद कृत्वा सुविस्तरम् ।
 स्थितां भगवतीं कूले तीर्थकोटिभिराप्सुताम् ॥ १४

position in the kingdom by his father, and he ruled over the earth and protected his subjects as his own sons (8)

He verily became Ksetrapāla, he himself was the Paśupāla, he was the protector of all, and was the mighty ruler of his subjects (9)

Then it dawned upon him that fame is of great consequence So long as fame is well established, residence with the gods is ensured (10)

And the most exalted monarch arriving at the truth in this manner, wandered about over the entire world to achieve reputation (11)

Then the mighty lord of the world went to the holy Dvāitavana and reaching it, entered into it highly pleased (12)

There he saw the holy, sin-removing Sarasvatī, known also as Plaksajā, and Harījuhvā, the daughter of Brahman and the mother of Sudarśana, who was established there forming a lake on the bank which was

तस्यास्तञ्जलमीश्वर्यं स्नात्वा प्रीतोऽभवन्नृपः ।
 ममाजगाम च पुनः ब्रह्मणो वेदिमुत्तराम् ॥ १५
 समन्तपञ्चकं नाम धर्मस्थानमनुत्तमम् ।
 आसमन्ताद् योजनानि पञ्च पञ्च च सर्वतः ॥ १६
 देवा ऊचुः ।

क्रियन्त्यो वेदयः सन्ति ब्रह्मणः पुरुषोत्तम ।
 येनोचरतया वेदिर्मादिता सर्वपञ्चका ॥ १७
 देवदेव उवाच ।

वेदयो लोकनाथस्य पञ्च धर्मस्य सेतवः ।
 यासु यदं सुरेशेन लोकनाथेन शंभुना ॥ १८
 प्रयागो मध्यमा वेदिः पूर्वा वेदिर्गयाशिरः ।
 विरजा दक्षिणा वेदिरनन्तकलदायिनी ॥ १९
 प्रतीची पुष्करा वेदिस्त्रिभिः कुण्डैरलंकृता ।

washed by a crore of Tirthas The king became very much pleased to see its water and bathing in it, he came again to the Northern Veda of Brahman and to the unsurpassable religious place known as Samantapañcaka, extending five miles all round (18, 14, 15, 16)

Gods said O Nārāyana, how many Vedis of Brahman are there, so that you have referred to the Vedi Sarvapañcaka as Northern ? (17)

Viṣṇu said The Vedis of the Lord of the universe five in number are, as it were, so many bridges of religion in which sacrifices were performed by Śambhu the Lord of the gods and the Master of the world (18)

Prayāga is the Middle Vedi and the Eastern Vedi is Gayā. The Southern Vedi is Virajā If is capable of conferring limitless merit (19)

The Eastern Vedi is Puskara provided with three wells. And Samantapañcaka is

समन्तपञ्चका चोक्ता वेदिरेषोत्तराऽप्यया ॥ २०
 तमनन्यत राजर्षिरिदं क्षेत्रं महाफलम् ।
 करिष्यामि कृषिष्यामि सर्वान् कामान् यथेप्सितान् ॥ २१
 इति संचिन्त्य मनसा त्यक्त्वा स्पन्दनसूचमम् ।
 चक्रे कीर्त्यर्थमतुलं संस्थानं पार्थिवर्षभः ॥ २२
 कृत्वा मीरं स सौवर्णं गृह्य रुद्रचूपं प्रभुः ।
 पौण्ड्रकं याम्यमहिषं स्वयं कर्षितुमुद्यतः ॥ २३
 तं कर्षन्तं नरवरं समम्पेत्य शतक्रतुः ।
 प्रोवाच राजन् किमिदं भवान् कर्तुमिहोद्यतः ॥ २४
 राजाऽब्रवीत् सुरवरं तपः सत्यं क्षमां दयाम् ।
 कृषामि शौच दानं च योगं च ब्रह्मचारिताम् ॥ २५
 तस्योवाच हरिर्देवः कस्माद्दृषीजो नरेधर ।
 लब्धोऽग्राह्णैति सहसा अवहस्य गतस्तवः ॥ २६

गतेऽपि शक्रे राजर्षिरहन्यहनि सीरशृक् ।
 कृषतेऽप्यान् समन्ताच्च सप्तक्रीशान् महीपतिः ॥ २७
 ततोऽहमद्युवं गत्वा कुरो किमिदमित्यथ ।
 तदाऽष्टाङ्गं महाधर्मं समाख्यातं नृपेण हि ॥ २८
 ततो मयाऽस्य गदित नृप बीजं क्व तिष्ठति ।
 स चाह मम देहस्थं बीजं तमहमद्युवम् ।
 देहहं वापयिष्यामि सीरं कृषतु वै भवान् ॥ २९
 ततो नृपतिना वाहुर्दक्षिणः प्रसृतः कृतः ।
 प्रसृतं च वृजं दृष्ट्वा मया चक्रेण वेगतः ॥ ३०
 सहस्रधा ततश्छिद्य दत्तो युष्माकमेव हि ।
 ततः सन्वो भुवो राज्ञा दत्तश्छिन्नोऽप्यसौ मया ॥ ३१
 तवैवोरुयुग प्रादानमया छिन्नौ च ताडुमौ ।
 ततः स मे शिरः प्रादात् तेन प्रीतोऽस्मि तस्य च ।

the imperishable Northern Veda (20)

Then the royal sage thought "This region is of great merit I shall make this region highly meritorious and shall have all my desires cultivated to my satisfaction (21)

So thinking and leaving the superb chariot, the noble king made it the peerless establishment for the attainment of fame. (22)

Making a plough of gold and taking the ox of Rudra, and the buffalo of Yama known as Paundraka, he began himself to plough (23)

Having approached the great man who was ploughing, Indra said, "O king, what are you about?" The king replied to the great god, "I am cultivating austerity, truth, forbearance, compassion, purity, charity, meditation and celibacy" (24, 25)

To him the Lord Hari said, "O king, from whom has the eight lumbed seed been acquired?" Saying this and smiling, he left the place. (26)

Even after the departure of Indra the royal sage holding the plough cultivated every day other areas within seven Krośas on all sides (27)

Then approaching, I said, "O Kuru, what is this?" Then the eight-limbed great religion was explained by the king (28)

Then I said to him, "O king, where is the seed?" And he replied, "The seed is inside my body = To him I said, "Give me, I shall get it sown; you my plough" (29)

Then the right hand was stretched by the king and seeing the hand extended immediately, I cut it into a thousand pieces with the discus and gave it to you Then the left hand too extended by the king was cut by me (30, 31)

Then he presented the two thighs and they too were cut Then he offered his head and at this I was very much pleased with him On my saying that I am ready

वरदोऽस्मीत्यथेत्युक्तं कुरुर्वरमयाचत ॥ ३२

कुरुत्वाच ।

यावदेतन्मया कृष्टं धर्मक्षेत्रं तदस्तु च ।
स्नातानां च मृतानां च महापुण्यफलं त्विह ॥ ३३
उपवासं च दानं च स्नानं जप्यं च माधव ।
होमयज्ञादिकं चान्यच्छुभं चाप्यशुभं विभो ॥ ३४
त्यस्यसादाद्दृष्टीकेश शङ्खचक्रगदाधर ।
अक्षयं प्रवरं क्षेत्रं भवत्यत्र महाफलम् ॥ ३५
तथा भवान् सुरैः मार्धं समं देवेन शलिना ।
षस त्वं पुण्डरीकाक्ष ममामव्यञ्जकेऽच्युत ।
इत्येवमुक्तस्तेनाहं राज्ञा वाढमुवाच तम् ॥ ३६
तथा च त्वं दिव्यवपुर्भव भूयो महीपते ।
तथाऽन्तकाले मामेव लयमेप्स्यसि सुव्रत ॥ ३७
कीर्तिश्च ज्ञाक्षती तुभ्यं भविष्यति न संशयः ।

to grant you a boon, Kuru prayed for a boon. (32)

Kuru said, "Let this portion which has been cultivated by me be the region of Dharma. May people bathing and dying here attain great merit. O Lord Mādhava, fast, charity, bath, japa, prayer, homa and yajna and other auspicious and inauspicious acts, by your favour, O Hṛṣīkeṣa, the holder of the conch, discus and mace, shall become highly meritorious. (33, 34, 35)

And O Puṇḍarikākṣa, together with the gods and Lord Śaṅkara, the Trident holder, dwell in this most distinguished land suggestive of my name. Being thus spoken to by the king, I said, "Very-well" (36)

O king, assume the celestial body again. O Virtuous one, you shall merge into my being after death. (37)

Everlasting renown will be attained by you. There is no doubt. Sacrificing priests

तत्रैव याजका यज्ञान् यजिष्यन्ति सहस्रशः ॥ ३८

तस्य क्षेत्रस्य रक्षार्थं ददौ स पुरुषोत्तमः ।
यक्षं च चन्द्रनामानं वासुकिं चापि पन्नगम् ॥ ३९
विद्याधरं शङ्कुर्णं सुकेशिं राक्षसेश्वरम् ।
अजावनं च नृपतिं महादेवं च पावकम् ॥ ४०
एतानि सर्वतोऽभ्येत्य रक्षन्ति कुरुजाङ्गलम् ।
अमीषां बलिनोऽभ्येत्य च मृत्याश्चैवानुयायिनः ॥ ४१

अथै सहस्राणि धनुर्धराणां

ये वारयन्तीह सुदुःकृताश्च वै ।

स्नातुं न यच्छन्ति महोग्ररूपा-

स्तन्यस्य भूताः सचराचराणाम् ॥ ४२

तस्यैव मध्ये बहुपुण्य उक्तः

पृथूदकः पापहरः क्षियश्च ।

पुण्या नदी प्राह्मूखतां प्रयाता

यत्रौपयुक्तस्य शुभा जलाढ्या ॥ ४३

shall perform sacrifices there by thousands. (38)

For the protection of the region Nārāyana entrusted to the Yakṣa named Candra, the Pannaga Vāsuki, the Vidyādhara Śaṅkukarna, the great Rākṣasa Sukeśi, the king Ajavana and the Pāvaka Mahadeva. (39, 40)

Since then they and their stout and strong servants and other followers have been guarding Kurujāṅgala from all sides (41)

Eight thousand mighty archers are ever engaged in maintaining the sanctity of the region by preventing the most wicked sinners from entering it or bathing there. (42)

In the middle of the region is situated the extremely holy, sin destroying and auspicious Pṛthūdaka where a river holy, auspicious and rich in water, so full of water, has taken an easterly course (43)

पूर्वं प्रजेयं प्रपितामहेन
 सृष्टा समं भूतगणैः समस्तैः ।
 मही जलं वह्निसमीरमेव
 स्रं त्वेवमादौ विब्रभौ पृथृदकः ॥ ४४ ॥

तथा च सर्वाणि महार्णवानि
 तीर्थानि नद्यः स्रवणाः सरांसि ।
 संनिर्मितानीह महाभुजेन
 तच्चैक्यमागात् सलिलं महीषु ॥ ४५ ॥

इति श्रीवामनपुराणे त्रयोविंशोऽध्यायः ॥२३॥

Formerly this progeny was created by
 Brahman along with all other beings;
 Pṛthūdaka has been prospering in this
 manner along with the earth, water, fire,
 wind and sky from time immemorial. (44)

And all the great oceans, the Tirthas,
 rivers, pools and lakes were laid by the
 mighty armed—the water in different lands
 thus unified. (45)

Thus ends the Twenty-third Chapter in the Vāmana-Parāṇa—23.

सरोमाहात्म्यम्

१

देवदेव उवाच ।
 सरस्वतीद्वयोरन्तरे कुरुजाङ्गले ।
 मृनिप्रवरमासीनं पुराणं लोमहर्षणम् ।
 अप्रच्छन्त द्विजवराः प्रभावं सरसस्तदा ॥ १
 प्रमाणं सरसो ब्रूहि तीर्थानां च विशेषतः ।
 देवतानां च माहात्म्यमृतपत्तिं वामनस्य च ॥ २
 एतच्छ्रुत्वा वचस्तेषां रोमहर्षसमन्वितः ।
 प्रणिपत्य पुराणर्विरिदं वचनमब्रवीत् ॥ ३
 लोमहर्षण उवाच ।
 ब्रह्माणमग्र्यं कमलासनस्थं
 विष्णुं तथा लक्ष्मिसमन्वितं च ।

रुद्रं च देवं प्रणिपत्य मूर्ध्ना
 तीर्थं महद् ब्रह्मसरः प्रवक्ष्ये ॥ ४
 रन्तुकादौजसं यावत् पायनाच्च चतुर्द्वयम् ।
 सरः संनिहितं प्रोक्तं ब्रह्मणा पूर्वमेव तु ॥ ५
 कलिद्वीपरयोर्मध्ये व्यासेन च महात्मना ।
 सरःप्रमाणं यत्प्रोक्तं तच्छृणुष्वं द्विजोत्तमाः ॥ ६
 विश्वेश्वरादस्थिपुरं तथा कन्या जरद्गवी ।
 यावदोषवती प्रोक्ता तावत्संनिहितं सरः ॥ ७
 मया श्रुतं प्रमाणं यत् पठ्यमानं तु वामने ।
 तच्छृणुष्वं द्विजश्रेष्ठाः पुण्यं वृद्धिकरं महत् ॥ ८

SAROMĀHĀTMYA

1

Brahman said : Then the great Brāhmanas enquired about the glory of the Lake, of the primeval sage Lomaharṣana who was then settled in Kurujāṅgala between the Sarasvatī and the Dīṣadvatī (1)

The venerable Brāhmanas said : "Tell us the extent of the Lake, specially of the Tīrthas, the glory of the gods and the birth of Vāmana (2)

Hearing this from them the highly pleased primeval sage saluted and said the following words : (3)

Lomharsana said . Having bowed down to the worshipful Brahman seated on the

lotus seat and to Viṣṇu together with Lakṣmi and to Lord Śiva, I shall narrate to you the glory of the great Tīrtha Brāhmasaras (4)

From Rantuka to Anjasa and from Pāvana to Caturmukha, the Lake was called Sannihita, early by Brahman (5)

O great Brāhmanas, listen to the dimension of the Lake as given by the great Vyāsa between Kali and Dvapara (6)

From Viśveśvara to Asthīpura, and from Kanyā Jaradgavi, as far as the Oghavati, extends the Lake Sannihita (7)

The dimension that I have heard as given in the Vāmana Purāna, O venerable Brāhmanas, hear that holy and highly prosperity-promoting account. (8)

विश्वेश्वराद् देववरा नृपावनात् सरस्वती ।
सरः संनिहितं ज्ञेयं समन्तादर्धयोजनम् ॥ ९
एतदाश्रित्य देवाश्च ऋषयश्च समागताः ।
सेवन्ते मुक्तिकामार्थं स्वर्गार्थं चापरे स्थिताः ॥ १०
ब्रह्मणा सेवितमिदं सृष्टिकामेन योगिना ।
विष्णुना स्थितिकामेन हरिरूपेण सेवितम् ॥ ११
रुद्रेण च सरोमण्यं प्रविष्टेन महात्मना ।

सेन्य तीर्थं महातेजा. स्थायुत्व प्राप्तवान् हरः ॥ १२
आद्यैषा ब्रह्मणो वेदिस्ततो रामहृदः स्मृतः ।
कुरुणा च यत. कृष्टं कुरुक्षेत्रं तत. स्मृतम् ॥ १३
तरन्तुकारन्तुकयोर्धदन्तरं
यदन्तर रामहृदाचतुर्मुखम् ।
एतत्कुरुक्षेत्रसमन्तपञ्चकं
पितामहस्योत्तरवेदिरुच्यते ॥ १४

इति श्रीवामनपुराणे सरोमाहृत्ये प्रथमोऽध्यायः ॥ १ ॥

२

ऋषय ऊचुः ।
ग्रहि वामनमाहात्म्यमुत्पत्तिं च विशेषतः ।
यथा बलिर्नियमितो दत्तं राज्यं शतन्तोः ॥ १

From Viśveśvara to Devavara, from
Nṛpīvana to the Sarasvatī, the half a Yojana
all round is known as the Sannibhita Lake
(9)

With this in view have gods and Ṛṣis
resorted to it for emancipation, while others
have stayed there for the attainment of
heaven (10)

It was resorted to by Brahman, the Yogin,
out of a desire to create, by Viṣṇu in the
form of Hari for preservation and by the
great Rudra who had entered the Lake

लोमहर्षण उवाच ।
शृणुष्वं मुनयः प्रीता वामनस्य महात्मनः ।
उत्पत्तिं च प्रभावं च निवासं कुरुजाङ्गले ॥ २

Betaking himself to this Tirtha Hara of
great splendour attained the position of
Sthānu (11, 12)

At first it was called Brahmadeś and then
was known as Rāmahrada. Then it was
known as Kurukṣetra for it was ploughed
by Kuru, (13)

The space between Tarantuka and Arantuka
and the area between Rāmahrada and
Catarmukha is known as Kurukṣetra
Samantapanca, the Uttaravedi of Brahman.
(14)

Thus ends the First Chapter in the Saromahatmya, in the Vāmana-Purāṇa—1

2

The Ṛṣis said : Narrate the glory of
Vāmana and his birth in particular, how
Bali was restrained and his kingdom handed
over to Indra. (1)

Lomaharṣaṇa said : O sages be pleased
to listen to the birth, eminence, and resi-
dence in Kurukṣetra of the great Vāmana.
(2)

तदेव वंशं दैत्यानां भृशुध्वं द्विजसत्तमाः ।
यस्य वंशे समभवद् बलिर्वैरोचनिः पुरा ॥ ३
दैत्यानामादिपुरुषो हिरण्यकशिपुः पुरा ।
तस्य पुत्रो महातेजाः प्रहादो नाम दानवः ॥ ४
तस्माद् विरोचनो जज्ञे बलिर्जज्ञे विरोचनात् ।
हते हिरण्यकशिपौ देवानुत्साद्य सर्वतः ॥ ५
राज्यं कृतं च तेनेष्टं त्रैलोक्ये सचराचरे ।
कृतयत्नेषु देवेषु त्रैलोक्ये दैत्यतां गते ॥ ६
जये तथा बलयतोर्मयशम्बरयोस्तथा ।
शुद्धासु दिक्षु सर्वासु प्रभृते धर्मकर्मणि ॥ ७
संप्रभृते दैत्यपथे अयनस्थे दिवाकरे ।
प्रहादशम्बरमयैरनुहादेन चैव हि ॥ ८
दिक्षु सर्वासु गुह्यासु गगने दैत्यपालिते ।
देवेषु मखशोभां च स्वर्गस्था दर्शयत्सु च ॥ ९

Listen, O great Brahmanas, to the description of the family of the demons in which was born in days of yore, Bali, the son of Virocana (3)

Hiranyakaśipu was the foremost of the Daityas in days gone by His son was the Dānaava Prahlāda of great might (4)

From him was born Virocana and from Virocana was born Bali When Hiranyakaśipu died after annihilating the gods completely he reigned over the three worlds as he liked Even after the attempts of gods all the worlds becoming demonical, the offering of oblations to gods in sacrifices terminated Mighty Maya and Śambara became victorious, the quarters became clear and sanctified, religious practices were established, the Daitya way gained currency The Sun being on the equinoctial and solstitial points, and the quarters being guarded by Prahlāda, Śambara, Maya and Anublāda, and the sky protected by the

प्रकृतिस्थे ततो लोके वर्तमाने च सत्पथे ।
अभावे सर्वपापानां धर्ममावे सदीत्यथे ॥ १०
चतुष्पादे स्थिते धर्मे ह्यधर्मे पादविग्रहे ।
प्रजापालनयुक्तेषु आजमानेषु राजसु ।
स्वधर्मसंप्रयुक्तेषु तथाश्रमनिवासिषु ॥ ११
अभिपिक्तोऽसुरैः सर्वैर्दैत्यराज्ये बलिस्तदा ।
हृष्टेष्वसुरसंघेषु नदत्सु मुदितेषु च ॥ १२
अयाम्बुपगता लक्ष्मीर्बलिं पद्मान्तरप्रभा ।
पद्मोद्यतरूरा देवी वरदा सुप्रवेशिनी ॥ १३
श्रीरुवाच ।
बले उलवतां श्रेष्ठ दैत्यराज महायुते ।
प्रीताऽस्मि तव भद्रं ते देवराजपराजये ॥ १४

Daityas, gods reflected heavenly splendour of sacrifice, people enjoyed good health and followed the course of righteousness, sins disappeared and piety constantly increased, religion remained in four quarters and irreligiousness was reduced to one quarter, Kings appeared resplendent owing to their dedication to the task of the protection of their subjects, and the followers of the four orders of life were devoted to their specific duties (5, 6, 7, 8, 9, 10, 11)

Under these circumstances was Bali consecrated in the kingdom by the demons who were making merry and expressing joy by shouting. (12)

Then the benevolent goddess of Fortune possessing the charm of the interior cup of a lotus, with a lotus flower in her raised hand and auspiciously approached (13)

Lakṣmī said O Bali, the mightiest king of the demons, the possessor of great splendour, I am pleased with you on the defeat of Indra May you prosper ! (14)

यत्तया युधि विक्रम्य देवराज्यं परानितम् ।
 दृष्ट्वा ते परमं सत्त्वं ततोऽहं स्वयमागता ॥ १५
 नाश्रयं दानवव्याघ्र हिरण्यरुशिपोः कुले ।
 प्रमूतस्यासुरेन्द्रस्य तत्र कर्मदमीदृशम् ॥ १६
 विशेषितस्त्रया राजन् दैत्येन्द्रः प्रपितामहः ।
 येन सुकं हि निखिलं त्रैलोक्यमिदमव्ययम् ॥ १७
 एषमुक्त्वा तु मा देवी लक्ष्मीर्दैत्यनृपं बलिम् ।

प्रपिता वरदा सेव्या सर्वदेवमनोरमा ॥ १८
 तुलाश्च देव्यः प्रवराः हीः कीर्तिर्घृतिरेव च ।
 प्रमा धृतिः धमा भूतिर्हृदिर्दिव्या महामतिः ॥ १९
 श्रुतिःस्मृतिरिडा कीर्तिः शान्तिः पुष्टितथा क्रिया ।
 सर्वाद्याप्सरसो दिव्या नृत्तगीतविशारदाः ॥ २०
 प्रपद्यन्ते स्म दैत्येन्द्रं त्रैलोक्यं सचराचरम् ।
 शास्त्रमथर्वमतुलं बलिना घ्नन्वादिना ॥ २१

इति श्रीरामनपुत्राणे सरोमाहात्म्ये द्वितीयोऽध्याय ॥२॥

३

श्रुपय ऊचुः ।

देवानां ब्रूहि नः कर्म यद्वृष्टास्ते परानिताः ।
 कथं देवातिदेवीऽमी विष्णुर्षामनतां गतः ॥ १

लोमहर्षण उवाच ।

बलिमंस्यं च त्रैलोक्यं दृष्ट्वा देवः पुरंदरः ।
 मेरुप्रस्थं ययौ शक्रः स्वमातुर्निलयं शुभम् ॥ २

You have conquered the kingdom of
 Indra with considerable Valour Having
 witnessed your great courage, I have
 appeared in person before you (15)

O great Dānava, this is no wonder that
 your performance is of this kind, born as you
 are as a great Asura in the family of
 Hiraṇyakaśipu (16)

O king, your grand father, the great
 demon who enjoyed this entire imperishable
 universe, has been glorified by you (17)

Thus speaking, the propitious, worshipful
 and most charming of all gods and goddesses
 the goddess Lakṣmi, entered Bali the king of

the demons (18)

And the great deities Hri (Bashfulness),
 Kīrti (fame), Dyuti (splendour), Prabhū
 (light), Dhrti (fortitude), Kṣamā (forgiveness),
 Bhūti (prosperity), Uddhi (magnificence)
 and Mahimati (supreme intelligence), Śruti
 (the Vedas), Smṛti (Dharmaśāstra), Idā (the
 Earth), Kīrti (renown), Śānti (peace),
 Posti (nourishment), Kriyā (action) were
 pleased The heavenly Apsarases, versed
 in dance and music, submitted to Bali, the
 lord of the demons, the entire universe, and
 incomparable prosperity was acquired by Bali
 the defender of the doctrine of
 Brahman (19, 20, 21)

Thus ends the Second Chapter, in the Varṇa bhāṣya, in the Vāmana Purāna—2

3

The sage said Tell us what the gods
 were engaged in and how were they circum-
 stanced, and how the Highest God, Viṣṇu
 incarnated Himself as Vāmana (1)

Loṃalārṣṇ said : Indra finding
 the three worlds under the occupation of
 Bali, went to the Meru Tableland, the auspicious
 residence of his mother. (2)

समीपं प्राप्य मातुश्च कथयामास तां गिरम् ।
आदित्याश्च यथा युद्धे दानवेन पराजिताः ॥ ३

अदितिरुवाच ।

यद्येवं पुत्र युष्माभिर्न शक्यो हन्तुमाहवे ।
बलिर्विरोचनसुतः सर्वैश्चैव भरुद्गणैः ॥ ४
सहस्रशिरसा शक्यः केवलं हन्तुमाहवे ।
तेनैकेन सहस्राह न ॥ ह्यन्येन शक्यते ॥ ५
तद्वत् पृञ्जामि पितरं कश्यप ब्रह्मवादिनम् ।
पराजयार्थं दैत्यस्य वसेस्तस्य महात्मनः ॥ ६
ततोऽदित्या सह सुराः संप्राप्ताः कश्यपान्तिकम् ।
तत्रापश्यन्त मारीचं मृनि दीप्ततपोनिधिम् ॥ ७
आद्यं देवगुरुं दिव्यं प्रदीप्तं ब्रह्मवर्चसा ।
तेजसा भास्कराकारं स्थितमग्निशिरसोपमम् ॥ ८
न्यस्तदण्डं तपोयुक्तं यद्वृक्षणाजिनाम्बरम् ।
वक्त्रलाजिनसंघीतं प्रदीप्तमिव तेजसा ॥ ९

Reaching the presence of his mother he told her how the Adityas have been defeated by the Danavas. (3)

Aditi said : O son, if so, Bali the son of Virocana can not be slain by you and by the Maruts (4)

He can be killed in the battlefield only by Vishnu—by him alone O Indra, he cannot be killed by any other individual. (5)

Accordingly, I shall ask my Brahma-knowing father, the great Kaśyapa about the way in which discomfiture of the demon can be brought about (6)

Then the gods together with Aditi went near Kaśyapa Here he saw the sage Mārica, the glowing treasury of austerity, primeval preceptor of the gods, divine, brilliant like the Sun in appearance by his lustre, standing like the flame of fire, holding a staff endowed with the merit of austerity,

हुताग्निमिव दीप्यन्तमाल्यगन्धपुरस्कृतम् ।
स्वाध्यायवन्तं पितरं यपुष्मन्तमिवानलम् ॥ १०
ब्रह्मवादिसत्यवादिसुरासुरगुरुं प्रभुम् ।
प्राज्ञण्याऽप्रतिमं लक्ष्म्या कश्यपं दीप्ततेजसम् ॥ ११
यः स्रष्टा सर्वलोकानां प्रजानां पतिरुत्तमः ।
आत्मभावविशेषेण तृतीयो यः प्रजापतिः ॥ १२
अथ प्रणम्य ते वीराः सहादित्या सुरर्षभाः ।
ऊचुः प्राञ्जलयः सर्वे ब्रह्माणमिव मानसाः ॥ १३
अजेयो युधि शक्रेण बलिर्दैत्यो पलायिकः ।
वस्माद् विद्यत नः श्रेयो देवानां पुष्टियर्धनम् ॥ १४
श्रुत्वा तु वचनं तेषां दुःप्राणां कश्यपः प्रभुः ।
अकरोद् गमने बुद्धिं ब्रह्मलोकाय लोककृत् ॥ १५

having tied on his body a black deer skin, with the bark and deer skin wrapped round, and dazzling with his lustre, luminous like fire, accompanied by the fragrance of clarified butter, a student of the Veda, the father, fire in person, preceptor of Brahma-defending and voracious gods and demons, the master, unequalled in Brāhmanahood, brightly shining by his splendour—Kaśyapa, who is the creator of beings, the Supreme Master of the entire progeny (7, 8, 9, 10, 11, 12)

Bowing down, the great gods, the heroes, together with Aditi, spoke with folded hands, like the mind-borns to Brahman

“Superior strength, Bali is invincible in battle for Indra Therefore ordain our prosperity enabling us gods to flourish”. The creator of the world venerable Kaśyapa hearing the words of his sons, made up his mind to proceed to the heaven of Brahman. (13, 14, 15)

कश्यप उवाच ।

शुक्र गच्छाम सदनं ब्रह्मणः परमाद्भुतम् ।
 तथा पराजयं सर्वे ब्रह्मणः ख्यातुमुद्यताः ॥ १६
 सहादित्या ततो देवायाताः काश्यपमाश्रमम् ।
 प्रस्थिता ब्रह्मसदनं महार्पणसेवितम् ॥ १७
 ते मुहूर्तेन संप्राप्ता ब्रह्मलोकं सुवर्चसः ।
 दिव्यैः कामगर्भयानैर्बर्थाहँस्ते महाबलाः ॥ १८
 ब्रह्माणं द्रष्टुमिच्छन्तस्तपोराशिनिमन्त्रयम् ।
 अर्घ्यगच्छन्त विस्तीर्णा ब्रह्मणः परमां सभाम् ॥ १९
 पृष्ट्पदोद्गीतमधुरां सामनैः समुदीरिताम् ।
 श्रेयस्फरीममित्रघ्नीं दृष्ट्वा संब्रह्मपुस्तदा ॥ २०
 श्वचो बह्वचमुत्स्यैश्च प्रोक्ताः क्रमपदाक्षराः ।

शुश्रुवुर्विबुधन्याग्रा विततेषु च कर्मसु ॥ २१
 यज्ञविद्यावेदविदः पदक्रमविदस्तथा ।
 स्वरेण परमर्षीणां सा बभूव प्रणादिता ॥ २२
 यज्ञसंस्तवविद्भिश्च शिक्षाविद्भिस्तथा द्विलैः ।
 छन्दसां चैव चार्थज्ञैः सर्वविद्याविशारदैः ॥ २३
 लोकायतिक्रम्यैश्च शुश्रुवुः स्वरमीरितम् ।
 तत्र तत्र च विप्रेन्द्रा नियताः शंसितव्रताः ॥ २४
 जपहोमपरा मुख्या ददशुः कश्यपात्मजाः ।
 तस्यां सभायामास्ते स ब्रह्मा लोकपितामहः ॥ २५
 गुरासु रगुरुः श्रीमान् विप्रया वेदमायया ।
 उपासन्त च तत्रैव प्रजानां पतयः प्रभुम् ॥ २६

Kaśyapa said : 'O Indra, we are going to the mysterious heaven of Brahman, ready to apprise him of their defeat' (16)

Then the gods who had visited the hermitage of Kaśyapa started for the heaven of Brahman which is resorted to by the great Rsis. (17)

Mighty and full of vigour, they reached the heaven of Brahman in a moment, by worthy spontaneously moving Celestial Cars (18)

Desiring to have a sight of Brahman, the unchanging accumulation of religious austerities, they reached His extensive and excellent assembly hall, made charming by the humming of bees, recitation of the Sāma reciters and rendered conducive to the attainment of prosperity and the destruction of enemies, and were very much pleased to see it (19, 20)

RK-Mantras recited by the chief Rgvedic priests according to the Krama and Pada order were heard by the Great Gods in

the midst of the rites that were being performed there (21)

It resounded with the voice of those skilled in sacrifices and the Vedas, and those conversant with the Pada and Krama recitations with the accents of the great Rsis (22)

The accents set in motion by Brāhmanas specialised in simultaneous praise and in phonetics, and by those who understood the sense of the sacred texts of the Vedic hymns and experts in all branches of knowledge who were experienced in the ways of the world, were heard by the venerable Brāhmanas of extolled virtue at different places (23, 24)

The distinguished sons of Kaśyapa who were dedicated to Japa and Homa saw— everywhere distinguished and venerable Brāhmanas, self-controlled and virtuous. In that assembly hall was seated Brahman the grandfather of the world, the glorious preceptor of the gods and demons, brilliant by learning and supernatural power acquired from the Veda, and the Prajāpatis were worshipping the Lord just there. (25, 26)

दक्षः प्रचेताः पुलहो मरीचिश्च द्विजोत्तमाः ।
 भृगुरत्रिर्वसिष्ठश्च गौतमो नारदस्तथा ॥ २७
 विद्यास्तथान्तरिक्षं च वायुस्तेजो जलं मही ।
 शब्दः स्पर्शश्च रूपं च रसो गन्धस्तथैव च ॥ २८
 प्रकृतिश्च विकारश्च यच्चान्यत् कारणं महत् ।
 साङ्गोपाङ्गाश्च चत्वारो वेदा लोकपतिस्तथा ॥ २९
 नयाश्च क्रतवश्चैव सङ्कल्पः प्राण एव च ।
 एते चान्ये च बहवः स्वयंभुवमुपासते ॥ ३०
 अर्थो धर्मश्च कामश्च क्रोधो हर्षश्च नित्यशः ।
 शुक्रो बृहस्पतिश्चैव संवत्तोऽथ बुधस्तथा ॥ ३१
 शनैश्चरश्च राहुश्च ग्रहाः सर्वे व्यवस्थिताः ।
 महतो विश्वकर्मा च वसवश्च द्विजोत्तमाः ॥ ३२

दिवाऋरश्च सोमश्च दिवा रात्रिस्तथैव च ।
 अर्द्धमासाश्च मासाश्च ऋतवः षट् च संस्थिताः ॥ ३३
 तां प्रविश्य सर्वां दिव्यां ब्रह्मणः सर्वकामिकाम् ।
 कश्यपस्त्रिदशैः सार्द्धं पुत्रैर्धर्ममृतां वरः ॥ ३४
 सर्वतेजोमयीं दिव्यां ब्रह्मर्षिगणसेविताम् ।
 ब्राह्म्या श्रिया सेव्यमानामचिन्त्यां निगतह्रमाम् ॥ ३५
 ब्रह्माणं प्रेक्ष्य ते सर्वे परमासनमास्थितम् ।
 शिरोभिः प्रणता द्वा देवा ब्रह्मर्षिभिः सह ॥ ३६
 ततः प्रणम्य चरणौ नियताः परमात्मनः ।
 विश्रुक्ताः सर्वपापेभ्यः शान्ता विगतकल्मषाः ॥ ३७
 दृष्ट्वा तु तान् सुरान् सर्वान् कश्यपेन सहागतान् ।
 आह ब्रह्मा महातेजा देवानां प्रसुरीश्वरः ॥ ३८

इति श्रीवामनपुराणे सरोमाहात्म्ये तृतीयोऽध्याय ॥३॥

The venerable Brāhmanas, Dakṣa, Pracetas, Pulaha, Marici, Bṛghu, Atri, Vasistha, Gautama and Nārada, Learning, the Sky, Wind, Light, Water, Earth, Sound, Touch, Form, Taste, Odour, Nature, Manifestation, and the Great Cause, the Four Vedas, their Adjuncts and Supplements and the Lord of the world, (27, 28, 29)

Principles, Purposes, Resolution, Vitality—these and many others worshipped Brahman (30)

Worldly prosperity, Virtue, Enjoyment, Anger and Pleasure, Śukra, Bṛhaspati, Saṁvarta, Budha, Śanaīscara, Rāhu and all the planets were in constant attendance (31)

O great Brāhmanas, the Maruts, Viśvakarman, the Vasus, the Sun, the Moon, the Day and the Night, the Fortnight, the

Month, the Six Seasons were settled there. (32, 33)

Entering that celestial assembly hall of Brahman, which fulfilled all desires, which was brilliant and charming was frequented by the Brāhmaṇa-Rṣis, dwelt in by the Grace of the divine energy of Brahman surpassing imagination, and refreshing (34, 35)

Having caught sight of Brahman seated in a conspicuous seat, the gods together with the Brāhmanas, Rṣis bowed down to Him. (36)

Then bowing down at the feet of the Great God, they with their minds under their control got rid of all sins, passions and stains (37)

Seeing the gods who accompanied Kaṣyapa Chief of the gods, the Lord Brahman, of great majesty said (38)

Thus ends the Third Chapter, in the Saromāhatmya, in the Vāmana-Purāṇa—3.

प्रक्षोषाच ।

यदर्थमिह मंप्राप्ता भवन्तः सर्वे एव हि ।
चिन्तयाम्यहमप्यग्रे तदर्थं च महानलाः ॥ १
भविष्यति च यः सर्वं कान्तितं यन् गुरोत्तमाः ।
पलेदानयद्गन्धस्य योऽस्य जेता भविष्यति ॥ २
न केवलं गुरादीनां गनिर्मम न विद्यच्छ्र ।
प्रेलोक्यस्यापि जेता च देवानामपि न प्रभुः ॥ ३
यः प्रभुः सर्वलोकानां रिषेद्यम मनावनः ।
पूर्वज्ञोऽयं गदाप्याहुरादिदेवं मनावनम् ॥ ४
सं देवापि महात्मानं न विदुः कोऽप्यभाषति ।
देवानम्मान् धुतिं रिषं न वेत्ति पुरुषोत्तमः ॥ ५
सर्वेषु तु प्रमादेन प्रवस्ये परमां गतिम् ।
यत्र योगी ममास्याम तपश्चरति दुधरम् ॥ ६

धीरोदस्योत्तरे तूले उदीच्यां दिशि विद्यच्छ्र ।
अमृतं नाम परमं स्थानमाहुर्मनीषिणः ॥ ७
भवन्तस्त्वत्र वै गत्या तत्रना शंभितत्रताः ।
अमृतं स्थानमामाच तपश्चरत दुधरम् ॥ ८
ततः श्रोष्यथ मंपुटां स्निग्धमम्नीरनिःस्थनाम् ।
उष्णान्ने तोयदस्येव तोयपूर्णस्य निःस्थनम् ॥ ९
रक्तं पुष्टाक्षरां रम्याममवां मर्षदा विनाम् ।
वागीं परमसंस्कारां चर्तां मन्त्रवादिनाम् ॥ १०
दिप्यां सत्यकरीं गत्यां सर्वकल्मषनाशिनीम् ।
गर्वदेवापिदेवस्य ततोऽग्नी भाषितात्मनः ॥ ११
सम्प्र प्रथममाप्त्यां तु योगव्रतविगर्जने ।
अमोघं सम्य देवस्य रिषतेजो महात्मनः ॥ १२
कस्य किं यो परं देवा ददापि परदः स्थितः ।

4

Brahman said: I was thinking in advance of the purpose for which you mighty ones have all come here. (1)

O Great Gods, your desires will be fulfilled. Not only will he who conquers the great demon Bali be the conqueror of the enemies of the gods, but he who is the creator of the Universe will also deliver me, the gods, nay, the three worlds. (2, 3)

Him who is the Lord of all the worlds, the eternal master of the Universe, and the First born they call the Præmordial First Deity. (4)

Even the Gods do not know who the Great One is. That Supreme Being knows us, the Gods, the Veda and the Universe. (5)

By His grace I shall explain to you the supreme goal, concentrating the thought on which one practices austere penance. (6)

On the northern bank of the Kâiroda Ocean, in the northern direction, where the Creator of the Universe is present, that most excellent region—the sages call Amṛta. (7)

O Virtuous ones, you go to the region known as Amṛta and practise the most austere penance. (8)

Then you shall hear charming and deep sounding words like the peal of clouds fall of water at the end of the summer season, sweet, letters sounding distinctly, highly polished, pleasant, mild, ever auspicious, delivered by the expositors of the Veda, celestial, sincere, truthful and un-destroying, at the conclusion of the year of Yuga by the Holy Supreme Lord of Gods. The Universal Lord was of the great deity was unfailing. (9, 10, 11, 12)

What and what born shall I grant, O

[17]

स्वागतं वः सुरश्रेष्ठा मत्समीपमृपागताः ॥ १३
 ततोऽदितिः कश्यपश्च गृह्णीषीषावां वरं तदा ।
 प्रणम्य शिरसा पादौ तस्मै देवाय धीमते ॥ १४
 भगवानेव नः पुत्रो भवत्विति प्रसोद नः ।
 उक्तश्च परया वाचा तयाऽस्त्विति स वक्ष्यति ॥ १५
 देवा ब्रुवन्ति ते सर्वे कश्यपोऽदितिरेव च ।
 तथाऽस्त्विति सुराः सर्वे प्रणम्य शिरसा प्रभुम् ।
 श्वेतद्वीप समुद्रिष्य गताः सौम्यदिश प्रति ॥ १६
 तेऽचिरेणैव संप्राप्ताः क्षीरोदं सरिता पतिम् ।
 यथोद्दिष्टं भगवता ब्रह्मणा सत्यवादिना ॥ १७
 ते क्रान्ताः सागरान् सर्वान् पर्वतांश्च सकाननान् ।

इति श्रीवामनपुराणे सरोमाहाल्ये चतुर्थोऽध्यायः ॥५॥

gods, I am a Boon-Giver? Welcome to you
 the exalted gods, who have approached me
 (13)

Then Aditi and Kasyapa accepted the
 boon, after offering salutation to the worship-
 ful God bowing down at his feet (14)

"May the Lord be our son" Please
 grant us this favour "So be it" was the
 most exalted reply (15)

The Gods, Kasyapa and Aditi said, "So
 be it", and bowing down at the feet of the
 Lord, went to the direction of the Moon
 with the Śvetadvīpa in their view (16)

In no time they arrived at the Kāiroda
 Ocean as directed by the truthful Lord
 Brahman (17)

The Great Gods crossed oceans, moun-
 tains and forests and various attractive
 rivers on the earth They saw a dreadful

नदीश्च विविधा दिव्याः पृथिव्यां ते सुरोत्तमाः ॥ १८
 अपश्यन्त तमो घोरं सर्वसरवविवर्जितम् ।
 अमास्करममर्याद तमसा सर्वतो वृतम् ॥ १९
 अमृतं स्थानमासाद्य कश्यपेन महात्मना ।
 दीक्षिताः कामदं दिव्यं त्रतं वर्षसहस्रकम् ॥ २०
 प्रसादार्थं सुरेशाय तस्मै योगाय धीमते ।
 नारायणाय देवाय सहस्राक्षाय भूतये ॥ २१
 ब्रह्मचर्येण मौनेन स्थाने वीरासनेन च ।
 क्रमेण च सुराः सर्वे तप उग्रं समास्थिताः ॥ २२
 कश्यपस्तत्र भगवान् प्रसादार्थं महात्मनः ।
 उदीरयत वेदोक्तं यमाहुः परमं स्तवम् ॥ २३

mass of gloom without any trace of life,
 without the Sun, without any limit, dark-
 ness spreading everywhere (18, 19)

Reaching the region known as Amṛta,
 the great Kasyapa initiated them in the
 desire fulfilling divine vow, observable
 through a thousand years (20)

As a favour to the Lord of gods, the wise
 Lord Nārāyana, the thousand eyed god the
 source of prosperity who is realised through
 the union of the Individual with the
 Supreme Self (21)

By celibacy, silence and the Virasana
 pose at a holy place, the gods gradually
 practised austere penance (22)

Then the venerable Kasyapa for the
 propitiation of the Great One, recited the
 great hymn delivered by the Vedas (23)

Thus ends the Fourth Chapter in the Saromahatmya, in the Vamana Purana—4.

कश्यप उवाच ।

नमोऽस्तु ते देवदेव एकमृद्ग वृषाचें
सिन्धुवृष वृषारूपे सुरवृष अनादिसमथ
रुद्र कपिल विष्वक्सेन सर्वभूतपते ध्रुव
धर्माधर्म वैद्वण्ड वृषावर्त्त अनादिमन्वनिधन
धनंजय शुचिधनः पृथिनतेजः निचनय [5]
अमृतेशय सनातन त्रिधाम तुषित महावर्च
लोकनाथ पन्ननाम विरिञ्चे षड्भूरूप अद्यय
अक्षर हन्यस्यन खण्डपरशो शक्र मृज्जकेञ्च

हंस महादक्षिण हृषीकेश सूक्ष्म महानियमधर
गिरज लोकप्रतिष्ठ अरूप अग्रन धर्मेज धर्मनाभ [10]
गमस्तिनाभ शतक्रतुनाभ चन्द्ररथ सूर्यतेजः
समुद्रवासः अजः सहस्रशिरः सहस्रपाद
अधोमुख महापुरुष पुरुषोत्तम सहस्रनाहो
सहस्रमुखें सहस्राक्षय सहस्रमंभव सहस्रसत्त्वं
स्वामाहुः । पुष्पहास चरम त्रमेव वीषट् [15]
वषट्कार तनामाहुरग्रयं मखेषु प्राशितार महस्रवारं
च मूश् छवश्च स्वश्च त्वमेव वेदवेद्य ब्रह्मशय

Kaśyapa said Salutation be to you, O
Devadeva (God of gods), Ekaśṛṅga (the Pre-
eminent), Vṛṣarorī (the chief Light),
Śindhuvṛṣa (the chief of Oceans), Vṛṣakāpi
(Righteousness conferring the four human
ends), Suravṛṣa (the Best of Gods), Anādi
sambhava (who has no beginning and de-
struction), Rudra (the Remover of sorrow
and its cause), Kapila (the Sage Kapila),
Viṣvaksena (at whose sight demons flee),
Sarvabhūtapati (the Lord of all beings),
Dhruva (the Constant), Dharmadharma (the
Right and Wrong), Vairuṣṭha (who stopped
the free movement of the elements and built
them into the orderly Universe), Vṛṣāvarta
(the Mighty Cloud), Anadimadhyaniḍhana
(without beginning, middle or end), Dhana-
śjaya (the Vital air nourishing the body),
Śuciśravas (who has bright renown), Prān-
tejas (the Variegated Ray of light), Nijajnya
(Your Own Victory) (5)
Amṛteśaya (who lies in Amṛta), Sanatana

(the Eternal) Tridhāma (the Triple gloried),
Tuṣita (the Celestial Tuṣita) Mahātattva (the
Great Principle), Lokanātha (the Master of
Creatures), Padmanābha (the Lotus navelled),
Viraṇa (Brahman), Bahurūpa (the Multi-
form), Aksaya (the Imperishable), Akṣara
(the Changeless), Havyabhōja (the Enjoyer
of oblations), Khandaparāṣu (the Welder of
the axe) Śakra (the Mighty), Muñjakeśa
(the Muñja haired), Haṁsa (the Universal
Soil), Mahadāksya (the Great donation),
Hṛṣīkeśa (the Ruler of the sense organs),
Sūksma (the Subtle cause of all), Mahā-
niyamadhara (the Ob erver of a great vow),
Viraja (the Passionless), Lokapatisṭha (the
Receptacle of the entire world) Arūpa (the
Formless), Agraja (the First born), Dharmaja
(the Son of Dharma), Dharmanābha (the
Law Centre), (10)

Gabbhastinabha (the Centre of the circle
of rays) Satakratunabha (the Centre of
hundred sacrificial rites), Candraratha (hav-

ब्राह्मणप्रिय त्वमेव घौरसि मातरिश्वाऽसि
धर्मोऽसि होता पीता मन्त्रा नेता होमहेतुस् त्वमेव
अग्र्य विश्वधाम्ना त्वमेव दिग्भिः सुमाण्ड [20]
इज्योऽसि सुमेधोऽसि समिधस्त्वमेव गतिर् गतिर्
दाता त्वमसि । मोक्षोऽसि योगोऽसि । सृजसि ।
घाता परमयज्ञोऽसि सोमोऽसि दीक्षितोऽसि दक्षि-
णाऽसि विश्वमसि । स्थविर हिरण्यनाभ नारायण

ing brilliant carriage), Sūryatejas (the Sun shine), Samudravāśas (the Sea clothed), Aja (the Unborn), Sahasrabīras (Thousand-headed), Sahasrapāda (Thousand footed) Adhomukha (face turned downward-), Mahāpurusa (the Supreme Being), Puruṣottama (the Most High among beings), Sahasrabāhu (Thousand-armed), Sahasramūrti (Thousand-formed), Sahasrāśya (Thousand-faced), Sahasrasarabhava (Thousand sourced) They call you Sahasrasattva (the thousand creatured), O Puṣpabhāsa (who blossoms out in smile), O Carama (the ultimate), you are Vansat (15)

You indeed have been called the Vasat formula, the principal Prāsītāra (the Eater of oblation at the sacrifice), the Sahasradhāra (the Thousand-edged), and verily you are the formulas Bhū, Bhuvah, and Svah O Veda Vedyā (known from the Veda), Brahmaśaya (resting in Brahman), Brāhmanapriya (to whom Brāhmanas are dear and who is dear to the Brāhmanas) You indeed are the Dyaū (heaven) Mātaraśvan (wind), Dharma (Piety), the Hotā (Hotr priest), the Potr (Pota-priest), Mantr (the wise counsellor), Netr (the leader of the world-system), Homahetu (the efficient and material cause of the sacrifice). By your all pervasive radiance, O Agrya (Prominent one) and from the regions of the sky O Subhāṇḍa (Right Receptacle), (20) you are Ijya

विनयन आदित्यवर्ण आदित्यतेजः महापुरुष [25]
पुरुषोचम आदिदेव सुविक्रम प्रभाकर
शंभो स्यमो भूतादिः महामूर्तोऽसि विश्वमृत
विद्यं त्वमेव विश्वगोप्ताऽसि पवित्रमसि विश्वभव
ऊर्ध्वकर्म अमृत दिवस्पते वाचस्पते घृतायें
अनन्तरुम वंश प्राग्वंश विश्वपास्त्वमेव [30]
वरार्थिनां वरदोऽसि त्वम् ।

(fit to be worshipped); You are Sumedhas (endowed with a beautiful intellect), you are Samidhas (the sacrificial wood); You are Matī (the intellect), Gatī (the goal to be reached), the Dātṛ (munificent donor), you are the Mohsā (liberation), Yoga (the union of the Individual self and the Supreme self) You are the Creator, the Dhātṛ (sustainer), the Paramayaज्ञī (supreme sacrifice), the Soma (Soma juice), the Dikṣita (Initiated), the Dakṣiṇā fees, the Viśva (Universe). O Sthavira (Ageless one), Hiranyanābha (Charming navelled), Nārāyana, Trīṇayana (Three eyed), the Ādityavama (Sun-complexioned), Ādityateja (Sun-orbed), Mahāpurusa (Great Being), (25) Puruṣottama (Supreme Spirit), the Ādideva (First Divine cause), Suvikrama (the Chivalrous), the Prabhākara (Light maker), the Śambhu (source of all auspiciousness), the Svayambhu (self-originated and independent one), Accepted by all creatures), the Greatest Being, the everything. You are the Viśva (Universe), the Viśvagoptr (protector of the Universe), the Pavitra (holy), the Viśvabhava (origin of the Universe), the Urdhvākarma (whose action is above all the rest), the Amṛta (immortal), the Divaspati (sky-Lord), the Vācāspati (Lord of the Voice and the Lord of Speech), the Blazing Fire, Vahṣī, Prāgvahṣī (whose genealogy

चतुर्भिश्च चतुर्भिश्च द्वाभ्यां पञ्चभिरेव च ।

ह्यते च पुनर्द्वाभ्यां तुभ्यं होत्रात्मने नमः ॥ १

इति श्रीवामनपुराणे सरोमाहात्म्ये पञ्चमोऽध्याय ॥१॥

६

लोमहर्षण उवाच ।

नारायणस्तु भगवाञ्छुत्स्रैवं परमं स्तनम् ।
ब्रह्मज्ञेन द्विजेन्द्रेण कश्यपेन समीरितम् ॥ १
उवाच वचनं सम्यक् तुष्टः पुष्टपदाक्षरम् ।
श्रीमान् प्रीतमना देवो यद्भद्रेत् प्रभुरीश्वरः ॥ २
वरं वृणुष्वं मद्रं वो वरदोऽस्मि सुरोत्तमाः ।
कश्यप उवाच ।
श्रीतोऽसि नः सुरश्रेष्ठ सर्वेषामेष निश्चयः ॥ ३
यासयस्यानुजो भ्राता ज्ञातीनां नन्दिवर्धनः ।

is prior to creation You are the Viśvapa
(Protector of the Universe) (30)
You are the Vararthinam Varada (Bestow-
er of boons on those who desire them)
You are propitiated by the performance

अदित्या अपि च श्रीमान् भगवानस्तु वै सुतः ॥ ४
अदितिर्देवमाता च एतमेवार्थमुचमम् ।
पुत्रार्थं वरदं प्राह भगवन्तं वरार्थिनी ॥ ५
देवा ऊचुः ।
निःश्रेयसार्थं सर्वेषां देवतानां महेश्वर ।
श्राता भर्ता च दाता च शरणं भव नः सदा ॥ ६
ततस्तानव्रवीद्विष्णुर्देवान् कश्यपमेव च ।
सर्वेषामेष युष्माकं ये भविष्यन्ति शत्रवः ।
सुहृत्समपि ते सर्वे न स्थास्यन्ति ममाग्रतः ॥ ७

of four sacrifices and again by four sacrifices,
two and five sacrifices and again by two
To you, the Soul of sacrifices, I offer salu-
tations

Thus ends the Fifth Chapter in the Saromābātmya, in the Vāmana Purāna—5.

6

Lomaharṣana said Hearing in this manner the most excellent hymn recited by the Brahma-knowing venerable Brahmsna Kaśyapa and being greatly pleased, Lord Nārāyaṇa said the following full-sounding and significant words

The illustrious, pleased, all-powerful, majestic god said, "Choose a boon if you please O great god, I shall grant a boon"

Kaśyapa said O Greatest God, that you are pleased with us is our firm conviction May you, Lord be born as the younger

brother of Indra, the promoter of the happiness of the relatives, and the dear son of Aditi (1,2,3,4)

Soliciting a boon, and with this very excellent purpose in view, Aditi the mother of the gods, requested the boon granting Lord to grant her a son as a boon (5)

The Gods said O Great God, for the welfare of the gods ever be our protector, guardian, benefactor, and refuge (6)

Then Viṣṇu said to the gods and Kaśyapa, "Your enemies shall not hold their own in

हत्वाऽसुरगणान् सर्वान् यज्ञभागाग्रभोजिनः ।
 हव्यादांश्च सुरान् सर्वान् कव्यादांश्च पितृनपि ॥ ८
 करिष्ये विदुधश्रेष्ठाः पारमेष्ठ्येन कर्मणा ।
 ययायातेन मार्गेण निवर्तस्व सुरोत्तमाः ॥ ९
 लोमहर्षण उवाच ।
 एवमुक्ते ह देवेन विष्णुना प्रभविष्णुना ।
 ततः प्रहृष्टमनसः पूजयन्ति स्म तं प्रभुम् ॥ १०
 निषेदेवा महात्मानः कश्यपोऽदितिरेव च ।
 नमस्कृत्य सुरेशाय तस्मै देवाय रंहसा ॥ ११
 प्रयाताः प्राग्दिशं सर्वे विपुलं कश्यपाश्रमम् ।
 ते कश्यपाश्रमं गत्वा कुरुक्षेत्रवनं महत् ॥ १२
 प्रसाद्य द्यदितिं तत्र तपसे तां न्ययोजयन् ।
 सा चचार तपो घोरं वर्षाणामप्युत तदा ॥ १३
 तस्या नाम्ना वनं दिव्यं सर्वकामप्रदं शुभम् ।

my presence Killing the demons, I shall restore to supremacy the Havya-eating Gods, and the Kavya-eating Manes, O Great Gods, O Exalted Gods, return by the path by which you have come (7,8,9)

Lomaharṣaṇa said Being addressed in this manner by the great Viṣṇu, joyous, they worshipped the all powerful Lord. (10)

The great Viśvedevas, Kaśyapa and Aditi speedily saluting the Lord, Chief of the gods proceeded in the eastern direction for the extensive hermitage of Kāśyapa. Reaching the hermitage, the great Kurukṣetravana, and propitiating Aditi they directed her towards austerity. She practised the most dreadful penance for ten thousand years. The wonderful, desire-granting, and auspicious forest came to be known by her name.

Seeing her sons overcome by the demons, controlled in speech and subsisting on air, she propitiated Viṣṇu, O venerable Hari, "I

आराधनाय कृष्णस्य वाग्जिता वायुभोजना ॥ १४
 दैत्यैर्निराकृतान् दृष्ट्वा तनयान् पितृत्तमाः ।
 वृथापुत्राऽहमिति सा निर्वेदात् प्रणयाद्भरिम् ।
 तुष्टाव वाग्भिरश्याभिः परमार्थावरोधिनी ॥ १५
 शरण्यं शरणं विष्णुं प्रणता भक्तवत्सलम् ।
 देवदैत्यमयं चादिमध्यमान्तम्रूपिणम् ॥ १६

अदितिरुवाच ।

नमः कृत्यार्तिनाशाय नमः दुष्करमालिने ।
 नमः परमकल्याण कल्याणायदिवेषसे ॥ १७
 नमः पङ्कजनेत्राय नमः पङ्कजनाभये ।
 नमः पङ्कजसंभूतिसंभवायात्मयोने ॥ १८
 श्रियः कान्ताय दान्ताय दान्तदृश्याय चक्रिणे ।
 नमः पद्मामिहस्ताय नमः कनकरेतसे ॥ १९
 तथात्मज्ञानयज्ञाय योगिचिन्त्याय योगिने ।

have given birth to sons in vain", she said in self-disparagement and out of affection, she praised Hari in excellent language, awakening true spiritual knowledge. (11-15)

To Viṣṇu the protector and shelter, kind to devotees, comprising gods and demons and the beginning, middle and end, I bow. (16)

Aditi said Salutation to the Remover of the mischief of magic, salutation to the Lotus garlanded, salutation to the Supreme God, to Good Fortune, to the First Creator, to the lotus-eyed, to the lotus-navelled to him who is seated on the perisperm of the blossomed lotus flower, to the Beloved of Lakṣmi, the self-restrained, the Restrainer of the visible world, the wielder of the discus, the bearer of lotus and sword, the Gold-seeded, the performer of sacrifice of self knowledge, the object of the meditation of the Yogin, the Yogin, the attributeless, the distinguished, embodiment

निर्गुणाय विशेषाय हरये ब्रह्मरूपिणे ॥ २०
जगच्च तिष्ठते यत्र जगतो यो न दृश्यते ।
नमः स्थूलातिसूक्ष्माय तस्मै देवाय शार्ङ्गिणे ॥ २१
यं न पश्यन्ति पश्यन्तो जगदप्यखिलं नराः ।
अपश्यद्भिर्जगद्यश्च दृश्यते हृदि संस्थितः ॥ २२
षड्विज्योतिरलक्ष्यो यो लक्ष्यते ज्योतिषः परः ।
यस्मिन्नेव यतश्चैव यस्तैदखिलं जगत् ॥ २३
तस्मै समस्तजगताममराय नमो नमः ।
आद्यः प्रजापतिः सोऽपि पितृणां परमः पतिः ।
पतिः सुराणां यस्तस्मै नमः कृष्णाय चेषसे ॥ २४
यः प्रवृत्तेर्निवृत्तैश्च कर्मभिस्तु विरज्यते ।
स्वगापवर्गफलदो नमस्तस्मै गदायुते ॥ २५
यस्तु संचित्यमानोऽपि सर्वं पापं व्यपोहति ।

of Brahman Hari (17-20)

Salutation to Hari in whom the world stands, but from the world who is not seen. Who is extremely large-sized, and very subtle, who wields the bow called Śarṅga, whom men who see the entire world do not see, but who is seen as resting in their own hearts by those who do not perceive the world, who because he is beyond indiscernible light, is seen as being above light, in whom, from whom and of whom the entire world is, that Lord of the worlds, I salute again and again. And I salute the Creator Kṛṣṇa the primordial progenitor of all created beings, the great protector of the pitrs, and the Lord of the Gods. (21-24)

Salutation to the Weilder of the Club, the Bestower of heaven and emancipation, to Him who is disaffected by actions continuing mundane existence and those causing its cessation. (25)

And my salutation to the Pure self and

नमस्तस्मै विशुद्धाय परस्मै हरिमेधसे ॥ २६
ये पश्यन्त्यखिलाधारमीशानमत्रमव्ययम् ।
न पुनर्जन्ममरणं प्राप्नुवन्ति नमामि तम् ॥ २७
यो यज्ञो यज्ञपरमरिज्यते यज्ञसंस्थितः ।
तं यज्ञपुरुषं विष्णुं नमामि प्रभुमीश्वरम् ॥ २८
गीयते सर्ववेदेषु वेदविद्भिर्विदां गतिः ।
यस्तस्मै वेदवेद्याय नित्याय निष्णवे नमः ॥ २९
यतो विश्वं समुद्भूतं यन्मिन् प्रलयमेधयति ।
विशोद्भयप्रतिष्ठाया नमस्तस्मै महात्मने ॥ ३०
आद्यब्रह्मस्तन्मपर्यन्तं व्याप्तं येन चराचरम् ।
भायाजालसमुद्भूतं तद्गुपेन्द्रं नमान्यहम् ॥ ३१
योऽत्र तोयस्वरूपस्थो निभर्त्यखिलमीश्वरः ।

Supreme Being, Viṣṇu who by being merely called to mind destroys all sins. (26)

They who get a vision of the receptacle of every thing, the Master of all created beings, the unborn and the unchanging do not meet with birth and death again. I salute Him. (27)

I salute the All powerful, Majestic Lord, the Sacrificial Spirit, Viṣṇu who is worshipped in the form of a sacrifice in the sacrificial enclosure by those that are very much devoted to its performance. (28)

Obeisance to the Eternal Viṣṇu who is known from the Vedas, is eulogised in the Vedas by the learned in the Vedas and is the resort of the wise (29)

Salutation to the great Origin and Foundation of the universe, from whom the universe has sprung up and in whom it will dissolve. (30)

I bow to Upendra who pervades the Universe, from Brahman to the tuft of grass unfettered by illusion. (31)

I bow to Viṣṇu the protector of all

विश्वं विश्वपतिं विष्णुं तं नमामि प्रजापतिम् ॥ ३२
 मूर्त्तं तमोऽसुरमयं तद्विश्वो विनिहन्ति यः ।
 रात्रिजं सूर्यरूपी च तद्युपेन्द्रं नमाम्यहम् ॥ ३३
 यस्याक्षिणी चन्द्रसूर्यां सर्वलोकशुभाशुभम् ।
 पश्यतः कर्म सततं तद्युपेन्द्रं नमाम्यहम् ॥ ३४

यस्मिन् सर्वेश्वरे सर्वं सत्यमेतन्मयोदितम् ।
 नानृत तमजं विष्णुं नमामि प्रभवान्वयम् ॥ ३५
 यद्येतत्सत्यमुक्तं मे भूयश्चातो जनार्दन ।
 सत्येन तेन सकलाः पूर्वन्ता मे मनोरथाः ॥ ३६

इति श्रीवामनपुराणे सरोमाहात्म्ये षष्ठोऽध्याय ॥६॥

७

लोमहर्षण उवाच ।

एवं स्तुतोऽथ भगवान् वासुदेव उवाच ताम् ।
 जद्वश्यः सर्वभूतानां तस्याः संदर्शने स्थितः ॥ १

श्रीभगवानुवाच ।

मनोरथास्त्यमदिते यानिञ्जस्यभिवाञ्छितान् ।

created beings, and the Universe, the Lord
 of the universe, who assuming the form of
 water sustains everything, as the omnipotent
 Lord (32)

I bow to Upendra who assuming their
 manner dispelled darkness embodied as
 demons and in the form of the Sun over
 powered the stars (33)

I salute Upendra whose two eyes, the
 Moon and the Sun constantly watch the
 good and wicked deeds of men (34)

तास्त्वं प्राप्स्यसि धर्मज्ञे मत्प्रसादान्न संशयः ॥ २
 शृणु त्वं च महाभागे वरो यस्ते हृदि स्थितः ।
 महर्शनं हि पिफलं न कदाचिद् भविष्यति ॥ ३
 यश्चेह त्पद्मे स्थित्वा त्रिरात्रं वै करिष्यति ।
 सर्वे कामाः समृष्यन्ते मनसा यानिहेच्छति ॥ ४

I bow to the All-powerful, Unohanging,
 Birthless, Viṣṇu, about whom I have truly,
 and not otherwise, said that everything is
 comprehended by Him (35)

O Janārdana, to whom seekers pray for
 the fulfilment of their wishes, if what I have
 said be true, then again by that truth, may
 all my desires be fulfilled (36)

Thus ends the Sixth Chapter, in the Saromāhātmya, in the Vāmana Purāna-6

7

Lomaharṣaṇa said Thus propitiated
 Vasudeva though invisible to all beings still
 within her view, spoke to her (1)

The Lord said O Aditi, the knower of
 the right, you shall obtain by my grace the
 objects desired by you There is no doubt

about it (2)

And, O Fortunate one, listen The
 boon that you desire the most, let me
 assure you that my sight shall never be
 fruitless (3)

He who shall practise it for three nights

दूरस्थोऽपि वनं यस्तु अदित्याः स्मरते नरः ।
सोऽपि याति पर स्थान किं पुनर्निवसन् नरः ॥ ५
यश्चेह ब्राह्मणान् पञ्च त्रीन् वा द्वावेकमेव वा ।
भोजयेच्छुद्धया युक्तः स याति परमा गतिम् ॥ ६

अदितिरुवाच ।

यदि देव प्रसन्नस्त्वं भक्त्या मे भक्तवत्सल ।
त्रैलोक्याधिपतिः पुत्रस्तदस्तु मम वासरः ॥ ७
हृष्टं राज्यं हतश्रास्य यज्ञभाग इहासुरैः ।
त्वयि प्रसन्ने घरद तत् प्राप्नोतु सुतो मम ॥ ८
हृष्टं राज्यं न दुःखाय मम पुत्रस्य केशव ।
प्रपन्नदायविभ्रंशो पाथा मे कुरुते हृदि ॥ ९

श्रीभगवानुवाच ।

कृतः प्रसादो हि मया तत्र देवि यथेप्सितम् ।

in the Aditivana will have all the desires entertained by him in his mind, fulfilled (4)

The man who remembers Aditivana even from a distance will attain final beatitude, how much more a man who dwells there? (5)

He who feeds here Brahmanas, with faith five, three, two or even one, will attain final beatitude (6)

Aditi said O Lord, fond as you are of your devotees, if you are pleased with my devotion, then let my son Indra be the master of the three worlds (7)

Stripped of the kingdom and deprived of the sacrificial oblations here by the demons, O Giver of boons, with you in the favourable attitude, may my son get back (8)

The lost kingdom, O Keśava does not pain my son The discontinuance of the gifts to the suppliants gives rise to pain in my mind (9)

The Lord said O Devi, I have conferred upon you the favours desired by you I shall

स्वाशेन चैव ते गर्भे संमविष्यामि कश्यपात् ॥ १०
तव गर्भे सङ्गृह्यतस्ततस्ते ये त्वरातयः ।
तानहं च हनिष्यामि निरृचा भव नन्दिनि ॥ ११

अदितिरुवाच ।

प्रसीद देवदेवेश नमस्ते विश्वभानन ।
नाहं त्वाग्नदरे चोदुमीश शश्यामि केशव ।
यस्मिन् प्रतिष्ठितं सर्वं विश्वयोनिस्त्वमीश्वरः ॥ १२

श्रीभगवानुवाच ।

अहं त्वा च वहिष्यामि आत्मानं चैव नन्दिनि ।
न च पीडा करिष्यामि इत्यन्ति तेऽस्तु त्रजाम्बहम् ॥ १३
इत्युक्त्वा न्नाहिते देवेऽदितिर्गर्भं समादधे ।
गर्भस्थिते ततः कृष्णे च चाल सकृन्ना क्षिति ।
चकम्पिरे महाशैला जग्मुः क्षोभ महाब्धयः ॥ १४

be born by a portion of mine in your womb, from Kaśyapa (10)

And born in your womb I shall slay the enemies May you, O joyful one, return (11)

Aditi said : O Lord of the chiefs of gods, O Creator, O Keśava I shall not be able to bear you in whom everything rests, in my womb : You are the Omnipotent Lord, the source of the universe (12)

The Lord said I shall carry you and myself, O joyful one, and shall cause you no pain : May you fare well I am going (13)

Saying so the Lord disappeared and Aditi conceived The entire earth shook on Kṛṣṇa's staying in the womb; the lofty mountains were disturbed and the great oceans agitated (14)

यतो यतोऽदितिर्याति ददाति पदमुत्तमम् ।
ततस्ततः क्षितिः खेदाननाम द्विजपुंगवाः ॥ १५

दैत्यानामपि सर्वेषां गर्भस्थे मधुसूदने ।
बभूव तेजसो हानिर्यथोक्तं परमेष्ठिना ॥ १६

इति श्रीवामनपुराणे सरोमाहात्म्ये सप्तमोऽध्याय ॥७॥

८

लोमहर्षण उवाच ।

निस्तेजसोऽसुरान् दृष्ट्वा समस्तानसुरेश्वरः ।
प्रह्लादमथ पप्रच्छ बलिं रात्मपितामहम् ॥ १

बलिरुवाच ।

ताव निस्तेजसो दैत्या निर्दग्धा इव बह्विना ।
किमेते सहस्रबाघ भ्रमदण्डहता इव ॥ २

दुरिष्टं किं तु दैत्यानां किं कृत्या मिधिनिर्मिता ।
नाशायैषा समुद्रूता येन निस्तेजसोऽसुराः ॥ ३

Wherever Aditi went, and placed her most excellent feet, there the earth bent low, out of distress, O great Brāhmapas (15)

लोमहर्षण उवाच ।

इत्यसुरवरस्तेन पृष्टः पौत्रेण ब्राह्मणाः ।
चिरं व्यात्वा जगादेदमसुरं त तदा बलिम् ॥ ४

प्रह्लाद उवाच ।

चलन्ति गिरयो भूमिर्जहाति सहसा धृतिम् ।
सद्यः समुद्राः क्षुभिता दैत्या निस्तेजसः कृताः ॥ ५

सूर्योदये यथा पूर्वं तथा गच्छन्ति न ग्रहाः ।
देवानां च परा लक्ष्मीः कारणेनाजुमीयते ॥ ६

Viṣṇu being in the womb, the vigour of the demons declined as was proclaimed by Brahman (16)

Thus ends the Seventh Chapter in the Saromahatmya, in the Vāmana-Purāṇa-7

8

Lomaharsana said Finding the demons spiritless, the chief of the demons, Bali asked Prahlaḍa his grandfather the following. (1)

Bali said Grandfather, the demons are spiritless, as if consumed by fire Are they smitten suddenly to-day with Brahman's staff, as it were? Or, is it the bad luck of the demons or the counteracting magic produced by I ate for their destruction, due to which the demons have become spiritless. (2, 3)

Lomaharsana said • O Brāhmapas, the great demon who was questioned in this way by his grandson, meditated for a long time and spoke to the demon Bali in the following manner. (4)

Prahlaḍa said • Mountains are shaking and the earth is suddenly losing her firmness and at the same time oceans are disturbed and the demons rendered spiritless (5)

Planets do not move at sun-rise as before. The great prosperity of the gods can be inferred from the cause (6)

महदेवन्महाबाहो कारणं दानवेधर ।
 न ह्यल्पमिति मन्तव्यं त्वया कार्यं कथंचन ॥ ७
 लोमहर्षण उवाच ।
 इत्युक्त्वा दानवपतिं प्रह्लादः सोऽसुरोत्तमः ।
 अत्यर्यभक्तो देवेशं जगाम मनमा हरिम् ॥ ८
 स ध्यानपथगं कृत्वा प्रह्लादश्च मनोऽसुरः ।
 विचारयामास ततो यया देवो जनार्दनः ॥ ९
 न ददशोदिरऽदित्याः प्रह्लादो वामनाकृतिम् ।
 तदन्तश्च वमून् रुद्रानश्विनौ मरुतस्तथा ॥ १०
 साध्यान् विश्वे तथादित्यान् गन्धर्वोरगराक्षसान् ।
 विरोचनं च तनयं पतिं चासुरनायकम् ॥ ११
 जम्भं कुजम्भं नरकं वाणमन्यांस्तयासुरान् ।
 आत्मानमुर्वीं गगनं चापुं वारि हुताशनम् ॥ १२
 समुद्राद्रित्तरिवृद्धीपान् सरांसि च पशून् महोम् ।
 वयोमनुष्यान्खिलांस्तथैव च सरीसृपान् ॥ १३

O great lord of the demons, the cause is the most important and its effect should not be regarded as insignificant under any circumstances. (7)

Lomaharṣana said: The great demon, the staunch devotee, Prahlāda, saying so to the lord of the demons, reached the Great god, Hari mentally. (8)

Having directed his mind towards meditation, the demon Prahlāda began to think seriously where the lord Janārdana could possibly be. (9)

Prahlāda saw in the form of Vāmana in the womb of Aditi and within it the Vasus, Rudras, the two Aśvins, the Maruts, the Sādhyas, the Viśvedevas, the Adityas, the Gandharvas, the Urugas, the Rākṣasas, and Virocana, and his son Bali, the leader of the demons and Jambha, Kujaṃbha, Naraka, Bāna and other demons, his own self, the earth, sky, wind, water, fire, oceans, mountains, rivers, islands,

समस्तलोकलक्षारं ब्रह्माणं भवमेव च ।
 ग्रहनक्षत्रताराश्च दक्षाद्याश्च प्रजापतीन् ॥ १४
 संपश्यन् विस्मयाविष्टः प्रकृतिस्यः क्षणात् पुनः ।
 प्रह्लादः प्राह दैत्येन्द्रं वलिं वैरोचनिं ततः ॥ १५
 तत्संज्ञातं मया सर्वं यदर्थं भवतामियम् ।
 तेजसो हानिरूपेणा मृण्यन्तु तदशेषतः ॥ १६
 देवदेवो जगद्योनिरयोनिर्जगदादिजः ।
 अनादिरादिर्विश्वस्य वरेण्यो वरदो हरिः ॥ १७
 परावराणां परमः परापरसतां गतिः ।
 प्रसूः प्रमाणं मानानां सप्रलोकगुरोर्युरुः ।
 स्थितिं कुर्वुं जगन्नायः सोऽचिन्त्यो गर्भतां गतः ॥ १८
 प्रसूः प्रभूणां परमः पराणा-
 मनादिमण्यो भगवाननन्तः ।

lakes, and animals, the earth, birds, human beings and reptiles; Brahman the creator of the Universe and Śiva, as also the planets, stars and the Prajāpatis such as Dakṣa. (10, 11, 12, 13, 14)

Seeing, he was struck with wonder and shortly coming to his senses again, Prahlāda said to the son of Virocana, the great demon, Bali, "I have ascertained every thing due to which there is a decline in your vigour Listen to it in its entirety. (15, 16)

The God of gods, Origin of the universe, Birthless, first-born of the world, the Beginningless, the Beginning of the universe, the Desirable, the Granter of boons known as Hari; the Lord of far and near, the Refuge of the prior and posterior, Lord, the measure of the measures, the Master of masters of the seven worlds, the Inconceivable Viṣṇu has agreed to incarnate Himself to establish good order. (17, 18)

The Lord of lords, the Greatest of the

त्रैलोक्यमंशेन सनाथमेकः
 कर्त्तुं महात्माऽदितिजोऽवतीर्णः ॥ १९
 न यस्य रुद्रो न च पद्मयोनि-
 नेंद्रो न सूर्येन्दुमरीचिमिश्राः ।
 जानन्ति दैत्याधिप यत्स्वरूप
 स वासुदेवः कलयावतीर्णः ॥ २०
 यमक्षरं वेदविदो वदन्ति
 विशन्ति यं ज्ञानविधूतपापाः ।
 यस्मिन् प्रविष्टा न पुनर्मवन्ति
 तं वासुदेवं प्रणमामि देवम् ॥ २१
 भूतान्यशेषाणि यतो भवन्ति
 ययोर्मयस्तोयनिधेरजसम् ।
 लयं च यस्मिन् प्रलये प्रयान्ति
 तं वासुदेवं प्रणतोऽस्म्यचिन्त्यम् ॥ २२
 न यस्य रूपं न घलं प्रभावो

न च प्रतापः परमस्य पुंसः ।
 विज्ञायते सर्वपितामहाद्यै-
 स्तं वासुदेवं प्रणमामि नित्यम् ॥ २३
 रूपस्य चक्षुर्ग्रहणे त्वगोपा
 स्पर्शग्रहित्री रसना रसस्य ।
 घ्राणं च गन्धग्रहणे नियुक्तं
 न घ्राणचक्षुः श्रवणादि तस्य ॥ २४
 स्वयंप्रकाशः परमार्थतो यः
 सर्वेश्वरो वेदितव्यः स युक्त्या ।
 शक्यं तमीह्यमनचं च देवं
 ग्राह्यं नतोऽहं हरिमीशितारम् ॥ २५
 येनैकदंष्ट्रेण समुद्रदृष्टेयं
 धराऽचला धारयतीह सर्वम् ।
 शेते ग्रसित्वा सकलं जगद् य-
 स्तमीह्यमीशं प्रणतोऽस्मि विष्णुम् ॥ २६

great, Adorable Vishnu, the Great son of Aditi, without any beginning, middle and end, has incarnated Himself by a portion to provide the three worlds with master Vasudeva whose own true form is not known even to Rudra, Brahman, Indra, Sūrya, Candra and the respectable Marici, O King of the demons, has partially incarnated (19, 20)

I salute Lord Vāsudeva who has been declared indestructible by the Veda-knowers, in whom those who have their sins despatched by knowledge, enter, entering whom there is no birth again (21)

From whom come into existence numberless beings, as waves do incessantly from oceans, in whom they merge at the time of dissolution. To that Inconceivable Vāsudeva I bow down. (22)

I salute constantly the Supreme-Being

whose shape, might, influence and splendour cannot be fully known even by Brahman and others. (23)

He has appointed the eye in seeing forms, made the skin feel the contact, and the tongue relish taste, but he himself has no nose, eye or ear. (24)

To the Supreme Master Hari who is in reality self-luminous, can be known as the Lord of all lords by reason, Worshipful, Sinless and as Luminous as the self in all beings and can be perceived, I bow down. (25)

I bow down to the Worshipful Lord Vishnu who raised the immovable earth with one single tusk, who sustains everything, and who sleeps absorbing the entire universe in Him. (26)

अंशावतीर्णेन च वेन गर्भे
 हृतानि तेजांसि महाऽसुराणाम् ।
 नमामि तं देवमनन्तमीश-
 मशेषसंसारतरोः कुठारम् ॥ २७
 देवो जगद्योनिरयं महात्मा
 न षोडशांशेन महाऽसुरेन्द्राः ।
 सुरेन्द्रमातुर्जटरं प्रविष्टो
 हृतानि यस्तेन चलं त्रुषी ॥ २८
 रलिरुषाच ।

सात कोऽयं हरिर्नाम यतो नो भयमागतम् ।
 सन्ति मे शतशो दैत्या वासुदेवराजविकाः ॥ २९
 निप्रचित्तिः शिभिः शंङ्कर्यःशंकुस्तथैव च ।
 ह्यशिरा अश्वशिरा भङ्गकारो महाहनुः ॥ ३०
 प्रतापी प्रपशः शंभुः कुक्कुराक्षश्च दुर्जयः ।
 एते चान्ये च मे सन्ति दैत्या दानवास्तथा ॥ ३१

I bow to the Omnipotent lord who is not limited by time, space and causal relation, and is the Axe, with which to cut at the root of the tree of worldly existence and who has deprived the demons of their lustre, by incarnating Himself partially (27)

The Great god, the Origin of the universe, O great demons, who entered the womb of the mother of Indra by his sixteenth portion has deprived your bodies of vigour (28)

Bali said : O grandfather, who is this Hari from whom proceeds this dread ? There are hundreds of my demons who are superior to Vāsudeva in strength (29)

Vipracitti, Sibi, Śanku and Ayahśanku, Hayagrīva, Aśvaś ra, Bhāṅgakāra, Mahāhanu, Prātāpin, Praṅkasa, Śuabhu, Kukkurāḷa, and Durjaya—these and other Daityas and Dānavas are extra-ordinarily powerful

महानला महावीर्या भूभारघरगणधमाः ।
 एषामेकैकशः कृष्णो न वीर्याद्धेन संमितः ॥ ३२

लोमहर्षण उवाच ।

पौत्रस्यैतद् वचः श्रुत्वा प्रह्लादो दैत्यसत्तमः ।
 सस्त्रेभ्यश्च बलिं प्राह वैदुष्टाक्षेपवादिनम् ॥ ३३

निनाशमुपयास्यन्ति दैत्या ये चापि दानवाः ।
 येषां त्वमीदृशो राजा दुर्धृद्विरविक्रमान् ॥ ३४

देवदेधं महाभागं वासुदेवमजं विष्टुम् ।
 त्वाभृते पापसङ्कल्प कोऽन्य एवं वदिष्यति ॥ ३५

य एते भवता प्रोक्ताः समस्ता दैत्यदानवाः ।
 सन्नद्धकास्तथा देवाः स्थावरान्ता विभूतयः ॥ ३६
 त्वं चाहं च जगच्चेदं सार्द्रिहुमनदीवनम् ।
 ससप्तद्वीपलोकोऽयं यथेदं मवराचरम् ॥ ३७

and valourous and competent to bear the weight of the earth Kṛṣṇa is not equal to half of their strength (31, 32)

Lomahaṣṭṭin said The great demon Prahlaḍa hearing these words of his grandson, said angrily to the reviler of Viṣṇu, "Those Daityas and Dānavas are sure to be annihilated, whose king is so foolish and ignorant. (33, 34)

Who except you will speak in this manner, O malevolent one, about the God of gods, the Holy, Birthless, All-pervading Vāsudeva ? (35)

The Daityas and Dānavas about whom you have spoken, gods together with Brahman and the manifestation ending with the inanimate and stationary objects, you and I, and the world together with mountains, trees, rivers and forests, oceans, islands, the world, and the universe—all these are born of the part of a portion of

यस्याभिवाद्यवन्द्यस्य व्यापिनः परमात्मनः ।
एकांशांशकलाजन्म कस्तमेवं प्रवक्ष्यति ॥ ३८
श्रुते विनाशाभिमुखं त्वामेकमविवेकिनम् ।
दुर्बुद्धिमजितात्मानं वृद्धानां ज्ञासनातिगम् ॥ ३९
शौच्योऽहं यस्य मे गेहे जातस्त्व पिताऽधमः ।
यस्य त्वमीदृशः पुत्रो देवदेवावमानकः ॥ ४०
तिष्ठतनेकसंसारसंघातौघविनाशिनि ।
कृष्णे भक्तिरहं तावदेवेक्ष्यो भवता न क्रिम् ॥ ४१
न मे प्रियतर, कृष्णादपि देहोऽयमात्मनः ।
इति जानात्ययं लोको भवांश्च दितिनन्दन ॥ ४२
जानन्नपि प्रियतरं प्राणोभ्योऽपि हरिं मम ।
निन्दां करोपि तस्य त्वमङ्कर्वन् गौरवं मम ॥ ४३

विरोचनस्त्व गुरुर्गुरुस्तभ्याप्यहं वले ।
ममपि सर्वजगतां गुरुर्नारायणो हरिः ॥ ४४
निन्दां करोपि तस्मिंस्त्वं कृष्णे गुरुगुरोर्गुरौ ।
यस्मात् तस्मादिहैव त्वमैश्वर्याद् भ्रंशमेष्यसि ॥ ४५
स देवो जगता नाथो गले प्रभुर्जनार्दनः ।
नन्वहं प्रत्यवेक्ष्यन्ते भक्तिमानत्र मे गुरुः ॥ ४६
एतावन्मात्रमप्यत्र निन्दता जगतो गुरुम् ।
नापेक्षितस्त्वया यस्मात् तस्माच्छापं ददामि ते ॥ ४७
यथा मे शिरसश्छेदादिदं गुन्तरं वले ।
त्वयोक्तमच्युताक्षेप राज्यभ्रष्टस्त्वया पत ॥ ४८
यथा न कृष्णादपरः परिव्राणं भवार्णवे ।
तयाऽचिरेण पश्येयं भवन्तं राज्यविच्युतम् ॥ ४९

इति श्रीवामनपुराणे सरोमाहात्म्ये अष्टमोऽध्याय ॥८॥

Viṣṇu, deserving respectful salutation and worthy of praise, the all-pervasive, supreme spirit Who can speak of him in this manner excepting you alone, who is approaching annihilation, indiscriminating foolish, of an subdued self and a transgressor of the command of elders (36-39)

Dolorable am I, in whose house was born your wretched, father of whom you are such a son, a deprecator of Viṣṇu (40)

Let alone devotion to Kṛṣṇa who is capable of putting a stop to the endless series of worldly existences Was it not proper for you to care me ? (41)

This body of mine is not dearer to me than Kṛṣṇa. This the world knows and you, O demon (42)

Knowing Hari as dearer than my life you are reviling Him You are, I am sure, not showing respect to me thereby (43)

Virocana is your Guru and his Guru am I, O Bali Narāyaṇa Hari, the Guru of the entire world is my Guru also (44)

As you are reviling Kṛṣṇa who is the Guru of your Guru's Guru, you shall even here fall from your supremacy. (45)

O Bali, the Omnipotent Lord Janārdana is the Lord of the worlds I am your father's superior and therefore do not deserve to be ignored by you (46)

As disregarding all this, you have reviled the Guru of the world, I curse you (47)

As the words, you reviler of Viṣṇu, have said, are more serious than the severance of my head, you should lose your kingdom and fall down (48)

As there is no saviour in this ocean of worldly existence other than Kṛṣṇa, so I may see you losing your kingdom before long (49)

Thus ends the Eighth Chapter, in the Saromāhātmya, in the Vāmana Purāṇa-3

लोमहर्षण उवाच ।

इति दैत्यपतिः श्रुत्वा वचनं रौद्रमप्रियम् ।
प्रसादयामास गुरुं प्रणिपत्य पुनः पुनः ॥ १

बलिस्तथाच ।

प्रसीद ताव मा कोपं कुरु मोहहते मयि ।
धलाबलेपमूढेन मयैतद्राक्ष्यमीरितम् ॥ २
मोहापहतविज्ञानः पापोऽहं दितिजोचम ।
यच्छ्रोऽस्मि दुराचारस्तत्साधु भवता कृतम् ॥ ३
राज्यभ्रंशं यशोभ्रंशं प्राप्स्यामीति ततस्त्वहम् ।
विपण्णोऽसि यथा ताव तथैवाधिनये कृते ॥ ४
त्रैलोक्यराज्यमैश्वर्यमन्यद्वा नातिदुर्लभम् ।
संसारे दुर्लभास्ताव गुरवो ये भवद्विधाः ॥ ५

प्रसीद ताव मा कोपं कर्तुमर्हसि दैत्यप ।
त्वत्कोपपरिदग्धोऽहं परितप्ये दिवानिशम् ॥ ६

ब्रह्माद उवाच ।

वत्स कोपेन मे मोहो जनितस्तेन ते मया ।
शापो दत्तो विवेकश्च मोहेनापहतो मम ॥ ७
यदि मोहेन मे ज्ञानं नास्ति तस्यान्महासुर ।
तत्कर्यं सर्वगं जानन् हरिं कश्चिच्छपाम्यहम् ॥ ८
यो यः शापो मया दत्तो भवतोऽसुरपुंगव ।
माग्यमेतेन नूनं ते तस्मात्त्वं मा विपीद वै ॥ ९
अपप्रभृति देवेशे भगवत्पच्युते हरी ।
भवेथा भक्तियानीशे स ते त्राता भविष्यति ॥ १०

Lomaharsana said The lord of the
demons bearing these terrifying and unplea-
sant words, propitiated his grandfather,
bowing down again and again (1)

Bali said Take pity, do not be angry
upon me who is stupid I said all these
words out of foolishness arising out of pride
of strength (2)

O foremost of the demons, I am a sinner
who has lost all sense due to foolishness
You have done well by cursing me, a wicked
fellow (3)

I must sustain the loss of the kingdom
and fair renown as you aresad, O grandfather,
due to the misbehaviour shown by me (4)

The sovereignty of the three worlds or
any other prosperity is not difficult to be
attained, but, O grandfather, inaccessible are
Gurus like you in this world (5)

O grandfather, chief of the Daityas, be
appeased, do not be angry I am being
consumed day and night by the heat of your
anger. (6)

Prahāda said : Child, I have been made
a fool by anger and have therefore pro-
nounced a curse upon you. My discrimi-
native wisdom has been subdued (7)

Had my intelligence not been overcome
by foolishness, O great demon, how could I
pronounce a curse, knowing Hari to be
omnipresent ? (8)

O great demon, the curses that I have
pronounced upon you are sure to take effect
upon you ; so do not be sad (9)

From today you should be devoted to
the Great god-the Imperishable Lord Hari.
He shall be your saviour (10)

श्रापं प्राप्य च मे वीर देवेशः संस्मृतस्त्वया ।
तथा तथा वदिष्यामि श्रेयस्त्वं प्राप्स्यसे यथा ॥ ११

लोमहर्षण उवाच ।

अदितिर्घरमासाद्य सर्वकामसमृद्धिदम् ।
क्रमेण ह्यदरे देवो वृद्धिं प्राप्तो महायशः ॥ १२
ततो मासेऽथ दशमे काले प्रसव आगते ।
अजायत ॥ गोविन्दो भगवान् वामनाकृतिः ॥ १३
अवतीर्णे जगन्नाथे तस्मिन् सर्वांशेऽक्षरे ।
देवाश्च सुसुचुर्दुःखं देवमाताऽदितिस्त्वया ॥ १४
घनुर्वाताः सुखस्पर्शा नीरजरूढममूत्रभः ।
धर्मे च सर्वमूताना तदा भविरजायत ॥ १५
नोद्वेगथाप्यमूढ देहे मनुजाना द्विजोत्तमा ।
तदा हि सर्वमूताना धर्मे भविरजायत ॥ १६

O Hero, by my curse you have called to mind the Great god Vishnu I shall tell you how you shall attain good fortune (11)

Lomaharṣaṇa said After Aditi had received a boon potent to fulfil all desires and grant prosperity, the very glorious Lord increased in bulk in the womb in the regular course (12)

Then in the tenth month on the arrival of the time of delivery the Lord Govinda was born, assuming the form of Vamana (13)

On Vishnu the Lord of the gods incarnating, the gods were freed from grief, as also Aditi, the mother of the gods. (14)

Wind agreeable to the touch blew, the sky became free from dust, and all beings had faith in Dharma born in them (15)

O Venerable Brahmanas men had no pain in their bodies All creatures had faith in piety generated in them (16)

तं जातमात्रं भगवान् ब्रह्मा लोकपितामहः ।
जातकर्मादिका कृत्वा क्रिया तुष्टाव च प्रथम् ॥ १७

ब्रह्मोवाच ।

जयाधीश जयाजेय जय विश्वगुरो हरे ।
जन्ममृत्युजरातीत जयानन्त जयाच्युत ॥ १८
जयाजित जयाशेष जयान्वक्त्यस्यते जय ।
परमार्थार्थ सर्वज्ञ ज्ञानज्ञेयार्थनिःसृत ॥ १९
जयाशेष जगत्साखिजगत्कर्त्तृर्जगद्गुरो ।
जगतोऽजगदन्तेश स्थितौ पालयते जय ॥ २०
जयासिल जयाशेष जय सर्वहृदिस्यन ।
जयादिमध्यान्तमय सर्वज्ञानमयोत्तम ॥ २१
सुसुभ्रुभिरनिर्देश्य नित्यहृष्ट जयेश्वर ।
योगिभिर्भुक्तिकामैस्तु दमादिगुणभूषण ॥ २२

Brahman, the grandfather of the world, performing his Jatakarma ceremony and other rites propitiated the Lord (17)

Brahman said Hail, O Invisible Lord O Unlimited one, Immutable, Unconquerable O Guru of the Universe, O Hari, Hail O Overcomer of birth death and old age Hail Endless, O Imperceptibly manifested, Highest truth as the best Wealth, Omniscient Essence of knowledge and known (18,19)

Hail, O Endless, World witness, World-creator, the Guru of the world, Lord of the World, both moving and immovable Hail to the Protector in the preservation stage (20)

Hail O whole and endless Lord, abiding in the Heart of all, and comprising the beginning, middle and end Consisting of all knowledges, undefinable even by sages who strive after emancipation, and even pleased Hail, O omnipotent Lord, adorned with self-control and such other qualities, extremely subtle, known through difficulty, extremely

जयातिसूक्ष्म दुर्ज्ञेयं जय स्थूल जगन्मय ।
जय सूक्ष्मातिसूक्ष्म त्वं जयानिन्द्रिय सेन्द्रिय ॥ २३
जय इन्द्रमायायोगस्य श्रेयभोग जयाक्षर ।
जयैकदंष्ट्रप्रान्तेन समृद्धृतवसुंधर ॥ २४
नृकसरिन् सुरारातिरक्ष.म्वलविदारण ।
साम्प्रतं जय विश्वात्मन् मायावामन केशव ॥ २५
निजमायापरिच्छिन्न जगद्गतर्जनार्दन ।
जयाचिन्त्य जयानेकस्वरूपैकनिध प्रभो ॥ २६
वर्द्धस्व वर्धितानेकविकारप्रकृते हरे ।
त्वद्येषा जगतामीशे सस्थिता धर्मपद्धतिः ॥ २७
न त्नामह न चेशानो नेन्द्राद्यास्त्रिदश हरे ।
ज्ञातुमीशा न ह्यनयः सनकाद्या न योगिनः ॥ २८
त्वं मायापटसंवीतो जगत्पत्र जगत्पते ।

large and manifested as the Universe, Hail to the subtlest of the subtle, not-sense, possessed of senses, absorbed in the magical power of meditation, lying on Sesa Bed Hail O Imperishable One, who had lifted the earth with the tip of His tusk, the Manlion, the render of the breast of the enemy of the gods, Hail presently, O Universal spirit, appearing as a dwarf, possessing lovely hair, circumscribed by his own skill in magical arts, sustainer of the world, whom the seekers pray for the fulfilment of their wishes Hail, O inconceivable one. Hail O uniform among the multiform All powerful, O Hari, the source of the large number of evolved may you be glorified. On you, Lord of the Universe, rests the course of Piety. Neither I nor the Master of all created beings, Indra and other gods, the Yogins Sanaka and others, O Hari, are able to comprehend you (21-28)

O Lord of the Universe, you are concealed

कस्त्वां वेत्स्यति सर्वेभ्य स्वत्प्रसादं विना नरः ॥ २९
त्वमेवाराधितो यस्य प्रसादसमुत्सृजः प्रभो ।
स एव केवलं देव वेत्ति त्वा नेतरो जनः ॥ ३०
तदीश्वरेश्वरेशान विभो वर्द्धस्व भावन ।
प्रमवायास्य विश्वस्य विश्वात्मन् पृथुलोचन ॥ ३१
लोमहर्षण उवाच ।
एव स्तुतो हृषीकेश. स तदा वामनाकृतिः ।
प्रहस्य भावगम्भीरमुवाचारुद्धसपदम् ॥ ३२
स्तुतोऽहं भवता पूर्वमिन्द्राद्यैः कश्यपेन च ।
मया च व. प्रतिज्ञातमिन्द्रस्य भुवनत्रयम् ॥ ३३
भृश्राहं स्तुतोऽदित्या तस्याश्वापि मयाश्रुतम् ।
यथा शत्राय दास्यामि त्रैलोक्यं हतकण्ठकम् ॥ ३४
सोऽहं तथा करिष्यामि यथेन्द्रो जगतः पतिः ।

behind the curtain of your Mayā in this world. O Lord of all, who comprehend you without your grace ? (29)

He alone can know you, Lord, and none else, who has worshipped you and on whom, Lord, you are favourably disposed. (30)

So O Lord of Lords, O Universal spirit, O Large eyed one, fruits of actions, may you be glorified for the dignity of the Universe (31)

Lomaharsana said - Thus propitiated, Vishnu then appearing as the Dwarf smiled, and spoke heartily in a refined manner (32)

I was praised by you, Indra and others, and Kasyapa before and I have already promised the three worlds to Indra. (33)

Again was I praised by Aditi, and to her also I promised that I shall give the three worlds, relieved of its thorns, to Indra (34)

I shall so act that the thousand-eyed Indra becomes the master of the three worlds

भविष्यति सहस्राद्यः सत्यमेतद् ब्रवीमि वः ॥ ३५

ततः कृष्णाग्निं ब्रह्मा हृषीकेशाय दत्तवान् ।

यज्ञोपवीतं भगवान् ददौ तस्य वृहस्पतिः ॥ ३६

आपादमददाद् दण्डं मरीचिर्ब्रह्मणः सुतः ।

कमण्डलुं वसिष्ठश्च कौशं चीरमयाङ्गिराः ।

आसनं चैव पुलहः पुलस्त्यः पीतवाससी ॥ ३७

उपतःपुत्रश्च तं वेदाः प्रजवस्वरभूषणाः ।

शास्त्राण्यशेषाणि तथा साख्ययोगोक्तयश्च याः ॥ ३८

स वामनो जटी दण्डी छत्री धृतरुमण्डलुः ।

सर्वदेवमयो देवो धलेरध्वरमभ्यगात् ॥ ३९

यत्र यत्र पदं विप्रा भूभागे वामनो ददौ ।

ददाति भूमिर्विवर तत्र तत्राभिपीडिता ॥ ४०

स वामनो जडगतिर्भृदु गच्छन् सर्पर्वताम् ।

सान्निह्रीपवती सर्वा चालयामास मेदिनीम् ॥ ४१

वृहस्पतिस्तु ज्ञानकैर्माणं दर्शयते शुभम् ।

तथा क्रीडाविनोदार्यपवित्राब्जगतोऽभवत् ॥ ४२

ततः ज्ञेयो महाबाहो निःसृत्यासी रसातलात् ।

साहाय्यं कल्पयामास देवदेवस्य चक्रिणः ॥ ४३

तदद्यापि च विख्यातमहेर्निलमनुत्तमम् ।

तस्य सदृशनादेव नामोभ्यो न भय भवेत् ॥ ४४

इति श्रीवामनपुराणे सरोमाहात्म्ये त्रयोऽध्यायः ॥ ९ ॥

I tell you this truth (35)

Then Brahman gave to Viṣṇu a black deer skin, the venerable Brhaspati gave him the sacred thread, Marici, the son of Brahman gave an Āṣāḍha staff, Vasuṣṭha gave a Kamaṇḍalu, Angiras gave a silken cloth, Pulaha gave a seat, Pulastya a pair of yellow cloth (36, 37)

The Vedas, adorned with Praxava and accents, the Śūtras and the Sāṅkhya and Yoga systems attended upon Him (38)

Bearing matted hair, holding a staff, an umbrella and a Kamaṇḍalu, Lord Vāmana comprehending in Him all the gods, reached the sacrifice of Bali (39)

O Brāhmanas, in whatever part of the earth Vāmana set His foot, there under His pressure the Earth provided Him with a hollow (40)

The slow paced Vāmana walking slowly, shook the entire Earth and its mountains, oceans and islands (41)

And slowly Brhaspati showed him the auspicious path and for his pleasure and diversion became extremely slow. (42)

Then the serpent Śeṣa coming out of Rasātala, rendered help to the disconsoling god Viṣṇu (43)

Even to this day the extraordinary hollow of the serpent is well known. By its sight alone no apprehension of serpents can arise (44)

Thus ends the Ninth Chapter, in the Saromāhātmya, in the Vāmana Purāṇa—9

लोमहर्षण उवाच ।

सपर्वतवनामृषीं दृष्ट्वा संक्षुभितां बलिः ।
 पत्रच्छोशनस शुक्रं प्रणिपत्य कृताञ्जलिः ॥ १
 आचार्यं क्षोभमायाति साविधिभूमिधरा मही ।
 कम्माच्च नासुरान् भागान् प्रतिगृह्णन्ति बह्वयः ॥ २
 इति पृष्टोऽथ बलिना काव्यो वेदविदां वरः ।
 उवाच दैत्याधिपतिं चिरं व्यात्वा महामतिः ॥ ३
 अवतीर्णो जगद्योनिः कश्यपस्य गृहे हरिः ।
 वामनेनेह रूपेण परमात्मा सनातनः ॥ ४
 स नूनं यज्ञमायाति तव दानवपुंगव ।
 तत्पादन्त्यासविक्षोभादियं प्रचलिता मही ॥ ५
 कम्पन्ते गिरयश्चेमे क्षुभिता मकरालयाः ।
 नेयं भूतपति भूमिः समर्था वोढुमीश्वरम् ॥ ६

सदेवासुरगन्धर्वा यक्षराक्षसपन्नगा ।
 अनेनैव घृता भूमिरापोऽग्निः पवनो नभः ।
 धारयत्यखिलान् देवान् मनुष्याश्च महासुरान् ॥ ७
 इयमस्य जगद्भातुर्माया कृष्णस्य गह्वरी ।
 धार्यधाररुभावेन यया संपीडितं जगत् ॥ ८
 तत्सन्निधानादसुरा न भागार्हाः सुरद्रियः ।
 झुञ्जते नासुरान् भागानपि तेन त्रयोऽननयः ॥ ९
 शुकस्य वचनं श्रुत्वा हृष्टोऽप्यब्रवीद् बलिः ।
 धन्योऽहं कृतपुण्यश्च यन्मे यज्ञपतिः स्वयम् ।
 यज्ञमभ्यागतो ब्रह्मन् मत्तः कोऽन्योऽधिकः पुमान् ॥ १०
 य योगिनः सदोयुक्ताः परमात्मानमव्ययम् ।
 द्रष्टुमिच्छन्ति देवोऽसौ ममाध्वरक्षपेप्यति ।

10

Lomaharṣana said : Finding the earth with its mountains and forests agitated, Bali bowed down folded-handed and asked Uśanas Śukra, O Preceptor, the earth with its oceans, mountains and forests have become disturbed, why does fire not accept the offerings made by the Asuras ? (1-2)

This questioned by Bali, the Śukra, the foremost of the Vedic scholars, replied to the chief of the demons, after meditating over the matter for a long time. (3)

Hari, the source of the world, the primordial and Supreme being has incarnated Himself in the house of Kaśyapa in a dwarfish form (4)

O great demon, He is surely coming to your sacrifice at every footstep of whom the earth is being disturbed, mountains are quaking, oceans are surging, the earth is not able to bear the master of all created beings, the Omnipotent Lord. (5-6)

Gods, Demons, Gandharvas, Yakṣas, Rākṣasas, Pannagas, the Earth, Water, Fire, Wind, the Sky, are all sustained by Him He sustains all gods, men and the great demons. This is the mysterious illusion of Kṛṣṇa, the creator of the world by which the world is closely held together in the container and the contained relation (7-8)

Due to his presence the demons, the enemies of the gods are not entitled to their shares For that reason the Three Fires do not enjoy the demoniacal shares (9)

Bali who was highly pleased to hear the words of Śukra, said, "Blessed, and meritorious am I, that the Lord of sacrifices himself has arrived at my sacrifice, O Brahmana, who can surpass me?" (10)

If the supreme and imperishable Lord whom the Yogins, ever persevering, desire to see, should reach my sacrifice, O preceptor,

यन्मयाचार्यं कर्त्तव्यं तन्ममादेष्टुमर्हसि ॥ ११

शुक्र उवाच ।

यज्ञभागभुजो देवा वेदप्रामाण्यतोऽसुर ।

त्वया तु दानवा दैत्य यज्ञभागभुजः कृताः ॥ १२

अयं च देवः सत्त्वस्थः करोति स्थितिपालनम् ।

विस्तृष्टं च तथाऽयं च स्वयमग्नि प्रजाः प्रभुः ॥ १३

भयास्तु बन्दी भविता नूनं विष्णुः स्थितौ स्थितः ।

विदिरैषं महाभाग कुरु यत् ते मनोगतम् ॥ १४

त्वयाऽस्य दैत्याधिपते स्वरूपज्ञेऽपि हि वस्तुनि ।

प्रतिज्ञा नैव घोढव्या वाच्यं साम तथाऽफलम् ॥ १५

कृतकृत्यस्य देवस्य देवार्थं चैव कुर्वतः ।

अलं दयां धनं देवे त्वेतद्वाच्यं तु याचतः ।

please command me as regards what should I do (11)

Śukra said - O demon, the gods are entitled to enjoy shares of sacrificial oblations on Vedic authority. But you have made Dāna vas the enjoyers of the shares of oblations in a sacrifice. (12)

And the Lord resting on Sattva, sustains and protects He himself devours the entire progeny after he has created them (13)

But you shall be a captive, Viṣṇu indeed has arrived at the spot Knowing this, O Illustrious one, you are free to act as you like (14)

O Chief of Demons, by no means should you make any promise regarding even any trifling matter, and should speak gentle at the same time useless word. To the Lord Kṛṣṇa who has accomplished his object and was engaged in the accomplishment of the object of the gods—should you say, O great demon, "I may bestow upon the Lord enough money," when he, engaged as he is in

कृष्णस्य देवभूत्यर्थं प्रवृत्तस्य महासुर ॥ १६

बलिरुवाच ।

ब्रह्म कथमहं ब्रूयामन्येनापि हि याचितः ।

नास्तीति किञ्च देवस्य संसारस्यायहारिणः ॥ १७

त्रतोपवासेर्विविधैर्यः प्रभुर्गृह्यते हरिः ।

स मे वक्ष्यति देहीति गोविन्दः किमतोऽधिकम् ॥ १८

यदर्थं सुमहारम्भा दमशौचगुणान्वितैः ।

यज्ञाः क्रियन्ते यज्ञेश. स मे देहीति वक्ष्यति ॥ १९

तत्साधु सुकृतं कर्म तपः सुचरितं च नः ।

यन्मा देहीति विश्वेश. स्वयमेव वदित्यति ॥ २०

नास्तीत्यहं गुरो वक्ष्ये तमभ्यागतमीश्वरम् ।

प्राणत्यागं करिष्येऽहं न तु नास्ति जने क्वचित् ॥ २१

furthering the interests of the gods, asks for any thing (15-16)

Bali said "How can I say 'No' when others beg of me? What to speak of the Lord Viṣṇu, the Destroyer of the sin of the world? (17)

The Lord Hari, Govinda, who is pleased by vows and fasts of various kinds shall himself say, "Give". What else is greater than this? (18)

The master of sacrifices for whom great enterprises such as sacrifices are undertaken by those that are endowed with the qualities of self-control and purity will say "Give" (19)

That indeed is a noble, virtuous act and a well practised penance on our part, when the Lord of the Universe himself will say to me, "Give". (20)

O Guru, to that Omniscient Lord, arrived as a guest how shall I say, "No"? I shall rather die than ever say "No" to a person (21)

नास्तीति वनमया नोक्तमन्येषामपि याचताम् ।
 वक्ष्यामि कथमायाते तदयं चामरोऽच्युते ॥ २२
 श्लाघ्य एव हि वीराणां दानाचापत्समागमः ।
 न वाघाकारि यद्दानं तदङ्गं चलन्तु स्मृतम् ॥ २३
 मद्राज्ये नासुखी कश्चिन्न दरिद्रो न चातुरः ।
 न दुःखितो न चोद्विग्नो न क्षमादिविवर्णितः ॥ २४
 हृष्टस्तुष्टः सुगन्धी च वृमः सर्वसुरान्वितः ।
 जनः सर्वो महामागं क्रिष्टताहं मदा सुखी ॥ २५
 एतद्विशिष्टमन्नाह दाननीचकलं लभे ।
 विदितं मुनिशार्दूलं मयैतत् त्वन्मृखाच्छ्रुतम् ॥ २६
 मत्प्रसादपरो नूनं यक्षेनाराधितो हरिः ।
 मम दानमग्नाप्यासौ पुष्पाति यदि देवताः ॥ २७
 एतद्द्वीजवरे दानवीजं पतति चेद् सुरो ।

If I have not said, "No" to others begging, how shall I say so, when the god Viṣṇu arrives today ? (22)

Loudable indeed for a hero is the calamity be-falling due to magnificence. Charity which does not cause suffering is indeed considered more important (23)

There is none who is unhappy, poor, suffering, miserable, grieved and destitute of self-control in my kingdom (24)

People are delighted, satisfied, virtuous, happy in every way, O Blessed one. Above all, I am ever happy (25)

I may consider it to be the best fruit of the seed of charity got by me. I have arrived at this conclusion from what I have heard from you (26)

Hari, prepared to do me favour, has indeed been worshipped with the sacrifice, if accepting my gift he maintains the gods (27)

If the seed of charity falls on the best of seeds, the most exalted receptacle, the Guru

जनार्दने महापादे किं न प्राप्तं ततो मया ॥ २८
 विशिष्टं मम तद्दानं परितुष्टाश्च देवताः ।
 उपभोगाच्छ्रुतगुणं दानं सुखकरं स्मृतम् ॥ २९
 मत्प्रसादपरो नूनं यत्तेनाराधितो हरिः ।
 तेनाभ्येति न संदेहो दर्शनादृपकारकृत् ॥ ३०
 अथ कोपेन चाम्येति देवभागोपरोधतः ।
 मानिहन्तु ततो हि स्याद् वधः सा चतरोऽच्युतात् ॥ ३१
 एतज्ज्ञात्वा मुनिश्रेष्ठ दानविन्नद्रेण मे ।
 नैव भाव्यं जगन्नाथे गोविन्दे समुपस्थिते ॥ ३२
 लोमहर्षण उवाच ।
 इत्येवं वदतस्वस्य ग्रामस्तत्र जनार्दन ।
 सर्वदेवमयोऽचिन्त्यो मायावामनरूपधृक् ॥ ३३

Janārdana, then what have I not gained ? (28)

That charity of mine is of a distinguished character so as to satisfy the gods completely. Charity is hundred times more pleasing than enjoyment (29)

Hari ever ready to do me favour has indeed been worshipped by the sacrifice. Hence he is arriving to do me favour by granting me his sight. There is no doubt about it. (30)

If however, he is coming to kill me, because I have put a stop to the enjoyment of the share of the oblations by gods, then such a destruction at the hands of Viṣṇu is more praiseworthy (31)

Knowing this, O great sage, it will not be proper for me to oppose making a gift, when Govinda the Lord of the Universe himself approaches (32)

Lomaharṣaṇa said. When he was thus engaged in giving expression to his views, the Inconceivable Viṣṇu, comprising all gods, and assuming illusory form of a dwarf, arrived there (33)

तं दृष्ट्वा यशुवातं तु प्रविष्टमसुराः प्रभृष्टम् ।
 जम्बुः प्रभावत. क्षीमं तेजसा तस्य निष्प्रभाः ॥ ३४
 जेषुश्च मुनयस्त्वत्र ये समेता महापुरे ।
 वसिष्ठो गार्गीजो गगो अन्ये च मुनिमत्तमाः ॥ ३५
 बलिर्यैवाखिलं जन्म मेने सफलमात्मनः ।
 ततः संक्षोभमापन्नो न कश्चित् किंचिदुक्तवान् ॥ ३६
 प्रत्येकं देवदेवेशं पूजयामास तेजसा ।
 अयामुरपतिं प्रहं दृष्ट्वा मुनिवरान्श्च तान् ॥ ३७
 देवदेवपतिः साक्षात् विष्णुरामनरूपधृक् ।
 तुषाव यज्ञं बहिं च यज्ञमानमर्थायितम् ।
 यशुकर्माधिकारम्भान् मदभ्यान् द्रव्यमपदम् ॥ ३८
 मदभ्याः पात्रमखिलं वामनं प्रति तत्क्षणम् ।
 यशुगटभिवत् विश्रा. माधु साञ्चित्पुदीरयत् ॥ ३९

The demons, seeing the Lord enter the
 sacrificial area, were very much agitated by
 his majesty and became lustreless due to the
 brightness of his person (34)

The sages, assembled in the great sacri-
 fice—Vasistha, Visvāmitra, Garga, and other
 great sages—muttered prayers (35)

And Bali considered his entire life fruit-
 ful and none among the agitated said any
 thing whatsoever (36)

Every one worshipped the Exalted Lord
 with courage. Then finding the Lord of the
 demons and the great sages submissive, the
 Great God Vishnu who had incarnated himself
 as the Dwarf began himself to praise the
 sacrifice, the fire and the sacrificer, the offi-
 cers of the sacrifice, the assistants, and the
 wealth of materials (37, 38)

The assistant Brāhmaṇas said "well,
 well", without any loss of time to Lord
 Vāmana, the worthiest to receive gifts, then
 staying in the sacrificial area (39)

म चार्धमादाय बलिः प्रोद्धृतपुलकम्वदा ।
 पूजयामास गोविन्दं ग्राह चैदं महासुरः ॥ ४०
 बलिरुवाच ।
 सुपर्णरत्नमंघातो गजाश्वसमित्स्त्वया ।
 स्त्रियो वस्त्राप्यलंकारान् भावो ग्रामाश्च पुष्कलाः ॥ ४१
 सर्वे च मरुता पृथ्वी भवतो वा यदीप्सितम् ।
 तद् ददामि तृणुष्वेदं ममायां. मन्ति ते प्रियाः ॥ ४२
 इत्युक्तो दैत्यपतिना प्रीतिगर्भान्वितं वचः ।
 ग्राह मस्मिन्गम्भीर भगवान् वामनाकृतिः ॥ ४३
 ममाग्निश्चरणार्थाय देहि राजान् पदत्रयम् ।
 सुपर्णग्रामरत्नादि तदर्षिभ्यः प्रदीयताम् ॥ ४४
 बलिरुवाच ।
 त्रिभिः प्रयोजनं किं ते पदैः पदवतां वर ।

And the highly pleased Bali with the
 respectful Arghya offerings in his hand,
 worshipped Govinda. And the great demon
 spoke as follows (40)

Bali said "The stock of gold and jewels,
 the elephants and horses, women, clothes,
 ornaments, cows, villages, every thing in
 abundance, the entire earth or whatever is
 to your choice—I shall make a gift of any-
 thing that belongs to me, if it is to your
 choice. Please choose the wished for object.
 (41, 42)

Being thus addressed in affectionate
 words by the chief of the demons, the Lord
 incarnated as Vāmana, spoke in a smiling
 but serious manner (43)

O king, give me three strides for a fire
 sanctuary. Let gold, village, jewel and such
 other things be given to those who desire
 them. (44)

Bali said "O Most exalted one, what
 shall you do with three steps? Please ask

शत शतसहस्रं वा पदानां मार्गतां भवान् ॥ ४५

श्रीवामन उवाच ।

एतावता दैत्यपते कृतकृत्योऽस्मि मार्गणे ।
अन्वेषामार्थिनां विचमिच्छया दास्यते भवान् ॥ ४६
एतच्छ्रुत्वा तु गदितं वामनस्य महात्मनः ।
वाचयामास वै तस्मै वामनाय महात्मने ॥ ४७
पाणौ तु पतिते तीये वामनोऽभूद्वामनः ।
सर्पदेवमयं रूप दर्शयामास तत्क्षणात् ॥ ४८
चन्द्रसूर्यो तु नयने द्यौः शिखररणौ क्षितिः ।
पादाङ्गुलयः पिशाचास्तु हस्ताङ्गुल्यश्च गुल्फकाः ॥ ४९
विश्वेदेवाश्च जानुस्था जङ्घे साध्याः सुरोत्तमाः ।
यथा नखेषु संभूता रेखास्त्परसस्तथा ॥ ५०

for a hundred or a hundred thousand steps
(45)

Śrī Vāmana said O chief of demons, as far as soliciting is concerned, I shall be satisfied with this much : To other seekers you give any valuable things according to their choice (46)

Hearing these words of the worshipful Vamana, he gave word to the great Vāmana (47)

As soon as water fell in his palm the Dwarf assumed non-dwarfish dimensions and showed instantly his form, comprehending all gods. (48)

His eyes were the Moon and the Sun, His feet the earth, the fingers of His feet were the Pisacas, the fingers of hand the Gubhyakas, His knees the Viśvedevas, the shanks the Sadhyas, the nails the Yakas, the lines were the Apsarases, the eyes the stars, the hair of the Lord were the rays of the Sun, the falling stars the pores of the skin, the great R̥sis the hair of his body,

दृष्टिर्दक्षाम्पशेषाणि केन्द्राः सूर्याश्विनः प्रभोः ।
तारका रोमकृपाणि रोमेषु च महर्षयः ॥ ५१
बाहवो विदिशस्तस्य दिशः श्रोत्रे महात्मनः ।
अश्विनो श्रवणे तस्य नासा वायुर्महात्मनः ॥ ५२
प्रसादे चन्द्रमा देवो मनो धर्मः समाश्रितः ।
सत्यमस्याभवद् वाणी निहा देवी सरस्वती ॥ ५३
ग्रीवाऽदितिर्देवमाता विद्यास्तद्बलयस्तथा ।
स्वर्गद्वारमभ्यर्त्रं स्वष्टा पूषा च वै भ्रुवौ ॥ ५४
मुखे वैशानरश्चास्य रूपणौ तु प्रजापतिः ।
हृदयं च परं ब्रह्म पुंस्त्वं वै कश्यपो हृदि ॥ ५५
पृष्ठेऽस्य वसवो देवा मस्तः सर्वसंधिषु ।
वक्षस्यले तथा रुद्रो धैर्यं चास्य महार्णवः ॥ ५६

the intermediate directions his arms, the cardinal points the ears of the Lord, Aśvins the outer ears of the Great One, and Vayu His nose (49, 50, 51, 54)

In his favour rested worshipful Candra, in piety was established His mind, Truth was His speech The goddess Sarasvatī was His tongue. (53)

His neck was Aditi the mother of the gods, and His bangle was the Vidyas The entrance into heaven was the lunar mansion Anurādhā His eyebrows were Tvaṣṭṛ and Pūṣan (54)

In His mouth rested Fire, in His testicles the progenitor of all created beings. And His heart was the Supreme Spirit, His masculinity the sage Kaśyapa (55)

On His back were the Vasus and the gods, the Maruts were in all His joints And in His chest was Rudra, and in His forbearance was the Great Ocean (56)

उदरे चास्य गन्धर्वा महत्तथ महापलाः ।
 लक्ष्मीर्मेधा धृतिः कान्तिः सर्वविद्याश्च वै कटिः ॥ ५७
 सर्वज्योतींषि यानीह तपश्च परमं महत् ।
 तस्य देवाधिदेवस्य तेजः प्रोद्भूतमुत्तमम् ॥ ५८
 तनौ कुक्षिपु वेदाश्च जानुनो च महासखाः ।
 इष्टयः पशवश्चास्य द्विजानां चेष्टितानि च ॥ ५९
 तस्य देवमयं रूपं दृष्ट्वा विष्णोर्महात्मनः ।
 उपसर्पन्ति ते दैत्याः पतङ्गा इव पावकम् ॥ ६०
 विक्षुरस्तु महादैत्यः पादाद्गुण्डं गृहीतवान् ।
 दन्ताभ्यां तस्य वै ग्रीवाभ्यङ्गुष्ठेनाहनदरिः ॥ ६१
 प्रमथ्य सर्वानसुरान् पादहस्ततलैर्विभुः ।
 कृत्वा रूपं महाकायं सजहाराशु मेदिनीम् ॥ ६२
 तस्य विक्रमतो भूमिं चन्द्रादित्यौ स्तनान्तरे ।

नमो विक्रममाणस्य सख्यदेशे स्थितायुभौ ॥ ६३
 परं विक्रममाणस्य जानुमूले प्रभाकरो ।
 विष्णोरास्तां स्थितस्यैतौ देवपालनकर्मणि ॥ ६४
 जित्वा लोकत्रयं ताश्च हत्वा चासुरयुगान् ।
 पुरंदराय त्रैलोक्यं ददौ विष्णुरुहक्रमः ॥ ६५
 सुतलं नाम पातालमधस्ताद्भुधातलात् ।
 बलेर्दत्तं भगवता विष्णुना प्रभविष्णुना ॥ ६६
 अथ दैत्येश्वर प्राह विष्णुः सर्वेश्वरेश्वरः ।
 यत् त्वया सलिलं दत्तं गृहीतं पाणिना मया ॥ ६७
 कल्पप्रमाणं तस्मात् ते भविष्यत्यायुरुत्तमम् ।
 वैषस्यते तथाऽज्ञीते काले मन्वन्तरे तथा ॥ ६८
 सावर्णिके तु संप्राप्ते भवानिन्द्रो भविष्यति ।
 इदानीं भुवनं सर्वं दत्तं शक्यं वै पुरा ॥ ६९

In His stomach the Gandharvas and the
 Maruts Lakṣmī, Meihā (retentive memory)
 Kānti (Loveliness) and all branches of
 Learning were His hip (57)

The luminaries and the very exalted
 austerity are the best manifested lustre of the
 Great God (58)

In His body, and in its cavities rested the
 Vedas and in knees the great sacrifices, the
 Iṣṭis, animals and the activities of the Brāh-
 maṇas Seeing the divine form of the worship-
 ful Viṣṇu, the demons approached in the same
 manner as the moths do with the fire (59-60)

The mighty demon Cakura grasped the
 great toe with his tusks Then Hari struck
 him in his neck with his great toe Routing
 the demons with the palms of His feet and
 hands, the Lord expanding His body into a
 bulky one snatched the earth back from them
 in no time (61-62)

When He was taking strides over the
 earth, the Moon and the Sun remained
 between His waist and when He was taking

His stride over the sky, they rested in the
 region of the thighs (63)

When He was taking the final stride, the
 two luminaries were at the lower part of the
 knee of Viṣṇu and was engaged in protecting
 the gods. (64)

Conquering the three worlds and slaying
 the mighty demons the Dwarf-incarnation,
 Viṣṇu, conferred upon Indra the three
 worlds (65)

By the mighty Lord Viṣṇu, the nether
 region situated below the earth known as
 Sūtalā was given to Bai (66)

The Lord of all lords, Viṣṇu then said to
 the chief of the demons, "The water that you
 placed in my palm I accepted" (67)

For this you shall live for a Kalpa, On
 the expiry of the Vāivasvata period and at
 the commencement of the Sāvāṛṇika, you
 shall become Indra. For the present, the
 worlds have all been given to Indra, as promi-
 sed by me before (68-69)

चतुर्गुण्यवस्था च साधिका होकसप्रतिः ।
 नियन्तव्या मया सर्वे ये तस्य परिपन्निनः ॥ ७०
 तेनाहं परया भक्त्या पूर्वमाराधितो बले ।
 सुतलं नाम पातालं समासाद्य बचो मम ॥ ७१
 वसासुर ममादेशं यथावत्परिपालयन् ।
 तत्र देवसुरोपेते प्रासादशतसंकुले ॥ ७२
 प्रोत्फुल्लपद्मसरसि हृदशुद्धसरिहरे ।
 सुगन्धी रूपसंपन्नो यराभरणभूषितः ॥ ७३
 स्रक्चन्दनादिदिग्घाज्ञो नृत्यगीतमनोहरान् ।
 उपभुञ्जन् महाभोगान् विविधान् दानवेधर ॥ ७४
 ममाह्वया कालमिमं तिष्ठ स्त्रीशतसंघृतः ।
 यावत्सुरैश्च त्रिप्रैश्च न विरोधं भविष्यसि ॥ ७५
 तावत् त्वं हृद्दक्ष्य संभोगान् सर्वकामसमन्वितान् ।

During the period of more than seventy
 one Sataryugas who venture to rise against
 him are to be suppressed by me, (70)

O Bali, I was devoutly worshipped by
 Indra in days gone by Reaching the nether
 region known as Satala in obedience to my
 command you dwell there, O demon, follow-
 ing strictly the order given by me. (71)

There crowded with hundreds of palaces,
 and provided with comforts necessary for
 gods, with lakes which had blossomed lotuses
 in them, and large rivers with enough of
 pure water in them drawn from the lakes, O
 chief of demons, redolent with perfumes,
 rich in beauty, adorned with the best of
 ornaments, provided with garlands, smeared
 with sandal paste, enjoying various excellent
 objects made attractive by dance and music,
 surrounded by hundreds of women, you live
 by my order as long as you do not come in
 conflict with the gods and Brāhmanas.

(72, 73, 74, 75)

Till then you enjoy the various objects

यदा सुरैश्च विप्रैश्च विरोधं त्व करिष्यसि ।
 भविष्यन्ति तदा पाशा वारुणा घोरदर्शनाः ॥ ७६
 बलिरुवाच ।
 तत्रासतो मे पाताले भगवन् भवदाज्ञया ।
 किं भविष्यत्युपादानमुपभोगोपपादकम् ।
 आप्यायितो येन देव स्मेर्यं तत्रामहं सदा ॥ ७७
 श्रीभगवानुवाच ।
 दानान्यविधिदत्तानि श्राद्धान्यश्रोत्रियाणि च ।
 हुतान्यश्रद्धया यानि तानि दास्यन्ति ते फलम् ॥ ७८
 अदक्षिणास्तथा यज्ञाः क्रियाश्चाविधिना कृताः ।
 फलानि त्व दास्यन्ति अधीतान्यवतानि च ॥ ७९
 उदकेन विना पूजा विना दमेण वा क्रिया ।
 आज्येन च विना होमं फलं दास्यन्ति ते बले ॥ ८०

of sensual gratification When you come in
 conflict with gods and Brāhmanas, then the
 dreadful-looking nooses of Varuna will tie
 you. (76)

Bali said O Lord, as long as I reside in
 Patāla by your order, what shall be the
 objects of my enjoyment, satisfied with which,
 O Lord I may remember you constantly ? (77)

The Lord said Gifts not conformable to
 law, Śrāddhas not sanctioned by the Vedas,
 and sacrifices performed without faith, will
 bestow merit upon you. (78)

And sacrifices without the payment of
 the Dakṣiṇā, ceremonies performed without
 the sanction of the religious law, and study
 without the necessary vow of Brahmacharya,
 worship without water, religious rites without
 the Darbha grass, and sacrifice without
 clarified butter will produce the desired
 results to you, O Bali (79, 80)

यथेदं स्थानमाश्रित्य क्रियाः काश्चित्करिष्यति ।
 न तत्र चासुरो भागो भविष्यति कदाचन ॥ ८१
 ज्येष्ठाश्रमे महापुण्ये तथा विष्णुपदे हृदे ।
 ये च श्राद्धानि दास्यन्ति व्रतं नियममेव च ॥ ८२
 क्रिया कृता च या काचिद् विधिनाऽविधिनापि वा ।
 सर्वं तदक्षयं तस्य भविष्यति न सञ्जयः ॥ ८३
 ल्येष्टे मासि सिते पक्षे एकादश्यामृपोषितः ।
 द्वादश्यां वामनं दृष्ट्वा म्नात्वा विष्णुपदे हृदे ।
 दानं दत्त्वा यथाशक्त्या प्राप्नोति परमं पदम् ॥ ८४
 लोमहर्षण उवाच ।
 धर्मेर्धरमिन् दत्त्वा शक्राय च त्रिविष्टपम् ।
 व्यापिना तेन रूपेण जगामादर्शनं हरिः ॥ ८५

इति श्रीवामनपुराणे सरामाहात्म्ये दशमोऽध्यायः ॥१०॥

There shall never be a share of the demons in any rite performed by any one resorting to this place. (81)

In the most holy Jyēṣṭha hermitage and in the Viṣṇupada those who shall perform Śrāddhas, keep vows and observe religious laws, any rite performed according to the sanction of law or without it, shall become inexhaustingly meritorious. There is no doubt. (82, 83)

By keeping fast on the Ekādaśī of the bright fortnight of the month of Jyēṣṭha, having the sight of Vāmana on the Dvādaśī, bathing in the Viṣṇupada Lake, making gift to the best of one's ability, one attains final beatitude. (84)

Lomahaṅṣana said. Conferring this boon on Bali, and bestowing heaven on Indra, Hari became invisible with his all-pervasive form. (85)

Thus ends the Tenth Chapter, in the Saromāhātmya, in the Vāmana-Purāṇa-10.

शशास च यथापूर्वमिन्द्रस्त्रैलोक्यमूर्जितः ।
 निःशेषं च तदा कालं बलिः पातालमास्थितः ॥ ८६
 इत्येवत् कथितं तस्य विष्णोर्माहात्म्यमुत्तमम् ।
 वामनस्य शृण्वन् यस्तु सर्वपापैः प्रमुच्यते ॥ ८७
 बलिप्रह्लादसंवादं मन्त्रितं बलिशुक्योः ।
 बलेर्विष्णोश्च चरितं ये स्मरिष्यन्ति मानवाः ॥ ८८
 नाघयो व्याघ्रयस्तेषां न च मोहाकुलं मनः ।
 भविष्यति द्विजश्रेष्ठाः पुंसस्तस्य कदाचन ॥ ८९
 च्युतराज्यो निजं राज्यमिष्टप्राप्तिं वियोगवान् ।
 समाप्नोति महाभागा नरः श्रुत्वा कथामिमाम् ॥ ९०
 वैश्यो धनसमृद्धिं च शूद्रः सुखमवाप्नुयात् ।
 वामनस्य च माहात्म्यं शृण्वन् पापैः प्रमुच्यते ॥ ९१

The mighty Indra governed the three worlds as before and Bali remained in Pātāla till the end of the period. (86)

Thus I have narrated to you the supreme magnanimity of Viṣṇu incarnated as Vāmana, hearing which one is rid of all sins. (87)

Men who will remember the conversation of Bali and Prahlāda, the deliberations of Bali and Śakra, and the lives of Bali and Viṣṇu, will not have mental agony and disease, and their mind shall never be confused, O venerable Brāhmanas. (88, 89)

Hearing this story the man stripped of kingdom will get his kingdom back, the separated will be united with the object longed for, O great ones. (90)

The Brāhmaṇa masters of Veda, the Kṣatriya conquers the earth, the Vaiśya acquires wealth and prosperity, and the Śūdra gains happiness. On hearing the glory of Vāmana, one is freed from all sins. (91)

प्रपय ऊचुः ।

कथमेषा मधुत्पन्ना नदीनाञ्छुत्तमा नदी ।
सरस्वती महाभागा कुरुक्षेत्रप्रवाहिनी ॥ १
कथं सरः समामाद्य कृत्वा तीर्थानि पार्श्वतः ।
प्रयाता पश्चिमामाशां दृश्यादृश्यगतिः शुभा ।
एतद् विस्तरतो ब्रूहि तीर्थबंधं सनतनम् ॥ २
लोमहर्षण उवाच ।
प्लवङ्गत् मधुद्रुता सरिच्छ्रेष्ठा मनातनी ।
मर्षपापक्षयकरी स्मरणादेव नित्यशः ॥ ३
सैषा शैलसहस्राणि विदार्य च महानदी ।
प्रविष्टा पुण्यतोयोषा वनं द्वैतमिषि स्मृतम् ॥ ४
तस्मिन् प्लक्षे स्थितां दृष्ट्वा मार्कण्डेयो महाशुनिः ।
प्रणिपत्य तदा ब्रून्मां तुष्टावाद्य सरस्यतीम् ॥ ५

त्वं देवि सर्वलोकानां माता देवारणिः शुभा ।
सदसद् देवि यत्किञ्चिन्मोक्षदाग्यर्वयम् पदम् ॥ ६
तत् सर्वं त्वयि संयोगि योगिवद् देवि संश्रितम् ।
अक्षरं परमं देवि यत्र सर्वं प्रतिष्ठितम् ।
अक्षरं परमं ब्रह्म विश्वं चैतन् धरात्मकम् ॥ ७
दास्य्यसत्त्वितो वह्निर्भूमौ गन्धो यथा ध्रुवम् ।
सया स्वयि स्थितं ब्रह्म जगच्चेदमज्ञेयतः ॥ ८
ॐकाराक्षरसंस्थानं यत् सद् देवि स्थिरान्विरम् ।
तत्र मात्रात्रयं सर्वमस्ति यद् देवि नास्ति च ॥ ९
त्रयो लोकास्त्रयो वेदास्त्रैविध पापकृत्रयम् ।
त्रीणि ज्योतीषि सर्गाश्च त्रयो धर्मादयस्तथा ॥ १०
त्रयो गुणास्त्रयो वर्णास्त्रयो देवास्तथा प्रमात् ।

11

The sages said : How did this foremost river—the blessed Sarasvatī flowing through Kurukṣetra, originate ?

Reaching the Lake and keeping the Tirthas on the bank, how did the auspicious river of visible and invisible course, take a westerly course ? Please tell in detail the ancient tradition of the Tirthas. (1-2)

Lomaharṣina said : The primordial excellent river, ever capable of destroying sins on being remembered, was born of the fig tree (3)

Rending a thousand mountains, this great river of holy waters entered into the forest known as Draṭa (4)

Seeing the Sarasvatī established in Plaṅka, the great sage Mārkaṇḍeya bowed down to and praised Sarasvatī. (5)

O Goddess, you are the Mother of all beings, the Auspicious mother of the gods
O Goddess whatever is entity, nonentity, release-conferring and significant, inflected word, is connected with you, is established in you, as a Yogin—O Goddess the changeless supreme Reality, in whom every thing is rooted, and the unchanging supreme Brahman and the changing Universe rest on you (6, 7)

As fire is contained in wood, and an odour is constantly existent in the Earth, so Brahman and the Universe abide in you in entirety (8)

O Devi, in the arrangement of the letters of Omkāra which is both motionless and moving and composed of all the three Mātrās and is visible and invisible, and in which exist the three worlds, three Vedas,

त्रैधातवस्तथाऽवस्थाः पितरश्चैवमादयः ॥ ११
 एतन्मात्रात्रयं देवि तव रूपं सरस्वति ।
 विभिन्नदर्शनामाद्यां ब्रह्मणो हि सनातनीम् ॥ १२
 सोमसंस्था हविःसंस्था पाकसंस्था सनातनी ।
 तास्त्वदुच्चारणाद् देवि क्रियन्ते ब्रह्मवादिभिः ॥ १३
 अनिर्देश्यपदं त्वेतदद्भ्यमात्राश्रित परम् ।
 अविकारक्षयं दिव्य परिणामविवर्जितम् ॥ १४
 त्वैतत् परम रूप यन्न शक्य मयोदितम् ।
 न चास्येन न वा जिह्वातालव्योष्ठादिभिरुच्यते ॥ १५
 स विष्णुः स शृपो ब्रह्मा चन्द्रार्कज्योतिरे च ।
 विश्वावास विश्वरूप विश्वात्मानमनीश्वरम् ॥ १६
 साहस्यसिद्धान्तवेदोक्तं बहुधाखास्यिरीकृतम् ।

assembly of Brāhmanis familiar with the three Vedas, the three fires, the three luminaries, the three ends beginning with Dharma, the three qualities, the three castes, the three duties in their order, the three elements, the three states, and the ancestors in this sequence (9, 10, 11)

The three Matrās, O Goddess Sarasvati, are but your appearances, your primordial eternal and wonderful forms (12)

The expounders of the Vedas, O Devi, succeed in performing a Soma sacrifice, Havir sacrifice and Pāka sacrifice by merely uttering your name. (13)

The excellent form of yours which embodies just the half Matrā of your being, cannot be determined. The divine appearance does not change, perish and undergo evolution (14)

I am not, nor in any body else, capable of describing your excellent appearance. In fact it cannot be described with the aid of the tongue, the lips or the palate (15)

He is Viṣṇu, Śiva and Brahman, the

अनादिमध्यनिधनं सदसच्च सदेव ह ॥ १७
 एकं त्वनेकधाप्येकभाववेदसमाश्रितम् ।
 अनाख्यं पद्मगुणाख्यं च ब्रह्माख्यं त्रिगुणाश्रयम् ॥ १८
 नानाशक्तिविभावज्ञं नानाशक्तिविभावकम् ।
 सुखात् सुख महत्सौख्य रूपं तत्त्वगुणात्मकम् ॥ १९
 एवं देवि त्वया व्याप्तं सकलं निष्कलं च यत् ।
 अद्वैतावस्थित ब्रह्म यच्च द्वैते व्यवस्थितम् ॥ २०
 येऽर्था नित्या ये विनश्यन्ति चान्ये
 येऽर्थाः स्थूला ये तथा सन्ति सूक्ष्माः ।
 ये वा भूमौ येऽन्तरिक्षेऽन्वतो वा
 तेषां देवि त्वच्च एवोपलब्धिः ॥ २१

Moon, the Sun and the luminaries, the basis of the Universe, the embodiment of the Universe, the Soul of the universe, the Great God described by the Sāṅkhya system and the Vedas and determined in the various branches of knowledge without a beginning, middle and end, and ever existent as entity and non entity. Though one, He is many. He depends on the variety of sentiments. He is nameless, nameable after the six qualities, multinamed, and rests on the three qualities. He is familiar with the investigator of the various energies— a form which is pleasanter than the pleasant, most pleasant, consisting of essential qualities. Thus you pervade the entire and divisible world. You are Brahman understood as Advaita, as also Brahman known as Dvaita.

(16, 17, 18, 19, 20)

The realisation of things that are eternal and those that are gross and those that are subtle, those that exist on the earth and those that stay in the sky or elsewhere is due to you. (21)

यद्वा मूर्तं यदमूर्तं समस्तं
यद्वा भूतेष्वेकमेकं च किञ्चित् ।
यच्च द्वैते व्यस्तमूर्तं च लक्ष्य
तत्संगद्वं त्वत्स्वरैर्व्यञ्जनैश्च ॥ २२
एवं स्तुता तदा देवी विष्णोर्निहा मरम्यती ।
प्रत्युवाच महात्मानं मार्कण्डेय महाद्भुनिम् ।

यत्र त्वं नेष्यसे विप्र तत्र यास्याम्यतन्द्रिता ॥ २३
मार्कण्डेय उवाच ।
आद्यं ब्रह्मसरः पुण्यं ततो रामद्वदः स्मृतः ।
कुरुणा ऋषिणा कृष्टं कुरुक्षेत्रं ततः स्मृतम् ।
तस्य मध्येन वै गाढं पुण्या पुण्यत्रलावहा ॥ २४

इति श्रीरामनपुराणे सरोमाहात्म्ये एकादशोऽध्याय ॥११॥

१२

लोमहर्षण उवाच ।

इत्युपैर्षचनं श्रुत्वा मार्कण्डेयस्य धीमतः ।
नदी प्रयाहसंयुक्ता कुरुक्षेत्रं विवेश ह ॥ १
तत्र सा रन्तुकं प्राप्य पुण्यतोषा सरस्वती ।
कुरुक्षेत्रं समाप्लाव्य प्रयाता पश्चिमां दिशम् ॥ २

Or what is formless or possesses form,
or what is the one among various created
beings all that is found separately—all that
is connected with your vowels and the
consonants (22)

Thus propitiated, the Goddess Sarasvati,
the tongue of Viṣṇu said in her turn to the
great sage Mārkaṇḍeya, "O Brāhmana,

तत्र तीर्थसहस्राणि ऋषिभिः सेवितानि च ।
तान्यहं क्रीतविष्वामि प्रसादात् परमेष्ठिनः ॥ ३
तीर्थानां स्मरणं पुण्यं दर्शनं पापनाशनम् ।
स्तानं मुक्तिकरं प्रोक्तमपि दुष्कृतकर्मणः ॥ ४

wherever you convey me, I shall go tireless." (23)

Primarily it was known as holy Brahma-
saras and afterwards it was called Rāmabrahma.
Because it was ploughed by the sage Kuru, it
is known as Kurukṣetra. Holy and holy-
watered as you are, you flow fast through
its middle (24)

Thus ends the Eleventh Chapter, in the Saromāhātmya, in the Vāmana-Purāṇa-11.

12

Lomaharṣapa said : Hearing the speech
of the wise sage Mārkaṇḍeya and flowing in
current, the river entered Kurukṣetra. (1)

There the holy-watered Sarasvati reach-
ing Rantuka and inundating Kurukṣetra,
turned to the western direction (2)

There are a thousand Tirthas there,
visited by sages. I shall glorify them by
the grace of Brahman (3)

Remembrance of the Tirthas is meritori-
ous, their sight is sin-destroying and bath
therein brings about emancipation, even of
the criminal. (4)

ये स्मरन्ति च तीर्थानि देवताः प्रीणयन्ति च ।
 स्नान्ति च श्रद्धाधानाश्च ते यान्ति परमां गतिम् ॥ ५
 अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ।
 यः स्मरेत् कुरुक्षेत्रं स ब्रह्माभ्यन्तरः शुचिः ॥ ६
 कुरुक्षेत्रं गमिष्यामि कुरुक्षेत्रे वसाम्यहम् ।
 इत्येवं वाचमुत्सृज्य सर्वपापैः प्रमुच्यते ॥ ७
 ब्रह्मज्ञानं गयाथाङ्गं गोग्रहे मरणं तथा ।
 वासः पुंसां कुरुक्षेत्रे मुक्तिरुक्ता चतुर्विधा ॥ ८
 सरस्वतीदृषद्वस्योर्देवनघोर्यदन्तरम् ।
 तं देवनिर्मितं देशं ब्रह्मावर्षं प्रचक्षते ॥ ९
 दूरस्थोऽपि कुरुक्षेत्रे गच्छामि च वसाम्यहम् ।
 एवं यः सततं श्रूयात् सोऽपि पापैः प्रमुच्यते ॥ १०
 तत्र चैव सरःस्नायी सरस्वत्यास्तटे स्थितः ।

Those who remember Tirthas and propitiate the gods, and bathe with faith, attain final beatitude. (5)

Pure or impure or placed in any circumstance, he who remembers Kurukṣetra becomes holy, externally and internally. (6)

"I shall go to Kurukṣetra; shall dwell there"—those who speak in this manner are also freed from all sins. (7)

Knowledge of the Supreme being, Śrāddha in Gayā, death in Gograha and residence in Kurukṣetra—have been declared to be the four varieties of emancipation of man (8)

The region intervening between the two celestial rivers Sarasvatī and Dṛśadvatī, the country established by gods is known as Brahmagavarta. (9)

"I shall go to and live in Kurukṣetra"—he also who repeats this gets rid of all sins. (10)

He who bathes in the Lake and resides on the bank of the Sarasvatī will have

तस्य ज्ञानं ब्रह्ममयमुत्पत्स्यति न संशयः ॥ ११
 देवता श्रवणः सिद्धाः सेवन्ते कुरुजाङ्गलम् ।
 तस्य संसेवनाच्चित्त्यं ब्रह्म चात्मनि पश्यति ॥ १२
 चञ्चलं हि मनुष्यत्वं प्राप्य ये मोक्षकाङ्क्षिणः ।
 सेवन्ति नियतात्मानो अपि दुष्कृतकारिणः ॥ १३
 ते विष्णुक्ताश्च कलुषैरनेकजन्मसंभवैः ।
 पश्यन्ति निर्मलं देवं हृदयस्थं सनातनम् ॥ १४
 ब्रह्मवेदिः कुरुक्षेत्रं पुण्यं सान्निहितं सरः ।
 सेवमाना नरा नित्यं प्राप्नुवन्ति परं पदम् ॥ १५
 ग्रहनक्षत्रताराणां कालेन पतनाद् भयम् ।
 कुरुक्षेत्रे मृतानां च पतनं नैव विद्यते ॥ १६
 यत्र ब्रह्मादयो देवा ऋषयः सिद्धचारणाः ।
 गन्धर्वाप्सरसो यक्षाः सेवन्ति स्थानकाङ्क्षिणः ॥ १७

knowledge of Brahman in them. There is no doubt. (11)

Gods, sages, Siddhas—all resort to Kurukṣetra. By virtue of their constant attendance there, they realise Brahman in their own self. (12)

Getting inconstant human life, those that desire emancipation dwell at Kurukṣetra, self-controlled. Even the evil doers are freed from sin, produced through numberless births and realise the holy and primordial god residing in their heart. (13, 14)

Brahmavedi, Kurukṣetra and the Saradvatī Lake are holy. Men serving them attain final beatitude. (15)

Planets, stars and star-planets have apprehension of falling in course of time. But people dying in Kurukṣetra have no fear of a fall. (16)

There Brahman and other gods, sages, Siddhas, celestial singers, Gandharvas, Apsaras, and Yaksas dwell desiring continued existence. (17)

गत्वा तु श्रद्धया युक्तः स्नात्वा स्थाणुमहाब्दे ।
मनसा चिन्तितं कामं लभते नात्र संशयः ॥ १८
नियमं च ततः कृत्वा गत्वा सरः प्रदक्षिणम् ।
रन्तुकं च समासाद्य क्षामयित्वा पुनः पुनः ॥ १९

सरस्वत्यां नरः स्नात्वा यथं दृष्ट्वा प्रणम्य च ।
पुष्पं धूपं च नैवेद्यं दत्त्वा वाचस्पदीरयेत् ॥ २०
तव प्रसादाद् यद्वेन्द्रं वनानि सरितश्च याः ।
त्रिमिष्यामि च तीर्थानि अविष्टं कुरु मे सदा ॥ २१

इति श्रीवामनपुराणे सरोमाहात्म्ये द्वादशोऽध्याय ॥१२॥

१३

श्लेष उचुः ।

वनानि सप्त नो ब्रूहि नव नपथ्य याः स्मृताः ।
तीर्थानि च सप्तग्राणि तीर्थस्नानफलं तथा ॥ १
येन येन विधानेन यस्य तीर्थस्य यत् फलम् ।
तद् सर्वं निस्तरेणेह ब्रूहि पौराणिकोत्तम ॥ २
लोमहर्षेण उवाच ।
शृणु सप्त वनानीह कुक्षेत्रस्य मध्यतः ।
येषां नामानि पुण्यानि सर्वपापहराणि च ॥ ३

काम्यकं च वनं पुण्यं तथाऽदितिवनं महत् ।
व्यासस्य च वनं पुण्यं फलकीवनमेव च ॥ ४
तत्र सूयवनस्थानं तथा मधुवनं महत् ।
पुण्यं शीतवनं नाम सर्वकल्मषनाशनम् ॥ ५
वनान्येतानि वै सप्त नदीः शृणुत मे द्विजाः ।
सरस्वती नदी पुण्या तथा वैतरणी नदी ॥ ६
जापगा च महापुण्या गङ्गा मन्दाकिनी नदी ।
मयुस्रवा वासुनदी कौशिकी पापनाशिनी ॥ ७

Going there with faith and bathing in the great Sthāṇu Lake one obtains the desired object. There is no doubt. (18)

Observing the rule laid down, circum-ambulating the Lake, reaching Rantuka, begging pardon again and again, bathing in

the Sarasvatī and seeing and saluting the Yakṣa and offering flower, incense, and articles of worship, one should say, "O Chief of Yakṣas, by your grace I shall visit forests, rivers and Tirthas. Remove my obstacles (19, 20, 21)

Thus ends the Twelfth Chapter in the Saromihātmya, in the Vāmana-Purāṇa—12.

13

The sages said Tell us the Seven Forests, the Nine Rivers which are well-known, the Tirthas and the merit of the bath in a Tirtha. (1)

Excellent Purāṇa-reciter tell in detail the rules and regulations by observing which merit is obtained in particular Tirthas. (2)

Lomaharṣi said: Hear the names of the Seven Forests in Kurukṣetra, which are holy, and sin-destroying. (3)

The holy Kāmyaka Forest, and the great Aditi Forest, the sacred Forest of Vyasa, and the Phalaki Forest, the place known as Suryavana and the extensive Madhu Forest, the Śita Forest which is holy and sin-destroying. (4, 5)

These indeed are the Seven Forests. Hear the names of the rivers from me, O Brāhmaṇas. The holy Sarasvatī river, the Vaitaraṇī river, and the Apsarā and the highly

द्वपद्वती महापुण्या तथा हिरण्वती नदी ।
 वर्षाकालवहा. सर्वा वर्जयित्वा सरस्वतीम् ॥ ८
 एतासांमुदकं पुण्यं प्रावृट्काले प्रकीर्तितम् ।
 रजस्वलत्वमेतासां विद्यते न कदाचन ।
 तीर्थस्य च प्रभाषेण पुण्या ह्येता. सरिद्वराः ॥ ९
 मृण्यन्तु मृणय. प्रीतास्तीर्थस्नानफलं महत् ।
 गमनं स्मरणं चैव सर्वकल्मषनाशनम् ॥ १०
 रन्तुकं च नरो दृष्ट्वा द्वारपालं महारजम् ।
 यत्नं समभिगच्छेत् तीर्थयात्रां समाचरेत् ॥ ११
 ततो गच्छेत् विप्रेन्द्रा नाम्नाऽदितिचन महत् ।
 अदित्या यत्र पुत्रार्थं कृतं घोरां महत्तप. ॥ १२
 तत्र स्नात्वा च दृष्ट्वा च अदितिं देवमातरम् ।
 पुत्रं जनयते शूरं सर्वदोषविवर्जितम् ।

purifying Gaṅgā river, also known as Mandakini, the Madhusravā, Vasunadi, and the sin destroying Kauṣiki, the very holy Dṛṣadvati, and the Hirapvati river—all except the Sarasvati, flow in the rainy season

(6, 7, 8)

Their water is held to be holy during the rainy season. There is no pollution in them at any time. Due to the virtue of the Tirthas these great rivers are holy (9)

Be pleased to hear, O sages, the great merit of a bath in a Tirtha. Pilgrimage and remembrance destroy all sins (10)

A man should undertake pilgrimage, after visiting Rantuka, and saluting the mighty Dvārapāla Yaśa. (11)

O great Brāhmaṇas thence should he proceed to the great forest known as the Aditivana, where Aditi performed awful and extensive penance for a son. (12)

Bathing there and seeing Aditi, the mother of the gods, one gives birth to a

आदित्यशतसकाशं विमानं चाधिरोहति ॥ १३
 ततो गच्छेत् विप्रेन्द्रा विष्णोः स्थानमनुत्तमम् ।
 सवनं नाम विख्यातं यत्र संनिहितो हरिः ॥ १४
 विमले च नरः स्नात्वा दृष्ट्वा च विमलेश्वरम् ।
 निर्मलं स्वर्गमायाति ल्दलोकं च गच्छति ॥ १५
 हरिं च बलदेवं च एकत्राससमन्वितौ ।
 दृष्ट्वा भोक्षमगान्धोत्ति कलिकल्मषसंभ्रैः ॥ १६
 ततः पारिप्लवं गच्छेत् तीर्थं त्रैलोक्यविश्रुतम् ।
 तत्र स्नात्वा च दृष्ट्वा च ब्रह्माणं वेदसंपुतम् ॥ १७
 ब्रह्मवेदफलं प्राप्य निर्मलं स्वर्गमाप्नुयात् ।
 तत्रापि संगमं प्राप्य कौशिक्यां तीर्थसंभवम् ।
 सगमे च नरः स्नात्वा प्राप्नोति परमं पदम् ॥ १८

valiant son free from all blemishes, and rides an aerial car resembling a hundred suns in splendour (13)

Then should one go, O venerable Brāhmaṇas, to the great place of Viṣṇu, which is known as Savana, where Hari is present. (14)

Bathing in the Vimala Tirtha, and seeing Vimalaśvara, one attains the resplendent heaven and goes to the heaven of Rudra. (15)

Seeing Hari and Baladeva seated together, one attains emancipation from sins produced by the Kalī Age (16)

Then should one proceed to the Pāriplava Tirtha celebrated throughout the three worlds. Bathing there and seeing Brahman endowed with the Veda, and receiving the merit of Brahman and the Veda, one attains heaven. And there reaching the confluence the Sambhava Tirtha in the Kauṣiki and having a dip in the confluence, one attains final beatitude. (17, 18)

धरण्यास्तीर्थमासाद्य सर्वपापप्रिमोचनम् ।
 क्षान्तियुक्तो नरः स्नात्वा प्राप्नोति परमं पदम् ॥ १९
 धरण्यामपराधानि कृतानि पुरुषेण वै ।
 सर्वाणि क्षमते तस्य स्नातमात्रस्य देहिनः ॥ २०
 ततो दक्षाश्रमं गत्वा दृष्ट्वा दक्षेश्वरं शिवम् ।
 अश्वमेधस्य यज्ञस्य फलं प्राप्नोति मानवः ॥ २१
 ततः शाल्किनीं गत्वा स्नात्वा तीर्थे द्विजोत्तमाः ।
 हरिं हरेण संयुक्तं पूज्य भक्तिसमन्वितः ।
 प्राप्नोत्यभिमतांश्लोकान् सर्वपापविवाञ्छितान् ॥ २२
 सर्पिर्दधि समासाद्य नागानां तीर्थम्वृत्तमम् ।
 तत्र स्नानं नरः कृत्वा मुक्तो नागभयाद् भवेत् ॥ २३
 ततो गच्छेत् विप्रेन्द्रा द्वारपालं तु रन्तुकम् ।
 तत्रोप्य रजनीमेकां स्नात्वा तीर्थवरे शुभे ॥ २४

Reaching Dharapī Tirtha, capable of destroying all sins, and bathing there, a man possessed of forbearance attains final beatitude. (19)

All offences committed in this world by a man are forgiven the moment he takes his bath there (20)

Then going to Dakṣāśrama and visiting Dakṣeśvara Śiva, a man obtains the merit of the Aśvamedha sacrifice. (21)

O great Brāhmanas, going to Śālūkinī and having a dip in the Tirtha, and worshipping Hari united with Hara, one possessed of devotion, obtains the heaven of one's choice free from all sins. (22)

Reaching Sarpīrādāhi, the holy Tirtha of the Nāgas and bathing there, a man becomes free from the fear of serpents (23)

Then should one go, O exalted Brāhmanas, to Dvārapāla Rantuka. Staying there for a night and bathing in the good and great Tirtha, one should worship the second Dvārapāla there with great care, and

द्वितीर्थं पूजयेद् यत्र द्वारपालं प्रयत्नतः ।
 ब्राह्मणान् भोजयित्वा च प्रणिपत्य क्षमापयेत् ॥ २५
 तत्र प्रसादाद् यक्षेन्द्र मुक्तो भवति क्लिप्तपैः ।
 सिद्धिर्मयाभिलषिता तथा साद्धं भवाम्यहम् ।
 एवं प्रसाद्य यक्षेन्द्रं ततः पञ्चनदं व्रजेत् ॥ २६
 पञ्चनदाश्च रुद्रेण कृता दानवभीषणाः ।
 तत्र सर्वेषु लोकेषु तीर्थं पञ्चनदं स्मृतम् ॥ २७
 कोटितीर्थानि रुद्रेण समाहृत्य यतः स्थितम् ।
 तेन त्रैलोक्यविरचातं कोटितीर्थं प्रचक्षते ॥ २८
 तस्मिन् तीर्थे नरः स्नात्वा दृष्ट्वा कोटीश्वरं हरम् ।
 पञ्चयज्ञानवाप्नोति नित्यं श्रद्धासमन्वितः ॥ २९
 तत्रैव वामनो देवः सर्वदेवैः प्रतिष्ठितः ।
 तत्रापि च नरः स्नात्वा ह्यग्निष्टोमफलं लभेत् ॥ ३०

having fed Brāhmanas and saluted them one should beg his pardon saying, "O Chief of the Yakṣas, by your grace, one becomes free from sins, I have desired a supernatural power May I be with it". Having propitiated the Chief of the Yakṣas, one should proceed then to Pañcanada (24, 25, 26)

There five great lakes terrifying to the demons were established by Rudra These came to be included among the Tirthas known collectively as Pañcanada (27)

Because a crore Tirthas were assembled together and established by him, therefore it is called Koṭī-Tirtha, known throughout the three worlds (28)

A man of faith bathing in that Tirtha and seeing Koṭīśvara Śiva does ever obtain the merit of the five great sacrifices. (29)

There indeed the god Vāmana has been installed by all the gods. Bathing there also, a man obtains the merit of Agniṣṭoma. (30)

अश्विनोस्तीर्यमासाय श्रद्धावान् यो जितेन्द्रियः ।
 रूपस्य भागी भवति यशस्वी च भवेन्नरः ॥ ३१
 वाराहं तीर्थमास्यात्तं विष्णुना परिकीर्तितम् ।
 तस्मिन् स्नात्वा श्रद्धावानः प्राप्नोति परमं पदम् ॥ ३२
 ततो गच्छेत् विप्रेन्द्राः सोमतीर्थमनुत्तमम् ।
 यत्र सोमस्तपस्तप्त्वा व्याधिमुक्तोऽभवात् पुरा ॥ ३३
 तत्र सोमेश्वरं दृष्ट्वा स्नात्वा तीर्थवरे शुभे ।
 राजसूयस्य यज्ञस्य फलं प्राप्नोति मानवः ॥ ३४
 व्याधिभिश्च विनिर्मुक्तः मर्षदोषविनिर्जितः ।
 सोमलोकमवाप्नोति तत्रैव रमते चिरम् ॥ ३५
 भूतेश्वरं च तत्रैव ज्वालामालेश्वरं तथा ।
 तासुभौ लिङ्गाभ्यर्च्य न भूयो जन्म चाप्नुयात् ॥ ३६
 एकहंसै नरः स्नात्वा गौसहस्रफलं लभेत् ।

The self controlled and faithful man who visits Aśvī Tīrtha acquires beauty and attains renown. (31)

The well known Varāha-Tīrtha has been proclaimed by Viṣṇu. Bathing in it with faith a man attains final beatitude. (32)

O venerable Brāhmaṇas, thence should one proceed to the exalted Somatīrtha, performing austerities where the Moon in days of yore rid himself of the disease he was suffering from. (33)

Seeing Somēśvara there, and bathing in that auspicious and great Tīrtha, a man obtains the merit of the Rājāsūya sacrifice. (34)

Liberated from diseases and freed from all faults, one reaches the heaven of the Moon and enjoys eternally. (35)

In that very place adoring the two Liṅgas Bhūteśvara and Jvālāmūleśvara, one is not reborn. (36)

Bathing at the Elahansa Tīrtha, a man acquires the merit of making a gift of a

कृतशौचं समासाय तीर्थसेवी द्विजोत्तमः ॥ ३७
 पुण्डरीकमवाप्नोति कृतशौचो भवेन्नरः ।
 ततो मूञ्जवटं नाम महादेवस्य धीमतः ॥ ३८
 उपोष्य रजनीमेकां गाणपत्यमवाप्नुयात् ।
 तत्रैव च महाप्रादी यक्षिणो लोकविश्रुता ॥ ३९
 स्नात्वाऽभिगतवा तत्रैव प्रसाद्य यक्षिणो ततः ।
 उपवामं च तत्रैव महापातकनाशनम् ॥ ४०
 कुक्षेत्रस्य तद् द्वारं त्रिशुतं पुण्यदर्शनम् ।
 प्रदक्षिणमुपागत्य ब्राह्मणान् भोजयेत् ततः ।
 दुष्करं च ततो गत्वा अभ्यर्च्य विवृणुताः ॥ ४१
 जामदग्न्येन रामेण आहृतं तन्महात्मना ।
 कृतकृत्यो भवेद् राजा अश्वमेधं च विन्दति ॥ ४२
 कन्यादानं च यस्तत्र कार्तिक्यां वै करिष्यति ।

thousand cows. The pilgrim, the venerable Brāhmaṇa, reaching Kṛtāsauca gets the merit of Puṇḍarīka sacrifice and becomes purified. Thence he moves on to the Muñjavarṇa of the worshipful Mahādeva and fasting there for a night, he attains Gāṇapatya, the heaven of Gaṇeśa. There exactly is the well known Yaśuṇī Mahāgrāhi. Bathing there and approaching and propitiating the Yaśuṇī and fasting at that very place one gets rid of all sins. (37, 38, 39, 40)

The place is well known as the merit-increasing gateway of Karuṣetra. Circumambulating it, one should feed Brāhmaṇas. Going then to Puṣkara, the Tīrtha founded by Paraśurāma and worshipping the Piṭṛa and the gods, the king becomes contented, and attains the merit of the Aśvamedha sacrifice. (41, 42)

Upon him who gives a daughter in marriage there in the month of Kārtika, the gods

प्रसन्ना देवतास्तस्य दास्यन्त्यभिमत्तं फलम् ॥ ४३
 कपिलश्च महायक्षो द्वारपालः स्वयं स्थितः ।
 विघ्नं करोति पापानां दुर्गतिं च प्रयच्छति ॥ ४४
 पत्नी तस्य महायक्षी नाम्नोदूखलमेखला ।
 आहत्य दुन्दुभिं तत्र भ्रमते नित्यमेव हि ॥ ४५
 सा ददर्श स्त्रियं चैकां सपुत्रा पापदेशजाम् ।
 साम्प्रताच तदा यक्षी आहत्य निशि दुन्दुभिम् ॥ ४६
 युगन्धरे दधि प्राश्य उपित्वा चाच्युतस्थले ।

तद्वद् भूतालये स्नात्वा सपुत्रा वस्तुमिच्छसि ॥ ४३
 दिवा मया ते कथितं रात्रौ भक्ष्यामि निश्चितम् ।
 एतच्छ्रुत्वा तु वचनं प्रणिपत्य च यक्षिणीम् ॥ ४८
 उवाच दीनया वाचा प्रसादं कुरु भामिनि ।
 ततः सा यक्षिणी ता तु प्रोवाच रूपयान्विता ॥ ४९
 यदा सूर्यस्य ग्रहणं कालेन भविता क्वचित् ।
 सन्निहत्यां तदा स्नात्वा पूता स्वर्गं गमिष्यसि ॥ ५०

इति श्रीवामनपुराणे सरोमाहास्ये त्रयोदशोऽध्याय ॥ १३ ॥

१४

लोमहर्षण उवाच ।

ततो रामहृदं गच्छेत् तीर्थसेवी द्विलोचनः ।
 यत्र रामेण विप्रेण वरसा दीप्ततेजसा ॥ १

अत्रमृतसाद्य वीरेण हृदाः पञ्च निवेशिताः ।
 पूरयित्वा नरव्याघ्र रुधिरैरेति नः श्रुतम् ॥ २
 पितरस्तर्पितास्तेन तथैव च पितामहाः ।

are pleased and bestow the fruit desired by him. (43)

Kapila the great Devārāpāla Yakṣa staying there, personally creates troubles for sinners and produces misery (44)

His wife a great Yakṣī, known by the name of Udūkhalamekhalā wanders about daily beating a drum. (45)

She saw a woman, the mother of a son, born in a sinful land. Beating the drum in the night the Yakṣī said to her, "Eating

ourd in Yugandhara, dwelling in the Acyuta region, bathing in Bhūtālaya in the same manner, you desire to live along with your son! I tell you all this in the day time; I shall surely devour you in the night" Hearing these words and saluting the Yakṣī, she said in a melancholy voice, "O dear maiden, be gracious." Pleased, the Yakṣī then said to her, "When a solar eclipse takes place at any time, by taking bath in the Saṁvīhita Lake then, you shall become pure and attain heaven" (46-50)

Thus ends the Thirteenth Chapter, in the Saromābhātmya, in the Vāmana-Purāna-13

14

Lomaharṣaṇa said Then the pilgrim, the exalted Brāhmaṇa should go to Rāma- hrada where five lakes were immediately constructed and filled with blood by Rāma,

the Brāhmaṇa, radiant with glory, after he had annihilated the Kṣatriya. O excellent man, so have we heard. He propitiated the fathers and the grand fathers with

ततस्ते पितरः प्रीता राममूचुर्द्विजोत्तमाः ॥ ३
 राम राम महाबाहो प्रीताः स्मस्तव भार्गव ।
 अनया पितृभक्त्या च विक्रमेण च ते विभो ॥ ४
 वरं वृणीष्व भद्रं ते किमिच्छसि महावशः ।
 एवमुक्तस्तु पितृभी रामः प्रभवतां वरः ॥ ५
 अत्रवीट् प्राञ्जलिर्बाह्यं स पितॄन् गगने स्थितान् ।
 भवन्तो यदि मे प्रीता यद्यनुग्राहता मयि ॥ ६
 पितृप्रसादादिच्छेयं तपसाप्यायनं पुनः ।
 यच्च रोषाभिभूतेन क्षत्रमुत्सादितं मया ॥ ७
 ततश्च पापान्मुच्येयं पुष्पाकं तेजसा त्वहम् ।
 हृदाश्रैते तीर्थभूता भवेयुध्वेवि विश्रुताः ॥ ८
 एवमुक्ताः श्रुतं वाक्यं रामस्य पितरस्त्वदा ।
 प्रत्यूचुः परमप्रीता रामं हर्षपुरस्कृताः ॥ ९
 तपस्ते वर्द्धतां पुत्र पितृभक्त्या विशेषतः ।

Tarpana offerings Satisfied, the Pitrs, O most exalted Brāhmanas, said to Rāma 'O Rāma, O Mighty Rāma, O Great Bhārgava, we are pleased with your devotion to the Pitrs and with your valour'. (1, 2, 3, 4)

"Choose a boon if you please. What do you wish for, O Glorious one?" Being thus addressed by the Pitrs, Rāma, the mightiest said with folded hands to the ancestors who were staying in the sky, "If you are pleased with me and if I deserve to be favoured, I pray that by the grace of the Pitrs I may thrive again in austerity. I desire to be absolved by your spiritual power of the sin that I committed by extirpating the Ksatriyas out of anger. May these lakes be famed throughout the world as places of pilgrimage. (5, 6, 7, 8.)

Being thus addressed the highly pleased Pitrs replied to Rāma with increasing joy, in the following words: (9)

"O Son, may your austerities increase,

यच्च रोषाभिभूतेन क्षत्रमुत्सादितं त्वया ॥ १०
 ततश्च पापान्मुक्तस्त्वं पातितास्ते स्वकर्मभिः ।
 हृदाश्र तव तीर्थत्वं गमिष्यन्ति न संशयः ॥ ११
 हृदेष्वेतेषु ये स्नात्वा स्वान् पितृस्तर्पयन्ति च ।
 तेभ्यो दास्यन्ति पितरो यथाभिलषितं वरम् ॥ १२
 ईप्सितान् मानसान् कामान् स्वर्गवासं च शश्वतम् ।
 एवं दत्त्वा वरान् विप्रा रामस्य पितरस्तदा ॥ १३
 आमन्त्र्य भार्गवं प्रीतास्तत्रैवान्तर्हितास्तदा ।
 एयं रामहृदाः पुण्या भार्गवस्य महात्मनः ॥ १४
 स्नात्वा हृदेषु रामस्य ब्रह्मचारी शुचिब्रतः ।
 राममभ्यर्च्य श्रद्धावान् विन्देद् बहु सुवर्णकम् ॥ १५
 वंशमूलं समासाद्य तीर्थसेवी सुसंयतः ।
 स्ववंशसिद्धये विप्राः स्नात्वा वै वंशमूलके ॥ १६
 कायशोधनमासाद्य तीर्थं त्रैलोक्यविश्रुतम् ।

specially by your devotion to your forefathers. From the sin you committed by annihilating the Ksatriyas being overcome with anger, you are free now. They were struck dead by their own evil actions. Your lakes shall be so many Tirthas, rest assured." (10, 11)

And they, who will propitiate their forefathers after taking a dip in the lakes, will have the desired boons conferred on them by their Pitrs, such as fulfilment of desires and aspirations and eternal residence in heaven. Conferring these boons, the Pitrs of Rāma bade Bhārgava farewell and disappeared then and there. Such holy are the lakes of Rāma, the most exalted Bhārgava. (12, 13, 14)

Bathing in Rāma's Lakes and worshipping Rāma, the celibate, the holy and faithful shall gain much gold (15)

The self-controlled pilgrim reaching Vahsāmūla, bathing there for the perpetuation of his family, reaching Kāyaśodbhāna Tirtha well-known in the three worlds, and

शरीरशुद्धिमाप्नोति स्नातस्तस्मिन् न संशयः ॥ १७
 शुद्धदेह्य तं याति यस्मान्नावर्तते पुनः ।
 तावद् भ्रमन्ति तीर्थेषु सिद्धास्तीर्थपरायणाः ।
 यावन्न प्राप्नुवन्तीह तीर्थं कक्कायशोधनम् ॥ १८
 तस्मिन्तीर्थे च सप्लाव्य कार्यं संयतमानसः ।
 परं पदमवाप्नोति यस्मान्नावर्तते पुनः ॥ १९
 ततो गच्छेत् विप्रेन्द्रास्तीर्थं त्रैलोक्यविश्रुतम् ।
 लोका यत्रोद्भूताः सर्वे विष्णुना प्रमविष्णुना ॥ २०
 लोकोद्धारं समासाद्य तीर्थस्मरणतत्परः ।
 स्नात्वा तीर्थवरे तस्मिन् लोकान् पश्यति शश्ववान् ॥ २१
 यत्र विष्णुः स्थितो नित्यं शिवो देवः सनातनः ।
 तौ देवौ प्रणिपातेन प्रसाद्य मृक्तिमाप्नुयात् ॥ २२
 श्रीतीर्थं तु ततो गच्छेत् शालग्राममुत्तमम् ।

तत्र स्नातस्य सान्निध्यं सदा देवी प्रयच्छति ॥ २३
 कपिलाहृदमासाद्य तीर्थं त्रैलोक्यविश्रुतम् ।
 तत्र स्नात्वाऽर्चयित्वा च दैवतानि पितृस्तथा ॥ २४
 कपिलानां सहस्रस्य फलं विन्दति मानवः ।
 तत्र स्थितं महादेवं कापिलं वपुरास्थितम् ॥ २५
 दृष्ट्वा मृक्तिमवाप्नोति ऋषिभिः पूजितं शिवम् ।
 सूर्यतीर्थं समासाद्य स्नात्वा नियतमानसः ॥ २६
 अर्चयित्वा पितृन् देवानुपवासापरायणः ।
 अग्निष्टोममवाप्नोति सूर्यलोकं च गच्छति ॥ २७
 सहस्रकिरणं देवं भानुं त्रैलोक्यविश्रुतम् ।
 दृष्ट्वा मृक्तिमवाप्नोति नरो ह्यानसमन्वितः ॥ २८
 भवानीवनमासाद्य तीर्थसेवी यथाक्रमम् ।
 तत्राभिषेकं कुर्वाणो गोसहस्रफलं लभेत् ॥ २९

bathing there, attains purification of the body without doubt, O Brāhmanas (16, 17)

Pure in body, he goes there wherefrom one does not return Siddhas devoted to pilgrimage wander about in Tirthas, so long as they do not reach the Kāyāsodhana Tirtha, (18)

Having bathed body in that holy place the self controlled obtains final beatitude from which one does not come back (19)

Then the exalted Brāhmanas may go to the Lokoddhara Tirtha well-known in the three worlds, where people of all descriptions were delivered by the all-powerful Visnu Having reached there and bathing in that great Tirtha, one devoted to the tradition of pilgrimage attains eternal heaven. (20, 21)

Where Visnu is perpetually present and the eternal god Śiva too, there propitiating the two gods by prostration, one obtains emancipation (22)

Then should one go to the most exalted

Śrīrītha Śalagrama; to one bathing therein the goddess grants constant presence before him (23)

Arriving at the Kapilabrada Tirtha, which is famous throughout the three worlds and bathing and worshipping deities and Manes there, a man acquires the merit of making gift of a thousand brown cows, and seeing Mahādeva who stays there as the embodiment of Kapila, and is worshipped by the sages, he attains emancipation Reaching Sūrya Tirtha and bathing there with self-control and worshipping the Manes and the gods, a man with a vow of fasting obtains the merit of Agniṣṭoma and attains the heaven of Sūrya. (24, 25, 26, 27)

Seeing the thousand rayed god Sūrya, known throughout the three worlds, a man endowed with knowledge gets deliverance (28)

Reaching Bhavanvava in due succession and performing religious bathing there, one attains the merit of the gift of a thousand kine (29)

पितामहस्य पिबतो ह्यमृतं पूर्वमेव हि ।
 उद्गारात् सुरभिर्जाता सा च पातालमाश्रिता ॥ ३०
 तस्याः सुरभयो जाताः तनया लोकमातरः ।
 तामिस्तत्सकलं व्याप्तं पातालं सुनिरन्तरम् ॥ ३१
 पितामहस्य यजतो दक्षिणार्थमुपाहृताः ।
 आहृता ब्रह्मणा ताश्च विभ्रान्ता विचरेण हि ॥ ३२
 तस्मिन् विवरद्वारे तु स्थितो गणपतिः स्वयम् ।
 यं दृष्ट्वा सकलान् कामान् प्राप्नोति संयतेन्द्रियः ॥ ३३
 संगिनीं तु समासाद्य तीर्थे मुक्तिसमाश्रयम् ।
 देव्यास्तीर्थे नरः भ्नात्वा लभते रूपसुखमम् ॥ ३४
 अनन्तां श्रियमाप्नोति पुत्रपौत्रसमन्वितः ।
 भोगांश्च विपुलान् श्रुत्वा प्राप्नोति परम पदम् ॥ ३५

In days of yore, the Surabhi was born out of the eructation of Brahman, when he was drinking nectar, and she resorted to the nether world. (30)

To her were born daughters, Surabhis, the mothers of the world. The entire nether world was very compactly filled by them (31)

When Brahman performed sacrifices, these were offered as Dakṣiṇā and summoned by Brahman they wandered through a hollow at the mouth of which was stationed Gaṇapati himself, at whose sight a self controlled man gets all his desires fulfilled (32-33)

Arriving at the Saṅgini Tīrtha which is provided with deliverance and is capable of granting it, one achieves liberation. Bathing at the Devī Tīrtha, a man gets an extremely handsome form (34)

He acquires inexhaustible fortune and enjoying abundant objects of enjoyment, with sons and grandsons, achieves emancipation (35)

ब्रह्मावर्त्ते नरः स्नात्वा ब्रह्मज्ञानममन्वितः ।
 भवते नात्र सन्देहः प्राणान् मुञ्चति स्वेच्छया ॥ ३६
 ततो गच्छेत् विप्रेन्द्रा द्वारपालं तु रन्तुकम् ।
 तस्य तीर्थं सरस्वत्यां यक्षेन्द्रस्य महात्मनः ॥ ३७
 तत्र स्नात्वा महाप्राज्ञ उपवासपरायणः ।
 यथस्य च प्रसादेन लभते कामिकं फलम् ॥ ३८
 ततो गच्छेत् विप्रेन्द्रा ब्रह्मावर्त्ते मुनिस्तुतम् ।
 ब्रह्मावर्त्ते नरः स्नात्वा ब्रह्म चाप्नोति निश्चितम् ॥ ३९
 ततो गच्छेत् विप्रेन्द्राः सुतीर्थकमतुत्तमम् ।
 तत्र संनिहिता नित्यं पितरो दैवतैः सह ॥ ४०
 तत्राभिषेकं कुर्वीत पितृदेवार्चने रतः ।
 अश्वमेधमवाप्नोति पितृन् श्रीणाति शश्वतान् ॥ ४१

Bathing at Brahmāvarta, a man attains Brahma-knowledge and quits the body at his own will (36)

Then should one go, O venerable Brahmanas, to Dvarapāla Rantuka. There in the Sarasvatī is the Tīrtha of great Chief of the Yakṣas (37)

O very wise one, bathing and keeping fast there, one gets the objects desired, by the grace of the Yakṣa (38)

Then should one, O great Brahmanas, go to Brahmāvarta which is praised by the sages. Bathing at Brahmāvarta, a man is undoubtedly absorbed into Brahman (39)

Then should one go, O venerable Brahmanas, to the great Sūtīrthaka where the Manes, together with the gods, are ever present. (40)

One devoted to the worship of the Pitṛs and the gods, should take his bath there. By so doing one obtains the merit of the Aśvamedha sacrifice and propitiates the Primordial Pitṛs. (41)

ततोऽम्बुवनं धर्मज्ञ समासाद्य यथाक्रमम् ।
 कामेश्वरस्य तीर्थं तु स्नात्वा श्रद्धासमन्वितः ॥ ४२
 सर्वव्याधिविनिर्मुक्तो ब्रह्मावाभिर्भवेद् ध्रुवम् ।
 मातृतीर्थं च तत्रैव यत्र स्नातस्य भक्तितः ॥ ४३
 प्रजा विवर्द्धते नित्यमनन्तां चाप्नुवाच्छ्रियम् ।
 ततः शीतवनं गच्छेन्नियतो नियताशनः ॥ ४४
 तीर्थं तत्र महाविप्रा महदन्यत्र दुर्लभम् ।
 पुनाति दर्शनादेव दण्डकं च द्विजोत्तमाः ॥ ४५
 केशानभ्युक्ष्य वै तस्मिन् पूतो भवति पापतः ।
 तत्र तीर्थवरं चान्यत् स्वानुलोमायनं महत् ॥ ४६
 तत्र विप्रा महाप्राज्ञा विद्वास्तृतीयवत्पराः ।
 स्वानुलोमायने तीर्थे विप्रास्त्रैलोक्यविश्रुते ॥ ४७
 प्राणायामैर्निर्हृरन्ति स्वलोमानि द्विजोत्तमाः ।

Then, O knower of the law, reaching Ambuvana, in due course, and bathing at the Kāmesvara Tirtha with faith, one gets rid of all diseases and is certainly absorbed in Brahman. There exactly is Mātṛtirtha. The progeny of one who bathes there with devotion increases constantly and one acquires limitless fortune. Then should one proceed to Śītavana, disciplined and abstemious in food. (42, 43, 44)

O great Brāhmanas, there is great Tirtha there, rare in other places. O venerable Brāhmanas the Dandaka Forest sanctifies by mere sight. There besprinkling the hair, one is purged of sins. There is another important Tirtha there, the great Svānulomāyana Tirtha. (45, 46)

There in the Svānulomāyana Tirtha, renowned throughout the three worlds, very wise learned and venerable Brāhmanas, totally devoted to Tirthas remove the hair

तूतात्मानश्च ते विप्राः प्रयान्ति परमां गतिम् ॥ ४८
 दशाश्वमेधिकं चैव तत्र तीर्थं सुविश्रुतम् ।
 तत्र स्नात्वा भक्तियुक्तस्तदेव लभते फलम् ॥ ४९
 ततो गच्छेत् श्रद्धावान् मानुषं लोकविश्रुतम् ।
 दर्शनात् तस्य तीर्थस्य मुक्तो भवति किल्बिषैः ॥ ५०
 पुरा कृष्णमृगास्तत्र व्याधेन शरपीडिताः ।
 विगाह्य तस्मिन् सरसि मानुषत्वमुपागताः ॥ ५१
 ततो व्याधाश्च ते सर्वे तानपृच्छन् द्विजोत्तमान् ।
 मृगा अनेन वै याता अस्माभिः शरपीडिताः ॥ ५२
 निमग्नास्ते सरः प्राप्य क ते याता द्विजोत्तमाः ।
 तेऽब्रुवन्स्वत्र वै पृष्टा वयं ते च द्विजोत्तमाः ॥ ५३

of their body by Prāṅyāma, and pure minded, the Brāhmanas attain final beautytude. (47, 48)

Another Tirtha there, the Daśāśvamedhika is very well-known. By bathing there with devotion one gets the merit of ten Aśvamedha sacrifices (49)

Then the faithful should proceed to the world-known Mānuṣa Tirtha by the sight of which one becomes free from sins. (50)

In ancient days black deer shot by the arrow of a hunter were transformed into human beings after they had immersed themselves in the lake (51)

Then the hunters asked those venerable Brāhmanas, "O Ṛṣis, the deer smitten with arrows by us have gone this way. (52)

They have been drowned reaching the lake. Where have they gone, O great Brāhmanas?" Thus questioned, they replied, "We are they". (53)

अस्य तीर्थस्य माहात्म्यान्मानुषत्वमुपागताः ।
तस्माद् व्युत्थद्धानाः स्नात्वा तीर्थे विमत्तराः ॥ ५४
सर्वपापविनिर्मुक्ता भविष्यथ न संशयः ।

ततः स्नाताश्च ते सर्वे शुद्धदेहा दिवं गताः ॥ ५५
एतद् तीर्थस्य माहात्म्यं मानुषस्य द्विजोत्तमाः ।
ये शृण्वन्ति श्रद्धानास्तेऽपि यान्ति परां गतिम् ॥ ५६

इति श्रीधामनपुराणे सरोमाहात्म्ये चतुर्दशोऽध्यायः ॥१४॥

१५

लोमहर्षण उवाच ।

मानुषस्य तु पूर्वेण क्रोधमात्रे द्विजोत्तमाः ।
आपगा नाम विख्याता नदी द्विजनिषेविता ॥ १
श्यामाकं पपसा सिद्धभाज्येन च परिप्लुतम् ।
ये प्रयच्छन्ति विप्रेभ्यस्तेषां पापं न विद्यते ॥ २
ये तु श्राद्धं करिष्यन्ति प्राप्य तामापगां नदीम् ।
ते सर्वकामसंयुक्ता भविष्यन्ति न संशयः ॥ ३

O exalted Brāhmanas, "By the peculiar virtue of the Tirtha we have become human beings". Therefore taking bath in the Tirtha with faith without envy, you shall be free from sins, without doubt Then becoming

शंसन्ति सर्वे पितरः स्मरन्ति च पितामहाः ।
अस्माकं च कुले पुत्रः पौत्रो वापि भविष्यति ॥ ४
य आपगां नदीं गत्वा तिलैः संतर्पयिष्यति ।
तेन वृषा भविष्यामो यावत्कल्पशतं गतम् ॥ ५
नमस्ये मासि सम्प्राप्ते कृष्णपक्षे विशेषतः ।
चतुर्दश्यां तु मघ्याह्ने पिण्डदो मुक्तिमाप्नुयात् ॥ ६

pure in body by taking their bath they went to heaven (54, 55)

O great Brāhmanas, this is the glory of the Mānuṣa Tirtha They get emancipated who hear it with devotion (56)

Thus ends the Fourteenth Chapter, in the Saromāhātmya, in the Vāmana-Purāna—14.

15

Lomaharsana said O great Brāhmanas, in the east of the Mānusatirtha and within the distance of a Kośa, there is the river, much resorted to by the Brāhmanas and well known as the Apagā (1)

Those who offer to Brāhmanas Śyāmāka grain boiled in milk and moistened with ghee, do not have any more sins left in them. (2)

Those who perform Śrāddha reaching the river Apagā, have undoubtedly their

wishes fulfilled (3)

His parents and grand-parents expect that a son or grand son may be born in their family, who will visit the river Apagā and offer them Tarpaṇa with sesamum, whereby they shall be satiated for one hundred generations (4, 5)

He who offers rice balls to the Manes in the afternoon, on the approach of the month of Bhādra, specially, in the Caturdaśī of the dark fortnight, attains liberation. (6)

ततो गच्छेत् विभ्रेन्द्रा ब्रह्मणः स्थानमुत्तमम् ।
 ब्रह्मोदुम्बरमित्येवं सर्वलोकेषु विश्रुतम् ॥ ७
 तत्र ब्रह्मर्षिकुण्डेषु स्नातस्य द्विसप्तसप्तमाः ।
 सप्तर्षीणां प्रसादेन सप्तसोमफलं भवेत् ॥ ८
 मरद्वाजो गौतमश्च जमदग्निश्च कश्यपः ।
 विश्वामित्रो वसिष्ठश्च अत्रिश्च भगवानृषिः ॥ ९
 एतैः समेत्य तत्कुण्डं कल्पितं श्रुति दुर्लभम् ।
 ब्रह्मणा सेवितं यस्माद् ब्रह्मोदुम्बरमुच्यते ॥ १०
 तस्मिंस्तीर्थधरे स्नातो ब्रह्मणोऽप्यथत्तजन्मनः ।
 ब्रह्मलोकमवाप्नोति नाम्ना कार्या विचारणा ॥ ११
 देवान् पितॄन् समुद्दिश्य यो विप्रं भोजयिष्यति ।
 पितरस्तस्य सुखिवा दास्यन्ति श्रुति दुर्लभम् ॥ १२
 सप्तर्षीश्च समुद्दिश्य पृथक् स्नानं समाचरेत् ।

Then, O Brāhmanas, he should visit the exalted region of Brahman, well-known in all the worlds as Brahmodumbara. (7)

O great Brāhmanas, one bathing in those ponds of the Brahmins sages, attains the merit of seven Soma sacrifices by the grace of the seven Ṛṣis Bhāradvāja, Gaṅtama, Jamadagni, Kaśyapa, Viśvamiṭra, Vasīṣṭha, and the holy Ṛṣi Atri—all these together planned it as a unique pond in the world. As it was resorted to by Brahman himself, it was called the Brahmo-dumbara (8, 9, 10)

By bathing in this great Trīṭha of Brahman of undetermined origin, one attains the heaven of Brahman. No doubt should be entertained on this score (11)

Forefathers of him, who will feed a Brāhmaṇa having in view gods and Manes, being pleased, grant him gifts rare in this world. (12)

He, who performs a special bath with the Saptarṣis in view, will become, by the

ऋषीणा च प्रसादेन सप्तलोकाधिपो भवेत् ॥ १३
 कपिस्वलेति विख्यातं सर्वपातरुनाशनम् ।
 यस्मिन् स्थितः स्वयं देवो वृद्धवेदारसंज्ञितः ॥ १४
 तत्र स्नातार्चयित्वा च रुद्रं दिण्डिसमन्वितम् ।
 अन्तर्धानमवाप्नोति शिवलोके स मोदते ॥ १५
 यस्तत्र तर्पणं कृत्वा पितॄन् चुल्लरुचयम् ।
 दिण्डिदेवं नमस्कृत्य केदारस्य फलं लभेत् ॥ १६
 यस्तत्र कुरुते श्राद्धं शिवमुद्दिश्य मानवः ।
 चैत्रशुक्लचतुर्दश्यां प्राप्नोति परमं पदम् ॥ १७
 फलस्यां तु ततो गच्छेद् यत्र देवी स्वयं स्थिता ।
 दुर्गा कात्यायनी भद्रा निद्रा माया सनातनी ॥ १८
 फलस्यां च नरः स्नात्वा दृष्ट्वा दुर्गां तटे स्थिताम् ।
 संसारगहनं दुर्गं निस्तरेत्तत्र संशयः ॥ १९

grace of the Ṛṣis the lord of the seven worlds (13)

In Kapisthala, well known as the destroyer of all sins, stays the Lord himself well known as Vṛddhakedāra (14)

Bathing there and worshipping Śiva, along with Dindī, one acquires invisibility and enjoys in the heaven of Śiva (15)

He, who performs Tarpaṇa there, sips three Cūlukas of water, and bows down to Dīpīdeva obtains the merit of visiting Keḍāra (16)

The man who performs Śrāddha there with Śiva in view, on the Caturdaśī of the bright fortnight of the Caitra month, attains the most exalted position (17)

Then one should visit Kalasī where the Goddess known variously as Durgā, Kātyāyanī, Bhadrā, Nidrā, Māyā, Sanātani dwells (18)

Having bathed in the Kalasī and seeing Durgā on the bank, one crosses the impassable wood of worldly existence. There is no doubt about it. (19)

ततो गच्छेत् सरकं त्रैलोक्यस्यापि दुर्लभम् ।
 कृष्णपक्षे चतुर्दश्यां दृष्ट्वा देवं महेश्वरम् ॥ २०
 लभते सर्वकामांश्च शिवलोकं स गच्छति ।
 तिस्रः कोट्यस्तु तीर्थानां सरके द्विजसत्तमाः ॥ २१
 रुद्रकोटिस्तथा कूपे सरोमध्ये न्यवस्थिता ।
 तस्मिन् सरे च यः स्नात्वा रुद्रकोटिं स्मरेन्नरः ॥ २२
 पूजिता रुद्रकोटिश्च भविष्यति न संशयः ।
 रुद्राणां च प्रसादेन सर्वदोषविचरितः ॥ २३
 ऐन्द्रहागेन संयुक्तः परं धर्मयाप्नुयात् ।
 इडास्पदं च तत्रैव तीर्थं पापमयापहम् ॥ २४
 अस्मिन् भुक्तिमवाप्नोति दर्शनादेव मानवः ।
 तत्र स्नात्वाऽर्चयित्वा च पितृदेवगणानपि ॥ २५
 न दुर्गतिमवाप्नोति मनसा चिन्तितं लभेत् ।
 फेदारं च महातीर्थं सर्वकल्मषनाशनम् ॥ २६

Thence should one proceed to the Saraka Tirtha, in-accessible to the three worlds One having the sight of Śiva on the Caturdaśī of the dark fortnight gets all his desires fulfilled and attains the heaven of Śiva O Best of Brāhmanas, there are three crores of Tirthas in Saraka. (20, 21)

In the middle of Sara, in a well, crore of Rudras are established One who bathes in the lake and calls to mind and worships the crores of Rudras becomes free from all blemishes by the grace of the Rudras, without doubt (22, 23)

Acquiring the knowledge of Indra he ascends to the highest position. And there exactly in the Tirtha Idaspada, the destroyer of the fear born of sins, by the mere sight of which, a man attains emancipation. Bathing and worshipping the Manes and gods one does not get calamity and gets whatever one thinks of in his mind Then there is the great Tirtha Kedāra which destroys all sins and bathing in which a man obtains the merit of all gifts.

तत्र स्नात्वा तु पुरुषः सर्वदानफलं लभेत् ।
 किरूपं च महातीर्थं तत्रैव भुवि दुर्लभम् ।
 तस्मिन् स्नातस्तु पुरुषः सर्वयज्ञफलं लभेत् ॥ २७
 सरकस्य तु पूर्वेण तीर्थं त्रैलोक्यविश्रुतम् ।
 अन्यजन्म सुविख्यातं सर्वपापप्रणाशनम् ॥ २८
 नारसिंहं वपुः कृत्वा हत्वा दानवमूर्जितम् ।
 त्रिर्ग्योनौ स्थितो विष्णुः सिंहेषु रतिमाप्नुवन् ॥ २९
 ततो देवाः सगन्धर्वा आराध्य वरदं शिवम् ।
 ऊजुः प्रणतसर्वाङ्गा विष्णुदेहस्य लम्बने ॥ ३०
 ततो देवो महात्माऽसौ शारभं रूपमास्थितः ।
 युद्धं च कारयामास दिव्यं वर्षसहस्रकम् ।
 युष्मन्मानौ तु वी देवौ पतितौ सरमण्यतः ॥ ३१

And there is the great Tirtha Kīmrūpa, a Tirtha not available anywhere else in the whole of the world Bathing there a man obtains the merit of the performance of all sacrifices (24, 25, 26, 27)

To the east of Saraka there is a Tirtha which is well known in the three worlds It is known as Anyajanma and destroys all sins (28)

Assuming the body of the man-lion and slaying the powerful Dānava, Viṣṇu then dwelling among the animals developed affection for lions (29)

Then the Gods together with the Gandharvas propitiating the benevolent Śiva, apprised him falling flat before him on the assumption of such a form by Viṣṇu (30)

Hearing it the great God Mahādeva assumed the form of a Sarabha deer and fought against him for a thousand divine years And fighting the two gods fell down into the lake. (31)

तस्मिन् सरस्वते विप्रो देवर्षिर्नारदः स्थितः ।
 अश्वत्थवृक्षमाश्रित्य ध्यानस्थस्तौ ददर्श ह ॥ ३२
 विष्णुश्चतुर्भुजो जज्ञे लिङ्गाकारः शिवः स्थितः ।
 तौ दृष्ट्वा तत्र पुरुषौ तुष्टाव मन्त्रिभाषितः ॥ ३३
 नमः शिवाय देवाय विष्णवे प्रभविष्णवे ।
 हरये च उमाभ्रं स्थितिकालश्रुते नमः ॥ ३४
 हाराय बहुरूपाय विश्वरूपाय विष्णवे ।
 ष्यम्बकाय सुसिद्धाय कृष्णाय ज्ञानहेतवे ॥ ३५
 धन्योऽहं गुरुती नित्यं यद् दृष्टो पुरुषोत्तमौ ।
 ममाश्रममिदं पुण्यं युगान्यां विमलीकृतम् ।
 अद्यप्रभृति त्रैलोक्ये अन्यजन्मेति विश्रुतम् ॥ ३६
 य इहागत्य स्नात्या च पितृन् संतर्पयिष्यति ।
 तस्य श्रद्धान्वितस्येह ज्ञानमन्द्रं भविष्यति ॥ ३७
 अश्वत्थस्य तु यन्मूलं सदा तत्र वसाम्यहम् ।

अश्वत्थवन्दनं कृत्वा यमं रौद्रं न पश्यति ॥ ३८
 ततो गच्छेत् विप्रेन्द्रा नागस्य हृदयुत्तमम् ।
 पौण्डरीके नरः स्नात्वा पुण्डरीकफलं लभेत् ॥ ३९
 दशम्यां शुक्रपद्मस्य चैत्रस्य ॥ विशेषतः ।
 स्नानं जपं तथा श्राद्धं मुक्तिमार्गप्रदायकम् ॥ ४०
 तत्रस्त्रिविष्टपं गच्छेत् तोषं देवनिषेवितम् ।
 तत्र चैतरणी पुण्या नदी पापप्रमोचनी ॥ ४१
 तत्र स्नात्वाऽर्चयित्वा च शूलपाणिं वृषचवजम् ।
 सर्वपापविशुद्धात्मा गच्छत्येव परां गतिम् ॥ ४२
 ततो गच्छेत् विप्रेन्द्रा रसावर्त्तमनुत्तमम् ।
 तत्र स्नात्वा भक्तियुक्तः सिद्धिमान्प्राप्त्यनुत्तमम् ॥ ४३
 चैत्र शुक्लचतुर्दश्यां तीर्थं स्नात्वा क्षलेपके ।
 पूजयित्वा शिवं तत्र पापलेपो न विद्यते ॥ ४४

On the bank of the lake was seated the
 divine sage Nārada under an Āśvattha tree
 and meditating he saw both of them. (32)

Viṣṇu became four-armed and Śiva
 assumed the form of a Liṅga. Seeing the
 two beings Nārada propitiated them with
 devotion. (33)

Salutation to God Śiva and lord Viṣṇu
 and to Hara, the lord of Umā and the God
 who sustains the world. (34)

To Hara of manifold appearance and to
 Viṣṇu of universal form, to Trīambaka, the
 great adept and Viṣṇu the source of all
 knowledge. (35)

Blessed and eternally meritorious am I
 that I have had the vision of you two exalted
 beings. This hermitage is holy being sancti-
 fied by you. Henceforth it will be famous
 in the three worlds as Anyajama. That
 faithful man who coming and bathing here
 shall offer Tarpana to the Manes will be the
 possessor of the wisdom of Indra. (36,37)

I reside perpetually at the root of the

Āśvattha tree. Having propitiated Āśvattha
 one shall not see the terrible Yama. (38)

O Brāhmaṇas, thence should one proceed
 to the exalted lake of Nāga. Bathing in
 the Puṇḍarīka one obtains the merit of
 Puṇḍarīka sacrifice. (39)

Specially on the Daśami of the bright
 fortnight of the month of Caitra, a bath,
 muttering of Mantra and Śrāddha lead to
 the path of liberation (40)

Then should one go to Triviṣṭapa, a
 Tirtha frequented by gods. There is the sin-
 destroying holy river Vaitaraṇī. (41)

Bathing and worshipping Śiva there and
 being purified from all sins he will attain the
 most excellent of results. (42)

O great Brāhmaṇas, from thence should
 one proceed to Rasāvarta the great Tirtha
 and having bathed there with devotion, one
 obtains great supernatural powers. (43)

Bathing in the Alepka Tirtha on the
 Caturdaśī of the bright fortnight of Caitra
 and worshipping Śiva there, one is freed
 from all sins. (44)

ततो गच्छेत विप्रेन्द्राः फलकीवनमृत्तमम् ।
 यत्र देवाः सगन्धर्वाः साध्याश्च ऋषयः स्थिताः ।
 तपश्चरन्ति विपुलं दिव्यं वर्षसहस्रकम् ॥ ४५
 द्यपद्धत्यां नरः स्नात्वा तर्पयित्वा च देवताः ।
 अग्निष्टोमातिरात्राभ्यां फलं विन्दति मानवः ॥ ४६
 सोमक्षये च संग्रामे सोमस्य च दिने तथा ।
 यः श्राद्धं कुरुते मर्त्यस्तस्य पुण्यफलं शृणु ॥ ४७
 गयायां च यथा श्राद्धं पितृन् प्रीणाति नित्यशः ।
 तथा श्राद्धं च कर्तव्यं फलकीवनमाश्रितैः ॥ ४८
 मनसा स्मरते यस्तु फलकीवनमृत्तमम् ।
 तस्यापि पितरस्तृप्तिं प्रयासवन्ति न संशयः ॥ ४९
 तत्रापि तीर्थं सुमहत् सर्वदेवैरलंकृतम् ।
 तस्मिन् स्नातस्तु पुरुषो गोसहस्रफलं लभेत् ॥ ५०
 पाणिखाते नरः स्नात्वा पितृन् संतप्य मानवः ।

अवाप्नुयाद् राजसूयं सांख्यं योगं च विन्दति ॥ ५१
 ततो गच्छेत सुमहतीर्थं मिश्रकमृत्तमम् ।
 तत्र तीर्थानि मृनिना मिश्रितानि महात्मना ॥ ५२
 व्यासेन मृनिशार्दूला दधीच्यर्थं महात्मना ।
 सर्वतीर्थेषु स स्नाति मिश्रके स्नाति यो नरः ॥ ५३
 ततो व्यासवनं गच्छेन्नियतो नियताशनः ।
 मनोजवे नरः स्नात्वा दृष्ट्वा देवमणिं शिवम् ॥ ५४
 मनसा चिन्तितं सर्वं सिध्यते नात्र संशयः ।
 गत्वा मधुवतीं चैव देव्यास्तीर्थं नरः शुचिः ॥ ५५
 तत्र स्नात्वाऽर्चयेद् देवान् पितृन् प्रयतो नरः ।
 स देव्या समनुज्जातो यथा सिद्धिं लभेन्नरः ॥ ५६
 कौशिक्याः संगमे यस्तु द्यपद्धत्यां नरोत्तमः ।
 स्नायीत नियताहारः सर्वपापैः प्रमुच्यते ॥ ५७
 ततो व्यासस्थली नाम यत्र व्यासेन धीमता ।

Thence should one proceed to the excellent Phalakiavana Tirtha where gods, Gandharvas, Sādhyas and sages practise penance for a divine thousand years (45)

A man who bathes in the Drśadvatī and offering Tarpana to the gods obtains the merit of the Agastoma and Atirātra (46)

On the waning of the digits of the moon and on Monday the man who performs Śrāddha, listen his merit from me (47)

As a Śrāddha at Gṛyā eternally pleases the Manes, so should a Śrāddha be performed by resorting to Phalakiavana. (48)

The forefathers of him who calls to mind the excellent Phalakiavana certainly obtains satisfaction. There is no doubt about it (49)

There also is the very great Tirtha adorned by the gods, by bathing in which a man obtains the merit of the gift of a thousand cows. (50)

Bathing and offering Tarpana to the Manes at the Paṅkhatī Tirtha, a man

acquires the merit of Rājāsūya sacrifice and attains Śākhya and Yoga (51)

Thence should one proceed to the very great Tirtha the exalted Miśraka, where all the Tirthas were mixed together by the great sage Vyāsa for Dadhioti. He was bath in all the Tirthas who has taken his bath in the Miśraka Tirtha (52, 53)

Afterwards should one proceed to Vyāsavana, self-controlled and moderately fed. Bathing in Manojava and having the Śiva sight of the jewel of gods one gets all his desires fulfilled. There is no doubt. And going to Madhuvatī, the Tirtha sacred to Devī, bathing there should the holy and self-controlled man offer Tarpana. Approved by Devī he attains supernatural powers (54, 55, 56)

The fortunate man who, remaining moderately fed, bathes at the confluence of the Kauśikī with the Drśadvatī, is freed from all sins. (57)

Thence should a man go to Vyāsanthalī

पुत्रशोकामिमूतेन देहत्यागाय निश्चयः ॥ ५८
 कृतो देवैश्च विप्रेन्द्राः पुनरुत्थापितस्तदा ।
 अमिगम्य स्वर्गं तस्य पुत्रशोकं न विन्दति ॥ ५९
 किदञ्च कृपमासाद्य तिलप्रत्यं प्रदाय च ।
 गच्छेत परमां सिद्धिं ऋणार्हं किमवाप्नुयात् ॥ ६०
 अहं च मुदिनं चैव द्वे तीर्थे भुवि दुर्लभे ।
 तयोः स्नात्वा विशुद्धात्मा सूर्यलोकमवाप्नुयात् ॥ ६१
 कृतज्ञस्यं ततो गच्छेत् त्रिषु लोकेषु विश्रुतम् ।
 तत्रामिषेकं कुर्यात् गङ्गायां प्रयतः स्थितः ॥ ६२
 अर्चयित्वा महादेवमसमेधफलं लभेत् ।
 कोटितीर्थे च तत्रैव हृत्वा कोटिधरं प्रभुम् ॥ ६३
 तत्र स्नात्वा श्रद्धयानः कोटियज्ञफलं लभेत् ।
 ततो वामनकं गच्छेत् त्रिषु लोकेषु विश्रुतम् ॥ ६४

यत्र वामनरूपेण विष्णुना प्रभविष्णुना ।
 शलेरपहृतं राज्यमिन्द्राय प्रतिपादितम् ॥ ६५
 तत्र विष्णुपदे स्नात्वा अर्चयित्वा च वामनम् ।
 सर्वपापविशुद्धात्मा विष्णुलोकमवाप्नुयात् ॥ ६६
 ज्येष्ठाश्रमं च तत्रैव भवर्षपातरुनाशनम् ।
 तं तु हृत्वा नरो भुक्तिं संप्रयाति न संशयः ॥ ६७
 ज्येष्ठे मासि सिते पक्षे एकादश्यामुपोषितः ।
 द्वादश्यां च नरः स्नात्वा ज्येष्ठत्वं लभते नृषु ॥ ६८
 तत्र प्रतिष्ठिता विश्रा विष्णुना प्रभविष्णुना ।
 दीक्षाप्रतिष्ठासंयुक्ता विष्णुप्रीणनतत्पराः ॥ ६९
 तेभ्यो दत्तानि श्राद्धानि दानानि विवर्धानि च ।
 अक्षयाणि भविष्यन्ति यावन्मन्वन्तरस्थितिः ॥ ७०
 तत्रैव कोटितीर्थं च त्रिषु लोकेषु विश्रुतम् ।

where the wise Vjās being overwhelmed with the grief for his son determined to relinquish his body. (58)

Then the gods conoling him, O great Brāhman, prevented him from doing so. A man who visits Vjāsasthali does not suffer the bereavement of his son. (59)

Afterwards reaching the Tirtha Kumbhatta-Kūpa and making a gift of a Prastha of sesamum, a man acquires great supernatural powers and gets emancipation. (60)

Ahva and Sudina are two Tirthas the like of which is not available on earth. Bathing in them a man of purified soul attains the heaven of Sūrya. (61)

Then should a man proceed to Kṛtājyāna well known in three worlds Remaining there self-controlled should he take his bath and worship Māhājyāna in the Gangā By doing so one obtains the merit of an Aśvamedha sacrifice. There visiting Koṭitirtha and having a vision of the lord Koṭivara, and bathing there with faith he shall obtain the merit of a crore of sacrifices.

From thence should he proceed to the Vāmanaka Tirtha well known in the three worlds, where the lord Viṣṇu in the guise of Vāmana deprived Bali of his kingdom and conferred it upon Indra. (62, 63, 64, 65)

There bathing at Viṣṇupada and worshipping Vāmana a man gets rid of all sins and attains the heaven of Viṣṇu. (66)

Just there is Jyesthāshrama the destroyer of all sins. Having seen it a man attains liberation without any doubt. Fasting on Ekādaśī of the bright fortnight of the Jyestha month and bathing on Dvādaśī a man gets seniority over all other men. (67, 68)

There have been established by the lord Viṣṇu Brāhmanas who possess initiation and renown and are ever devoted to the propitiation of Viṣṇu. (69)

The various gifts made to them on the occasion of Śāntidā shall be imperishable as long as the Manvantara lasts. (70)

Just there is the Koṭitirtha renowned throughout the three worlds. Bathing in

तस्मिन्स्तीर्थे नरः स्नात्वा कोटियज्ञफलं लभेत् ॥ ७१
 कोटीश्वरं नरो दृष्ट्वा तस्मिन्स्तीर्थे महेश्वरम् ।
 महादेवप्रसादेन गाणपत्यमवाप्नुयात् ॥ ७२
 तत्रैव सुमहत् तीर्थं सूर्यस्य च महात्मनः ।
 तस्मिन् स्नात्वा भक्तिपुत्रतः सूर्यलोके महीयते ॥ ७३
 ततो गच्छेत् विप्रेन्द्रास्तीर्थं कल्मषनाशनम् ।
 ह्रूलोचारणनामानं विष्णुना कल्पितं पुरा ॥ ७४
 वर्णानामाश्रमाणां च तारणाय सुनिर्मलम् ।

इति श्रीशिवपुराणे सरोमाहास्ये पञ्चदशोऽध्यायः ॥१५॥

१६

लोमहर्षण उवाच ।

पवनस्य हृदे स्नात्वा दृष्ट्वा देवं महेश्वरम् ।
 विमुक्तः कल्पयैः सर्वैः श्रेयं पदमवाप्नुयात् ॥ १

that Tirtha a man attains the merit of a
 crore of sacrifices. (71)

There seeing Mahेशvara the lord of Koṭi,
 a man obtains the rank and position of
 Gaṇapati by the grace of Mahadeva. (72)

There exactly is the most exalted Tirtha
 of the great Sūrya. Bathing there with
 devotion a man is respected in the heaven
 of Sūrya (73)

Thence should one, O great Brāhmanas,
 proceed to the and destroying Iirtha founded
 by Viṣṇu, under the name of Kulotārana
 for the liberation of the Varṇas and Āśra-
 mas. Those people too who desire to attain

पुत्रशोकेन पवनो यस्मिंस्तीर्थो वभूव ह ।
 ततः सन्नक्षकैर्देवैः प्रसाद्य प्रकटीकृतः ॥ २

emancipation after the practice of celibacy
 attain the supreme status, reaching that
 Tirtha (74,75)

A celibate, householder, recluse or mendi-
 cant liberates twenty one generations taking
 a bath there (76)

Brāhmanas, Kṣātriyas, Vaiśyas and Śū-
 dras who are solely attached to him and devo-
 ted to him, bathing there all of them attain
 supreme status (77)

A man who calls Kurukṣetra together
 with Vāmana to his mind even from a dis-
 tance attains liberation, what to speak of one
 who dwells there (78)

Thus ends the Fifteenth Chapter in the Saromabāhmya, in the Vāmana-Purāṇa—15.

16

Lomaharṣa said: Bathing in the
 Pavana lake and visiting lord Śankara, a
 man is freed from all sins and attains the
 position of Śiva (1)

In which Pavana merged himself out of
 grief on the demise of his son and was sub-
 sequently made manifest by Brahmā and
 other gods by propitiating him. (2)

अतो गच्छेत् अमृतं स्थानं वच्छूलपाणिनः ।
यत्र देवैः सगन्धर्वैः हनुमान् प्रकटीकृतः ॥ ३
तत्र तीर्थं नरः स्नात्वा अमृतत्वमवाप्नुयात् ।
कुलोत्तरणमासाद्य तीर्थसेवी द्विजोचमः ॥ ४
कुलानि तारयेत् सर्वान् मातामहपितामहान् ।
शालिहोत्रस्य राजपत्नीर्ध्रैलोक्यनिश्रुतम् ॥ ५
तत्र स्नात्वा विष्णुवस्तु कद्रुपैर्देहसंभयैः ।
श्रीदुङ्गं तु सरस्वत्यां तीर्थं प्रैलोक्यनिश्रुतम् ॥ ६
तत्र स्नात्वा नरो भस्त्वा अग्निष्टोमफलं लभेत् ।
ततो नैमियदुङ्गं समासाद्य नरः शुचिः ॥ ७
नैमियस्य च स्नानेन यत् पुण्यं तत् समाप्नुयात् ।
तत्र तीर्थं महात्पत्यार्तं वेदपत्या निपेक्षितम् ॥ ८
रावणेन शृहीतायाः केशेषु द्विजसत्तमाः ।

तद्वधाय च सा प्राणान् मृमुचे शोकरक्षिता ॥ ९
ततो जाता गृहे राज्ञो जनकस्य महात्मनः ।
सीता नामेति विख्याता रामपत्नी पतिव्रता ॥ १०
सा हृता रावणेनेह विनाशापात्मनः स्वयम् ।
रामेण रावणं हत्वा अमिषिच्य निभीषणम् ॥ ११
सयानीता गृहं सीता कीर्तिरात्मवता यथा ।
तस्यागतीर्थे नरः स्नात्वा कन्यायज्ञफलं लभेत् ॥ १२
विष्णुवतः कद्रुपैः सर्वैः प्राप्नोति परमं पदम् ।
ततो गच्छेत् सुमहद् ब्रह्मणः स्थानमुत्तमम् ॥ १३
यत्र वर्णानरः स्नात्वा ब्राह्मण्यं लभते नरः ।
ब्राह्मण्यं विशुद्धात्मा पर पदमवाप्नुयात् ॥ १४
ततो गच्छेत् सोमस्य तीर्थं त्रैलोक्यदुर्लभम् ।
यत्र सोमस्त्वपस्त्वत्वा द्विजराज्यमवाप्नुयात् ॥ १५

Hence should a man go to Śiva's place known as Amṛta where Hanumāna was made public by gods and Gandharvas (3)

Bathing in that holy place a man becomes immortal and reaching Kulottarāna, a good pilgrim Brāhmaṇa liberates his whole race, family including his grand mothers and grand fathers.

The Tīrtha of the royal sage Śālihotra is renowned in the three worlds. Bathing there a man is freed from sins arising out of the body. On the Sarasvatī is the Tīrtha Śrīkuṅja well known in three worlds, bathing in which with devotion, a man obtains the merit of performing an Agni-śoma sacrifice. Thence reaching Naimiṣa kuṅja a holy man obtains the merit which accrues from a bath at Naimiṣa. There is the highly famous Tīrtha resorted to by Vedavati (1-8)

When she was caught by the hair by Rāvaṇa, O great Brāhmaṇa, intending his

death she expired due to the shock received by her (9)

Subsequently was she born in the house of the great Janaka and known by the name Sītā who became the devoted wife of Rāma. (10)

Rāvaṇa courted his own destruction when he carried her away. Rāma killed Rāvaṇa, consecrated Vibhīṣaṇa in the kingdom and brought Sītā back home as a strong-willed man brings his fame. A man bathing in Śālihotra obtains the merit of the performance of Kanjāyajña and getting rid of all sins attains the supreme status (11, 12, 13ab)

Then should a man go the most exalted region of Brahmā bathing where a man of lower caste obtains Brāhmaṇahood and a holy Brāhmaṇa attains the highest spiritual position (13c-14)

Then should he go to Somatīrtha not to be met with elsewhere in the three worlds where performing penance Soma achieved the position of Dvijarāja. (15)

तत्र स्नात्वाऽर्चयित्वा च स्वपितॄन् दैवतानि च ।
 निर्मलः स्वर्गमायाति कार्तिक्यां चन्द्रमा यथा ॥ १६
 सप्तसारस्वतं तीर्थं त्रैलोक्यस्यापि दुर्लभम् ।
 यत्र सप्त सरस्वत्य एकीभूता वहन्ति च ॥ १७
 सुप्रभा काञ्चनाक्षी च विशाला मानसहदा ।
 सरस्वत्योघनामा च सुषेणुर्विमलोदका ॥ १८
 पितामहस्य यजतः पुष्करेषु स्थितस्य ह ।
 अश्रुवन् श्रुत्वाः सर्वे नायं यज्ञो महाफलः ॥ १९
 न दृश्यते सरिच्छ्रेष्ठा यस्मादिह सरस्वती ।
 तच्छ्रुत्वा भगवान् प्रीतः सस्माराथ सरस्वतीम् ॥ २०
 पितामहेन यजता आहूता पुष्करेषु वै ।
 सुप्रभा नाम सा देवी तत्र रयाता सरस्वती ॥ २१
 तां दृष्ट्वा ह्यनयः प्रीता वेगयुक्ता सरस्वतीम् ।
 पितामहं मानयन्तीं ते तु तां बहु मेनिरे ॥ २२
 एवमेवा सरिच्छ्रेष्ठा पुष्करस्था सरस्वती ।

समानीता कुरुक्षेत्रे मङ्गणेन महात्मना ॥ २३
 नैमिषे ह्यनयः स्थित्वा श्रौनकाद्यास्तपोधनाः ।
 ते पृच्छन्ति महात्मानं पौराणं लोमहर्षणम् ॥ २४
 कथं यज्ञफलोऽस्माकं वर्ततां सत्ये भवेत् ।
 ततोऽश्वीनीमहाभागः प्रणम्य शिरसा श्रुषीन् ॥ २५
 सरस्वती स्थिता यत्र तत्र यज्ञफलं महत् ।
 एतच्छ्रुत्वा तु ह्यनयो नानास्वाध्यायवेदिनः ॥ २६
 समागम्य ततः सर्वे सस्मरुते सरस्वतीम् ।
 सा तु ध्याता तवस्त्र श्रुपिभिः सत्रयाजिभिः ॥ २७
 समागता प्लावनार्थं यत्रे तेषां महात्मनाम् ।
 नैमिषे काञ्चनाक्षी तु स्मृता मङ्गणकेन सा ॥ २८
 समागता कुरुक्षेत्रं पुण्यतोया सरस्वती ।
 गयस्य यजमानस्य गयेष्वेव महाक्रतुम् ॥ २९

Bathing there and worshipping his
 ancestors and gods he becomes sinless and
 goes to heaven like the moon on the Full
 Moon Day of Kartika. (16)

The Saptasarasvata Tirtha where flow the
 seven Sarasvatis—Suprabhā, Kāñcanaḥkṣī,
 Vimala, Mānasahradā Sarasvatyoghanāmā,
 Suvēnu and Vimalodakā, united in one is
 not available in the three worlds (17, 18)

When Brabawan was staying at Puṣkara
 and performing a sacrifice, all the Rṣis declared
 that the sacrifice was not destined to produce
 a great merit, because the important river
 Sarasvatī was not visible there (19, 20)

By the sacrificing grandsire was invited
 in Puṣkara the goddess Suprabhā who was
 known there as Sarasvatī (21)

The sages seeing the Sarasvatī in current
 and respecting Brahminā, were pleased and
 they too honoured her very much (22)

Thus was the Sarasvatī the best of rivers

flowing in Puskara was brought to Kurukṣetra
 by the noble Mankana. (23)

Śaunaka and other sages of high austerity
 enquired of the great Lomaharṣana the ex-
 pert in the Purānas "How can we attain
 the merit of performing sacrifices by remain-
 ing on the path of good conduct?" Then the
 illustrious sage replied bowing before the
 sages (24, 25)

"The territory through which Sarasvatī
 flows is the place where the merit of sacri-
 fices is great" Hearing this the many sages
 who were conversant with the different
 Vedas assembled there together called to
 their mind the Sarasvatī And she being
 meditated upon by the sacrificing sages,
 arrived at the sacrifice of the sages for the
 bath of the great sages (to supply the sacri-
 ficial area with water). Remembered by
 Mankana the Kāñcanaḥkṣī river at Naimiṣa
 comprising of holy waters reached Kurukṣetra
 (26-29 ab)

आहूता च सरिच्छ्रेष्ठा गययज्ञे सरस्वती ।
 विशालां नाम तां प्राहुर्ऋषयः सशिवप्रताः ॥ ३०
 सरित् सा हि समाहूता मङ्गणेन महात्मना ।
 कुरुक्षेत्रं समायाता प्रविष्टा च महानदी ॥ ३१
 उचरे कौशलाभागे पुण्ये देवर्षिसेविते ।
 उद्दालकेन मुनिना तत्र ध्याता सरस्वती ॥ ३२
 आजगाम सरिच्छ्रेष्ठा तं देशं मुनिकारणात् ।
 पूज्यमाना मुनिगणैर्वल्कलाजिनसंभृतैः ॥ ३३
 मनोहरेति विख्याता सर्वपापक्षयाबहा ।
 आहूता सा कुरुक्षेत्रे मङ्गणेन महात्मना ।
 ऋषेः संमाननार्थीय प्रविष्टा तीर्थद्वयमम् ॥ ३४
 सुवेशुरिति विख्याता केदारे वा सरस्वती ।

सर्वपापक्षया ज्ञेया ऋषिसिद्धनिषेविता ॥ ३५
 सापि तेनेह मुनिना आराध्य परमेश्वरम् ।
 ऋषीणां प्रकारार्थं कुरुक्षेत्रं प्रवेशिता ॥ ३६
 दक्षेण यज्ञता सापि गङ्गाद्वारे सरस्वती ।
 विमलोदा भगवती दक्षेण प्रकटीकृता ॥ ३७
 समाहूता ययौ तत्र मङ्गणेन महात्मना ।
 कुरुक्षेत्रे तु कुरुणा यज्ञिता च सरस्वती ॥ ३८
 सरोमन्थे समानीता मार्कण्डेयेन धीमता ।
 अभिष्टूय महाभागां पुण्यतीर्थां सरस्वतीम् ॥ ३९
 यत्र मङ्गणकः सिद्धः सप्तसारस्वते स्थितः ।
 नृत्यमानश्च देवेन शंकरेण निवारितः ॥ ४०

इति श्रीगणपतपुराणे सरोमाहात्म्ये पोद्दशोऽध्यायः ॥१६॥

King Gaya organised a great sacrifice in the Gayā region and called the great river Sarasvatī at the sacrifice of Gaya the virtuous sages called it by the name Visāla (30)

The same river was invited by the great Mankapā The great river arrived and entered Kurukṣetra (31)

In the holy Uttarakośala resorted by gods and sages the great river Sarasvatī was meditated upon by the sage Uddālaka and she came to that region on account of the sage. Then the sages clad in valkala and deerskin worshipped her. (32, 33)

The destroyer of all sins the Sarasvatī came to be known as Manoharā She was called by great sage Mankapā at Kurukṣetra and she entered the pious Tirtha showing due respect to the Ṛṣi (34)

In the Kedāra Tirtha Sarasvatī is known as Saveru Served by Ṛṣis and Siddhas she is known as sin destroying By propitiating the Almighty the river was brought into Kurukṣetra by the same sage for the benefit of the sages (35, 36)

The self same Sarasvatī was made known in Gaṅgādvāra as holy Vimalodā by the sacrificing Dakṣa (37)

Being invited by the noble Mankapā Sarasvatī reached there, and called by the sacrificing Kuru, entered Kurukṣetra (38)

By the wise Mārkaṇḍeya she was brought in the Sarā by propitiating the glorious holy watered Sarasvatī (39)

Whereby in Saptasarasvata stood dancing the Siddha Mankapā who was stopped by Śankara from doing so (40)

Thus ends the Sixteenth Chapter in the Saromāhātmya in the Vamana Purāṇa-16.

श्रपय ऊचुः ।

कथं मङ्कणकः सिद्धः कस्माज्जातो महानृपिः ।
नृत्यमानस्तु देवेन किमर्थं स निवारितः ॥ १

लोमहर्षण उवाच ।

कश्यपस्य सुतो जज्ञे मानसो मङ्कणो मुनिः ।
स्नानं कर्तुं व्यवसितो गृहीत्वा चकलं द्विजः ॥ २

तत्र गता ह्यप्सरसो रम्भाद्याः प्रियदर्शनाः ।
स्नायन्ति रुचिराः स्निग्धास्तेन सार्धमनिन्दिताः ॥ ३

ततो मुनेस्तदा क्षोभाद्रेतः स्कन्धं यदम्भसि ।
तद्रेतः स तु जग्राह फलश्रे वै महातपाः ॥ ४

सप्तथा प्रविभाग तु फलशस्थं जगाम ह ।
तत्रप्रपयः सप्त जाता विदुर्नान् भरतां गणान् ॥ ५

वायुवेगो वायुबलो वायुहा वायुमण्डलः ।
वायुज्वालो वायुरेतो वायुचक्रश्च वीर्यवान् ॥ ६
एते ह्यपत्यास्तस्यर्षेर्धारयन्ति चराचरम् ।
पुरा मङ्कणकः सिद्धः कुशाप्रेणेति मे श्रुतम् ॥ ७
धृतः किल क्रे विप्रास्तस्य आकरसोऽस्रवत् ।
स वै आकरसं दृष्ट्वा हर्षाविष्टः प्रनृत्तवान् ॥ ८
ततः सर्वं प्रनृत्तं च स्थावरं जङ्गमं च यत् ।
प्रनृत्तं च जगद् दृष्ट्वा तेजसा तस्य मोहितम् ॥ ९
प्रह्लादिभिः सुरैस्तत्र ऋषिभिश्च तपोधनैः ।
विश्रुतो वै महादेवो ह्यनेरर्थे द्विजोत्तमाः ॥ १०
नायं नृत्येद् यथा देव तथा स्वं कर्तुमर्हसि ।
ततो देवो मुनिं दृष्ट्वा हर्षाविष्टमतीव हि ॥ ११

The sages said How did Mankanka become a Siddha? Of whom he was the son? Why was he stopped by Śaṅkara when he was dancing? (1)

Lomaharsana said The sage Mankanka was the mind-born son of Kaśyapa. He was ready to bathe with his valkala in his hand (2)

There came Rambhā taking good, bright and charming other Apsarasas and began to take their bath by his side (3)

At this due to excitement of passion his semen dropped in the water The great sage collected that semen in a jar (4)

That semen in the jar became differentiated into seven portions Out of them were born seven Ṛṣis who are known as the Marut hosts, (5)

Vāyuvega, Vāyubala, Vayuhā, Vāyuman-
dala, Vāyujvāla, Vāyuretas and Vāyucakra
of great Vigour. These are the seven sons
of the Ṛṣi who sustain the moving and stati-
onary world (6-7ab)

In days of yore the Siddha Mankanka's
hand hurt by the point of the blade of
Kuśa grass, O Brāhmanas exceeded the sap
of Vegetables Seeing the sap of vegetables
he was verily overjoyed and began to dance (7c-8)

At this, every thing stationary and mov-
ing began to dance. Seeing the entire world
dancing overpowered by his vigour, Brahmā
and other gods, and Ṛṣis of great power of
austerity approached Mahādeva for the sake
of the sage, O great Brāhmanas (9 10)

O Lord, please take measure to see that
he desists from dancing. Then the lord

सुराणां हितकार्थं महादेवोऽभ्यभाषत ।
 हर्षस्थान किमर्थं च तवेदं मुनिसत्तम ।
 तपस्विनो धर्मपथे स्थितस्य द्विजसत्तम ॥ १२
 ऋषिरुवाच ।

किं न पश्यसि मे ब्रह्मन् कराञ्जाकरसं स्रुतम् ।
 यं दृष्ट्वाऽहं प्रनृचो वै हर्षेण महताऽन्वितः ॥ १३
 तं प्रहृन्त्यान्नवीद् देवो मुनिं रागेण मोहितम् ।
 अहं न तस्मिन् विप्र गञ्जामीह प्रपश्यताम् ॥ १४
 एवमुक्त्वा मुनिश्रेष्ठ देवदेवो महाद्युतिः ।
 अद्गुल्यग्रेण विप्रेन्द्राः स्वाद्गुप्तं ताडयद् भवः ॥ १५
 सतो भस्म क्षतात् तस्मान्निर्गतं हिमसन्निभम् ।
 तद् दृष्ट्वा व्रीडितोविप्रः पादयोः पतितोऽब्रवीत् ॥ १६
 नान्य देवाद्दहं मन्ये शूलपापेर्महात्मनः ।

Mahādeva seeing the sage in his great exultation began to speak for the good of the gods O great Brāhmana, O great sage, what is the occasion for this exultation of yours stationed as you are on the path of Dharma ? (11-12)

The sage said Do you not see the exultation of vegetable sap from my hand seeing which I am overjoyed and am dancing (13)

Smiling the lord said to the sage who was overpowered by passion, "O Brāhmana, I am not at all dismayed See me" (14)

The lord of gods Bhava of great effulgence having thus spoken to the great sage, struck his own thumb with the lip of his finger (15)

From that wound came out snow like ashes, seeing which the sage was ashamed and falling on his feet, said (16)

I do not think there is any god other than lord Śiva You are, O Śaṅkara, the

चराचरस्य जगतो वरस्त्वमसि शूलशृक् ॥ १७
 त्वदाश्रयाश्च दृश्यन्ते सुरा ब्रह्मादयोऽनघ ।
 पूर्वस्त्वमसि देवानां कर्त्ता कारयिता महत् ॥ १८
 त्वत्प्रसादात् सुरा सर्वे मोदन्ते ह्यकुतोभयाः ।
 एवं स्तुत्वा महादेवमृषिः स प्रणतोऽब्रवीत् ॥ १९
 भगवंस्त्वत्प्रसादाद्धि तपो मे न क्षयं व्रजेत् ।
 ततो देवः प्रसन्नात्मा तमृषिं वाक्यमब्रवीत् ॥ २०
 ईश्वर उवाच ।

तपस्ते वर्द्धतां विप्र मत्प्रसादात् सहस्रधा ।
 आश्रमे चेह वत्स्यामि त्वया सार्द्धमहं सदा ॥ २१
 सप्तसारस्वते स्नात्वा यो मामविच्यते नरः ।
 न तस्य दुर्लभं किञ्चिदिह लोके परत्र च ॥ २२

most exalted in the moving and stationary world (17)

These Brāhmā and other gods are found to be dependent on you, you are first of the gods, the great agent and the instigator (18)

Due to your patronage all gods enjoy life without any fear from any quarter Having propitiated Mahādeva, the sage saluted him and said (19)

"O Lord may my merit of austerity not perish by your grace Then pleased the lord told the Ṛṣi the following words (20)

Śiva said, "O Brāhmana may your merit of austerity increase a thousand times I shall ever reside in this Āśrama with you (21)

To the man who will bathe at Saptasarasvata and offer worship there to me, nothing will be inaccessible in this and the other world (22)

सारस्वतं च तं लोकं गमिष्यति न संशयः ।

शिवस्य च प्रसादेन प्राप्नोति परमं पदम् ॥ २३

इति श्रीवामनपुराणे सरोमाहात्म्ये सप्तदशोऽध्याय ॥१७॥

१८

लोमहर्षण उवाच ।

सतस्त्वौशनसं तीर्थं गच्छेत्तु भद्रवान्वितः ।
 उशना यत्र संसिद्धो प्रहृत्य च समाप्तवान् ॥ १
 तस्मिन् स्नात्वा विमुक्तस्तु पावकैर्जन्मसभरैः ।
 ततो याति परं ब्रह्म यस्मात्पावर्तते पुनः ॥ २
 रहोदरो नाम मृनिर्यत्र मुक्तो यभूय ह ।
 महता शिरसा प्रस्तस्तीर्थमाहात्म्यदर्शनात् ॥ ३
 रूपय ऊचुः ।
 कथं रहोदरो ग्रस्तः कथं मोक्षमवाप्तवान् ।

By the grace of Śiva he shall attain the highest position. Such men shall attain

तीर्थस्य तस्य माहात्म्यमिच्छामः श्रोतुमादरात् ॥ ४

लोमहर्षण उवाच ।

पुरा वै दण्डकारण्ये रावणेण महात्मना ।
 वसता द्विजशार्दूला राक्षसस्तत्र हिंसिताः ॥ ५
 तत्रैकस्य शिरश्छिन्नं राक्षसस्य दुरात्मनः ।
 क्षुरेण क्षितधारेण तत् पपात महावने ॥ ६
 रहोदरस्य तल्लग्नं जह्वाया वै यदृच्छया ।
 वने विचरतस्तत्र अस्थि भित्त्वा विवेश ह ॥ ७
 स तेन लग्नेन तदा द्विजातिर्न शशाक ह ।

without doubt the Sarasvata heaven (28)

Thus ends the Seventeenth Chapter in the Saromāhatmya, in the Vamana Purana-17

18

Lomaharsana said Then should one proceed with faith to the Anśanasa Tīrtha where Uśanasa became perfect and obtained the position of a planet (1)

Bathing there one becomes free from sins committed in different births Then he goes to the Supreme Being from whom he does not return again (2)

There the sage called Rahodara, who was caught by an unusually large head attained liberation by realising the greatness of the Tīrtha (3)

The sages said How was Rahodara seized and how released ? We desire to hear

reverentially the glory of the Tīrtha (4)

Lomaharsana said Formerly when the great Rāmacandra was residing in Dandakāraṇya, he killed a large number of Rākṣasas, O venerable Brāhmanas (5)

There he cut off the head of a wicked Rākṣasa with a sharp dagger and it fell in a large forest (6)

By accident it got stuck to the shank of Rahodara when he was wandering in the forest and entered in, by breaking a bone (7)

Due to its sticking, the very wise Brah-

अभिगन्तुं महाप्राज्ञस्तीर्थान्यायतनानि च ॥ ८
 स पूतिना विस्रवता वेदनाचो महामुनिः ।
 जगाम सर्वतीर्थानि पृथिव्यां यानि कानि च ॥ ९
 ततः स कथयामास ऋषीणां भावितात्मनाम् ।
 तेऽघ्नवन् ऋषयो विप्रं प्रचाक्षौशनसं प्रति ॥ १०
 तेषां तद्वचनं श्रुत्वा जगाम स रद्दोदरः ।
 ततस्तथैशनसे तीर्थे तस्योपस्पृशतस्तदा ॥ ११
 सञ्चिरक्षरणं मृत्त्वा पपातान्तर्जले द्विजाः ।
 ततः स विरजो भूत्वा पूतात्मा वीतकल्मषः ॥ १२
 आजगामाश्रमं प्रीतः कथयामास चाखिलम् ।
 ते श्रुत्वा ऋषयः सर्वे तीर्थमाहात्म्यमृत्तमम् ।
 कपालमोचनमिति नाम चक्रुः समागताः ॥ १३
 तत्रापि सुमहतीर्थं विश्वामित्रस्य विश्रुतम् ।

man, could not visit Tirthas and temples. (8)

But though afflicted with pain by the discharge of foul smelling matter, the great sage visited whatever Tirthas existed on the earth. (9)

Then he talked about it to the holy sages, and they advised him to proceed to the Auśanasa Tirtha. (10)

Hearing what they said, Bahodara went then to the Auśanasa Tirtha, when he touched the water of the Auśanasa Tirtha, the head leaving the particular foot, fell in it, O Brāhmanas. Then becoming free from passion, pure-minded and sinless, he came to the hermitage, pleased, and narrated the whole incident. Hearing the extra-ordinary glory of the Tirtha, the Ṛṣis who had come there, named it as Kapālamocana. (11, 12, 13)

And there is the most excellent and widely known Viśvāmītra Tirtha, where

प्राज्ञपुं लब्धवान् यत्र विश्वामित्रो महामुनिः ॥ १४
 तस्मिंस्तीर्थेवरे स्नात्वा प्राज्ञपुं लभते ध्रुवम् ।
 प्राज्ञपुस्तु विशुद्धात्मा परं पदमवाप्नुयात् ॥ १५
 ततः प्रधूदकं गच्छेन्नियतो नियताशनः ।
 तत्र सिद्धस्तु ब्रह्मर्षी रूपद्विगुर्नाम नामतः ॥ १६
 जातिस्मरो रूपद्विगुस्तु गङ्गाद्वारे सदा स्थितः ।
 अन्तकालं ततो दृष्ट्वा पुत्रान् वचनमब्रवीत् ।
 ह्य श्रेयो न परयामि नयस्वं मां प्रधूदकम् ॥ १७
 विहाय तस्य तद्भारं रूपद्विगोस्ते तपोधनाः ।
 तं वै तीर्थं उपानिन्युः सरस्वत्यास्तपोधनम् ॥ १८
 स तैः पुत्रैः समानीतः सरस्वत्यां समाप्नुतः ।
 स्मृत्वा तीर्थगुणान् सर्वान् प्राहेदमृषिसत्तमः ॥ १९

the great sage Viśvāmītra attained the position of a Brāhmana. (14)

Bathing in that excellent Tirtha, one acquires the eternal state of a Brāhmana and the Brāhmana of a pure character achieves emancipation. (15)

Then should one proceed to Pṛthūdaka, disciplined and abstemious in food. There the Brāhmana Ṛṣi known as Kuṣaṅgu attained a perfection. (16)

A recollector of former existences, Kuṣaṅgu dwelling permanently at Gaṅgādāvāra, realising that death was near at hand, said the following words to his sons, "I do not see any advantage here, take me to Pṛthūdaka. (17)

Coming to know his intentions, the austere and devoted sons of Kuṣaṅgu took the ascetic to the Sarasvatī Tirtha. (18)

Brought by his sons, he took his bath in the Sarasvatī and remembering the merits of the Tirtha, the venerable Ṛṣi said this : (19)

सरस्वत्युत्तरे तीर्थे यस्त्यजेदात्मनस्तनुम् ।
 प्रधूदके जप्यपरो नूनं चामरतां व्रजेत् ॥ २०
 तत्रैव ब्रह्मयोन्यस्ति ब्रह्मणा यत्र निर्मिता ।
 पृथुदकं समाश्रित्य सरस्वत्यास्तटे स्थितः ॥ २१
 चातुर्वर्ण्यस्य सृष्ट्यर्थमात्मज्ञानपरोऽभवत् ।
 तस्याभिध्यायतः सृष्टिं ब्रह्मणोऽप्यक्तजन्मनः ॥ २२
 मृश्वतो ब्राह्मणा जाता बाहुभ्यां क्षत्रियास्तथा ।
 ऊरुभ्यां वैश्यजातीयाः पद्भ्यां शूद्रास्ततोऽभवन् ॥ २३
 चातुर्वर्ण्यं ततो हृष्ट्वा आश्रमस्थं ततस्ततः ।
 एवं प्रतिष्ठितं तीर्थं ब्रह्मयोनिं सञ्चितम् ॥ २४
 तत्र स्नात्वा मृत्तिकामः पुनर्योनिं न पश्यति ।
 तत्रैव तीर्थं विख्यातमवकीर्णंति नामतः ॥ २५
 यस्मिन् तीर्थे षको दाल्भ्यो धृतराष्ट्रमर्षणम् ।

He who gives up his life muttering prayers in the north of the Sarasvatī in Pṛthūdaka, undoubtedly attains immortality (20)

Brahmayoni created by Brahman is situated here. Brahman dwelt on the bank of the Sarasvatī under the shelter of Pṛthūdaka (21)

For the purpose of the creation of the four castes, he was occupied with knowledge. Brahman of unapparent birth desired to create. From his mouth was born the Brāhmana, from the arms the Kṣatriya, from his thighs the members of the Vaiśya-caste, and Śūdra was produced from his feet (22, 23)

Observing the four castes he established them on the Āśramas in every place. The Tīrtha thus founded came to be known as Brahmayoni (24)

Bathing there one desirous of emancipation does not see birth again. There exactly is the Tīrtha well known as Avalakṛpa in which Tīrtha Baka the Dālbyha offered the

जुहाव वाहनैः साधं तत्राहुष्यत् ततो नृपः ॥ २६
 रूपय ऊजुः ।
 कथं प्रतिष्ठितं तीर्थमवकीर्णंति नामतः ।
 धृतराष्ट्रेण राज्ञा च ॥ किमयं प्रसादितः ॥ २७
 लोमहर्षण उवाच
 ऋषयो नैमिषेया ये दक्षिणार्थं ययुः पुरा ।
 तत्रैव च षको दाल्भ्यो धृतराष्ट्रमयाचत ॥ २८
 तेनापि तत्र निन्दार्यमृत्कं पथनृतं तु यत् ।
 ततः क्रोधेन महता मांसमृत्कृत्य तत्र ह ॥ २९
 पृथुदके महातीर्थं अवकीर्णंति नामतः ।
 जुहाव धृतराष्ट्रस्य राष्ट्रं नरपतेस्ततः ॥ ३०
 ह्ययमाने तदा राष्ट्रं प्रवृत्ते यज्ञकर्मणि ।
 अधीयत् ततो राष्ट्रं नृपतेर्दुष्कृतेन वै ॥ ३१

intolerant Dhṛtarāṣṭra with his carriers = an oblation into the sacrifice. Then the king came to his senses (25, 26)

The sages said: How was the Avalakṛpa, Tīrtha founded, and why king Dhṛtarāṣṭra appeased him? (27)

Lomaharsana said: Rṣis of the Naimiṣa Forest who formerly went to have their Dakṣiṇā, Baka the Dālbyha from among them entreated Dhṛtarāṣṭra on their behalf (28)

Highly enraged by the wild falsehood indulged in by him for the purpose of reviling them, Baka the Dālbyha tore his flesh there and offered the kingdom of Dhṛtarāṣṭra in the sacrifice at the great Tīrtha known as Avalakṛpa in Pṛthūdaka (29, 30)

On the commencement of the performance of the sacrifice and the kingdom having been offered, the realm wasted away by the wickedness of the king. (31)

ततः स चिन्तयामास ब्राह्मणस्य विचेष्टितम् ।
पुरोहितेन संयुक्तो रत्नान्यादाय सर्वशः ॥ ३२
प्रसादनार्थं विप्रस्य ह्यवकीर्णं ययौ तदा ।
प्रसादितः स राज्ञा च तुष्टः प्रोवाच तं नृपम् ॥ ३३
ब्राह्मणा नायमन्तव्याः पुरुषेण विजानता ।
अपज्ञातो ब्राह्मणस्तु हन्यात् त्रिपुरुषं कुलम् ॥ ३४
एषमुक्त्वा स नृपतिं राज्येन यशसा पुनः ।
उत्थापयामास ततस्तस्य राज्ञो हिते स्थितः ॥ ३५
वस्मिंस्तीर्थे तु यः स्नाति श्रद्धधानो जितेन्द्रियः ।

स प्राप्नोति नरो नित्यं मनसा चिन्तितं फलम् ॥ ३६
तत्र तीर्थं सुविख्यातं यायातं नाम नामतः ।
यस्येह यजमानस्य मधु सुस्राव वै नदी ॥ ३७
तस्मिन् स्नातो नरो भक्त्या भुज्यते सर्वकिल्बिषैः ।
फलं प्राप्नोति यज्ञस्य अद्यमेधस्य मानवः ॥ ३८
मधुस्रावं च तत्रैव तीर्थं पुण्यतमं द्विजाः ।
तस्मिन् स्नात्वा नरो भक्त्या मधुना तर्पयेत् पितॄन् ॥ ३९
तत्रापि सुमहतीर्थं वसिष्ठोद्गाहसंज्ञितम् ।
तत्र स्नातो भक्तियुक्तो वासिष्ठं लोकमाप्नुयात् ॥ ४०

इति श्रीवामनपुराणे सरोमाहृत्ये अष्टादशोऽध्याय ॥१८॥

Then he was reminded of the action of the Brāhmana accompanied by the priest, and with all the jewels with him he then went to Avakīrṇa for the purpose of propitiating the Brāhmana. Being appeased by the king, he was pleased and said to the king (32, 33)

A Brahmana should not be treated contemptuously by a wise man. A disrespected Brahmana destroys three generations of a family. (34)

Saying thus wishing well of the king he raised the king again by his kingdom and renown (35)

The man who bathes in that Tīrtha, with

faith and self-control ever obtains the object desired by him (36)

There is the well known Tīrtha named Yāyāta after Yāyāti on whose performing sacrifice the river streamed honey (37)

Bathing in it with devotion, a man is freed from all sins, and obtains the merit of the Aśvamedha sacrifice. (38)

O Brāhmanas, there is Madhusrava the most pious of Tīrthas. Bathing in it a person should propitiate the Manes with honey devoutly (39)

There also is the great Tīrtha called Vasīṣṭhodvāha. A man bathing there with devotion reaches the Vasīṣṭha heaven (40)

Thus ends the Eighteenth Chapter, in the Saromāhātmya, in the Vāmana-Purāna-18

ऋषय ऊचुः ।

वसिष्ठस्यापवाहोऽसौ कथं वै संभभूव ह ।
किमर्थं सा सरिच्छ्रेष्ठा तमृषिं प्रत्यवाहयत् ॥ १

लोमहर्षण उवाच ।

विश्वामित्रस्य राजपेर्वसिष्ठस्य महात्मनः ।
भृशं वैरं बभूवेह तपःस्पृहाकृते महत् ॥ २
आश्रमो वै वसिष्ठस्य स्थाणुतीर्थे बभूव ह ।
तस्य पश्चिमदिग्भागे विश्वामित्रस्य धीमतः ॥ ३
यत्रेष्ट्या भगवान् स्थाणुः पूजयित्वा सरस्वतीम् ।
स्थापयामास देवेशो लिङ्गाकारां सरस्वतीम् ॥ ४
वसिष्ठस्तत्र तपसा चौरूपेण संस्थितः ।
तस्येह तपसा हीनो विश्वामित्रो बभूव ह ॥ ५

सरस्वतीं समाहूय इदं वचनमब्रवीत् ।
वसिष्ठं मुनिशार्दूलं स्वेन वेगेन आनय ॥ ६
इहाहं तं द्विजश्रेष्ठं हनिष्यामि न संशयः ।
एतच्छ्रुत्वा तु वचनं व्यथिता सा महानदी ॥ ७
तथा तां व्यथितां दृष्ट्वा वेपमानां महानदीम् ।
विश्वामित्रोऽब्रवीत् क्रुद्धो वसिष्ठं शीघ्रमानय ॥ ८
ततो गत्वा सरिच्छ्रेष्ठा वसिष्ठं मुनिसत्तमम् ।
कथयामास रदती विश्वामित्रस्य तद् वचः ॥ ९
तपःक्रियाविशीर्णा च भृशं शोकसमन्विताम् ।
उवाच स सरिच्छ्रेष्ठा विश्वामित्राय मां वह ॥ १०
तस्य तद् वचनं श्रुत्वा कृपाशीलस्य सा सरित् ।
चालयामास सं स्थानात् प्रवाहेणाम्भसस्तदा ॥ ११

The sages said How did the carrying
away of Vasistha come about ? Why did that
great river carry away that Rsi ? (1)

Lomaharṣaṇa said Between the royal
sage Viśvāmītra and the noble souled Vasi-
stha there was very intense enmity due to
rivalry in austerity (2)

Vasistha's hermitage was in Sthanu
tirtha, and to its west that of the enlightened
Viśvāmītra (3)

There the Lord Sthanu, the chief of gods,
performed a sacrifice, worshipped Sarasvati
and installed her in the form of a Lūṅga (4)

Vasistha was established there with in-
tense austerity. But Viśvāmītra was inferior
to him in austerity. (5)

Calling Sarasvati, he said, "Bring the
great sage Vasistha speedily with your cur-
rent I shall kill here the exalted Brahmana
without any hesitation." The great river was
pained to hear what he said (6 7)

Seeing the great river afflicted in that
way, and trembling Viśvāmītra said angrily,
"Bring Vasistha immediately" (8)

Going there the great river told vena-
ble sage Vasistha what Viśvāmītra had
said (9)

To the great river emaciated by the prac-
tice of penance and intensely afflicted with
grief, he said, "Carry me to Viśvāmītra" (10)

Hearing the words of the kind hearted
sage, the river carried him from that place by
the current of the water (11)

स च कूलापहारेण मित्रायरण्योः सुतः ।
 उद्धमानश्च तृष्टाव तदा देवीं सरस्वतीम् ॥ १२
 पितामहस्य सरसः प्रवृत्ताऽपि सरस्वति ।
 व्याप्तं त्वया जगत् सर्वं तवैवाम्भोभिरुत्तमैः ॥ १३
 त्वमेवाकाशगा देवी मेघेषु सृजसे पयः ।
 सर्गोऽस्त्वापस्त्वमेवेति त्वचो वयमथोमहे ॥ १४
 पुष्टिर्धृतिस्तथा कीर्तिः सिद्धिः कान्तिः धृमा तथा ।
 स्वधा स्वाहा तथा वाणी तयाचक्षमिदं जगत् ॥ १५
 त्वमेव सर्वभूतेषु वाणीरूपेण संस्थिता ।
 एवं सरस्वती तेन स्तुता भगवती तदा ॥ १६
 सुतेनोयाह तं निप्रं विद्यामित्राश्रमं प्रति ।
 न्यवेद्यत्तदा सिन्धु विद्यामित्राय तं घृनिम् ॥ १७
 तमानीतं सरस्वत्या दृष्ट्वा कोपसमन्वितः ।
 अयान्निपत् प्रहरणं वसिष्ठानुकरं तदा ॥ १८

तं तु क्रुद्धमभिप्रेक्ष्य ब्रह्महत्याभयान्दरी ।
 अपोवाह वसिष्ठं तं मध्ये चैत्राम्भसस्तदा ।
 उभयोः कुर्वती वाक्य वञ्चयित्वा च गाधिजम् ॥ १९
 ततोऽपवाहित दृष्ट्वा वसिष्ठमृषिसत्तमम् ।
 अत्रनीत् श्रीधरक्ताक्षो विश्वामित्रो महातपाः ॥ २०
 यस्मान्मां सरितां श्रेष्ठे वञ्चयित्वा त्रिनिर्गता ।
 शोणितं वह कल्याणि रक्षोग्रामणिसंपुता ॥ २१
 तव, सरस्वती शमा विश्वामित्रेण धीमता ।
 अवहञ्छोणितोन्मिथं तोय संवत्सरं तदा ॥ २२
 अर्षयश्च देवाश्च गन्धर्वाभरसस्तदा ।
 सरस्वतीं तदा दृष्ट्वा बभूवुर्भृशदुःखिताः ॥ २३
 तस्मितीर्थवरे पुण्ये शोणितं सद्युपावहत् ।
 ततो भूतपिशाचाश्च राक्षसाश्च समागताः ॥ २४
 ततस्ते शोणितं सर्वे पियन्तः सुखमासते ।

And Vasistha who was being carried by the flood overflowing the bank, then propitiated the goddess Sarasvatī (12)

O Sarasvatī, rising from the lake of Brahman, you have flooded the entire world with your holy waters (13)

Flowing in the sky you produce water in the clouds All waters are your self From you we learn (14)

Nutrition, perseverance, renown, divine powers, beauty, patience, Svadhā and Svahā formulas and Speech—this world rests upon you (15)

You abide in all beings in the form of speech thus praised by him the venerable Sarasvatī carried him easily towards the hermitage of Viśvamitra and aggrieved, presented the sage before Viśvamitra then (16 17)

Seeing him brought before him by Sarasvatī he became angry and then sought a weapon to kill Vasistha (18)

Finding him enraged, and out of fear of Brāhmanicide, the river carried Vasistha to the midstream, by deceiving Viśvāmitra, and thus respected the words of both (19)

The highly austere Viśvamitra seeing the great Rsi Vasistha carried away, was enraged very much, and said, "As you have gone elsewhere by deceiving me, O great river, O blessed one, you shall carry blood, being surrounded by Rakṣasas. (20, 21)

Cursed by the great Viśvāmitra Sarasvatī carried water mixed with blood for a year (22)

The Rsis Gods, Gandharvas and Apsaras were extremely sorry to see the Sarasvatī carrying blood. (23)

In that holy and venerable Tirtha blood flowed and therefore Bhūtas, Pisacas and and Rākṣasas flocked there (24)

Happy to drink the blood and satiated to the full, delighted and freed from all afflictions

वृषाथ सुभृशं तेन सुखिता विगतज्वराः ।
 नृत्यन्तश्च हसन्तश्च यथा स्वर्गजितस्तथा ॥ २५
 कस्यचित्त्वथ कालस्य ऋषयः सतपोधनाः ।
 तीर्थयात्रां समाजग्मुः सरस्वत्यां तपोधनाः ॥ २६
 तां दृष्ट्वा राक्षसैर्धौरैः पीयमानां महानदीम् ।
 परित्राणे सरस्वत्याः परं यत्नं प्रचक्रिरे ॥ २७
 ते तु सर्वे महाभागाः समागम्य महाव्रताः ।
 आहूय सरितां श्रेयामिदं वचनमब्रुवन् ॥ २८
 किं कारणं सरिच्छ्लेष्ठे शोणितेन हृदो ह्ययम् ।
 एवमाकुलतां यातः श्रुत्वा वेत्स्यामहे वयम् ॥ २९
 ततः सा सर्वमाचष्ट विश्वामित्रविचेष्टितम् ।
 तदस्ते मृनयः प्रीताः सरस्वत्यां समानयन् ।
 अरुणां पुण्यतोयौषां सर्वदुष्कृतनाशनीम् ॥ ३०
 दृष्ट्वा तोयं सरस्वत्या राक्षसा दुःखिता मृशम् ।
 ऊचुस्तां वै मृनीन् सर्वान् दैन्ययुक्ताः पुनः पुनः ॥ ३१

tions they went about dancing and laughing, as though they were the conquerors of heaven. (25)

Once upon a time, austere sages and devotees paid a visit to the Sarasvatī in the course of their pilgrimage. (26)

Seeing the great river being drunk by the dreadful Rakṣasas they made an effort to resume the Sarasvatī (27)

Meeting together, the holy and virtuous Ṛṣis called the great river and said, "O great river, how is it that the lake has been brought to such a distressing condition by blood? We shall know it after hearing you" (28, 29)

Then She related all that had been done by Viśvāmītra. Satisfied, the Sages brought the pure waters of the River Aruṇā able to destroy all wicked deeds, into the Sarasvatī. (30)

The Rākṣasas were extremely distressed to see the waters of the Sarasvatī and they said humbly to the sages again and again, "Impious as we are from time immemorial

वयं हि क्षुधिताः सर्वे घर्महीनाश्च शश्वताः ।
 न च नः कामकारोयं यद् वयं पापकारिणः ॥ ३२
 युष्माकं चाप्रसादेन दुष्कृतेन च कर्मणा ।
 पक्षोऽयं वर्धतेऽस्माकं यतः स्मो ब्रह्मराक्षसाः ॥ ३३
 एवं वैश्याथ शूद्राश्च क्षत्रियाथ विकर्मभिः ।
 ये ब्राह्मणान् प्रद्विपन्ति ते भवन्तीह राक्षसाः ॥ ३४
 योषितां चैव पापानां योनिदोषेण बर्द्धते ।
 इयं संवतिरस्माकं गतिरेषा सनातनी ॥ ३५
 शक्ता भवन्तः सर्वेषां लोकानामपि तारणे ।
 तेषां ते मृनयः श्रुत्वा कृपाशीलाः पुनश्च ते ॥ ३६
 ऊचुः परस्परं सर्वे तप्यमानाश्च ते द्विजाः ।
 क्षुतक्रीटावपन्नं च यच्चोच्छिष्टाशितं भवेत् ॥ ३७
 केशावपन्नमाधृतं मास्तथासदपितम् ।
 एभिः संसृष्टमन्नं च भागं वै रक्षसां भवेत् ॥ ३८
 तस्माज्जात्वा सदा विद्वान् अन्नान्येतानि वर्जयेत् ।

we are hungry That we have taken to the evil way is no choice of ours. Due to your antipathy and our evil deeds, our tribe is on its increase, wherefore we have become Brahmārākṣasas. (31, 32, 33)

"Thus the Vaiśyas, Śūdras and Kṣatriyas who maltreat the Brāhmanas with evil deeds become Rākṣasas here (34)

'Our progeny ever increases due to the sexual crime of wicked women. This is the eternal course (35)

"You are able to save the entire world" Hearing them again, the kind-hearted Brāhmanas, the sages became repentant and spoke to each other

"The food on which somebody has sneered and on which hat have fallen, which consists of the leavings, which is polluted by wind and snorting, and which is stirred and disturbed, food contaminated by these, falls to the lot of the Rākṣasas. (36, 37, 38)

Knowing this the wise should always shun these varieties of food. He eats the

राक्षसानामसौ भृङ्क्ते यो भृङ्क्ते अन्नमीदृशम् ॥ ३९
शोधयित्वा तु तत्तीर्थमृषयस्ते तपोधनाः ।
मोक्षार्थं रक्षसां तेषां सगमं तत्र कल्पयन् ॥ ४०
अरुणायाः सरस्वत्याः संगमे लोकविश्रुते ।
त्रिरात्रोपोषितः स्नातो ह्यच्यते सर्वकिल्बिषैः ॥ ४१

प्राप्ते कलियुगे घोरे अधर्मे प्रत्युपस्थिते ।
अरुणासंगमे स्नात्वा ह्युदितमानोति मानवः ॥ ४२
ततस्ते राक्षसाः सर्वे स्नाताः पापविधर्जिताः ।
दिव्यमाल्याम्बरधराः स्वर्गस्थितिसमन्विताः ॥ ४३

इति श्रीवामनपुराणे सरोमाहात्म्ये एकोनविंशोऽध्याय ॥१६॥

२०

लोमहर्षण उवाच ।

समुद्रास्तत्र चत्वारो दर्षिता आहताः पुरा ।
प्रत्येकं तु नरः स्नातो गोसहस्रफलं लभेत् ॥ १
यत्किंचित् क्रियते तस्मिन्तपस्तीर्थे द्विजोत्तमाः ।
परिपूर्णं हि तत्सर्वमपि दुष्कृतकर्मणः ॥ २

शतसाहस्रिकं तीर्थं तथैव शक्तिरुं द्विजाः ।
उभयोर्द्वि नरः स्नातो गोसहस्रफलं लभेत् ॥ ३
सोमतीर्थं च तत्रापि सरस्वत्यास्तटे स्थितम् ।
यस्मिन् स्नातस्तु पुत्रो राजसूयफलं लभेत् ॥ ४

food of the Rākṣasas who consumes this kind of food (39)

Purifying the Tirtha, the holy Rsis founded the confluence there for the emancipation of the Rākṣasas (40)

He is freed from all sins who fasts for three nights and bathes at the world renowned confluence of the Aruṇa and the Sarasvatī (41)

On the arrival of the dreadful Kal: age and at the ascendance of impiety, a man achieves release by bathing at the confluence of the Aruṇā (42)

Relieved of their sins by bathing there and decently attired and garlanded, the Rākṣasas took up their abode in heaven (43)

Thus ends the Nineteenth Chapter, in the Saromahātmya in the Vamana Purana—19

20

Lomahaṣaṇa said In days of yore four oceans were brought into existence by Darvī, bathing in each one of them, a man acquires the merit of making gift of a thousand cows (1)

O venerable Brahmanas, austerity, however insignificant, practised in the Tirtha, even by an evil door becomes complete in every way (2)

The Śatasahasrika Tirtha and the Śatika Tirtha O Brahmanas, are situated there, bathing in both a man obtains the merit of making gift of a thousand cows (3)

Situated therein on the bank of the river Sarasvatī is Soma tirtha, bathing in which a man gets the merit of performing a Rājāsūya sacrifice (4)

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रेणुकाश्रममासाद्य श्रद्धधानो जितेन्द्रियः ।
 मातृभक्त्या च यत्पुण्यं तत्फलं प्राप्नुयन्नरः ॥ ५
 ऋणमोचनमासाद्य तीर्थं ब्रह्मनिषेवितम् ।
 ऋणैर्मुक्तो भवेन्नित्यं देवर्षिपितृसंभवेः ।
 कुमारस्याभिषेकं च ओजसं नाम विश्रुतम् ॥ ६
 तस्मिन् स्नातस्तु पुरुषो यश्च सा च समन्वितः ।
 कुमारपुरमाप्नोति कृत्वा श्राद्धं तु मानवः ॥ ७
 चैत्रपञ्चम्यां सिते पक्षे यस्तु श्राद्धं करिष्यति ।
 गयाश्राद्धे च यत्पुण्यं तत्पुण्यं प्राप्नुयान्नरः ॥ ८
 संनिहित्यां यथा श्राद्धं राहुग्रस्ते दिवाकरे ।
 तथा श्राद्धं तत्र कृतं नात्र कार्या विचारणा ॥ ९
 ओजसे ह्यक्षयं श्राद्धं यायुना कथितं पुरा ।
 तस्मात् सर्वप्रयत्नेन श्राद्धं तत्र समाचरेत् ॥ १०
 यस्तु स्नानं श्रद्धधानश्चैत्रपञ्चम्यां करिष्यति ।

Reaching Repukāśrama the faithful and self-controlled man attains the merit which accrues from the devotion to one's mother. (5)

Arriving at Rnamocana Tīrtha, resorted to by Brāhmanas, a man becomes free from debts due to the gods, the Ṛsis and the Manas. Kumārābhiṣeka is also well-known as Ojasa Tīrtha. A man bathing there acquires reputation, and performing Śrāddha there attains Kumārapura. (6-7)

A man who performs Śrāddha there on the Sasthi of the bright half of the month of Caitra will acquire the merit obtainable from Śrāddha performed at Gayā (8)

Śrāddha performed there is of the same merit as one performed at Sannihiti on the occasion of the eclipse of the Sun. No doubt should be entertained on this score (9)

It was proclaimed by Vayu in ancient days that Śrāddha performed there never exhausts. Therefore should one perform Śrāddha there zealously. The water given to the ancestors of the man taking his bath there on the

अश्वयुज्यष्टकं तस्य पितृणां प्रजायते ॥ ११

तत्र पञ्चवटं नाम तीर्थं त्रैलोक्यविश्रुतम् ।

महादेवः स्थितो यत्र योगमूर्तिधरः स्वयम् ॥ १२

तत्र स्नात्वाऽर्चयित्वा च देवदेवं महेश्वरम् ।

गणपत्यमवाप्नोति देवतैः सह मोदते ॥ १३

कुस्ततीर्थं च विख्यातं कुरुणा यत्र वै तपः ।

तमं सुघोरं क्षेत्रस्य कर्षणार्थं द्विजोचमाः ॥ १४

तस्य घोरेण तपसा तद्यद् इन्द्रोऽब्रवीद् वचः ।

राजर्षे परितुष्टोऽस्मि तपसाऽनेन सुप्रत ॥ १५

यज्ञं ये च कुरुक्षेत्रे करिष्यन्ति शतऋतोः ।

ते गमिष्यन्ति सुकृताँह्लोकान् पापविबर्जितान् ॥ १६

अवहस्य ततः शक्रो जगाम त्रिदिव्यं प्रभुः ।

आगम्यागम्य चैवैनं भूयो भूयोऽवहस्य च ॥ १७

Sasthi day of the month of Caitra shall be inexhaustible (10, 11)

There is the Pañcavaṭa Tīrtha there, famed throughout the three worlds, where Mahādeva himself is established in the form of Yoga-mūrti. (12)

Bathing and worshipping the God of gods, Maheśvara there, one attains the rank of Gaṇeśa and enjoys the company of the gods (13)

And there is the well-known Kuru Tīrtha where Kuru performed austerity of awful intensity for the culture of the field, O venerable Brāhmanas (14)

Pleased at the dreadful austerity practised by him, Indra said, "O Royal sage, O Virtuous one, I am very much pleased at this austerity. (15)

The man who shall perform the sacrifice of Indra here shall attain the sin-free Sukṛta heaven." (16)

Laughing, the mighty Indra went thence to heaven. Returning again and again, and laughing again and again, the undespending

शतक्रतुरनिर्विण्णः पृष्ट्वा पृष्ट्वा ब्रह्मा ह ।
 यदा तु तपसोग्रेण चक्रत् देहमात्मनः ।
 ततः शक्रोऽब्रवीत् प्रीत्या ब्रूहि यत्ते चिकीर्षितम् ॥ १८
 कुरुवाच ।
 ये श्रद्धधानास्तीर्थेऽस्मिन् मानवा निवसन्ति ह ।
 ते प्राप्नुवन्तु सदनं ब्रह्मणः परमात्मनः ॥ १९
 अन्यत्र कृतपापा ये पञ्चपातऋषिताः ।
 अस्मिंस्तीर्थे नराः स्नात्वा मुक्ता यान्तु परां गतिम् ॥ २०
 कुरुक्षेत्रे पुण्यतमं कुरुतीर्थं द्विलोचमाः ।
 तं दृष्ट्वा पापमुक्तस्तु परं पदमवाप्नुयात् ॥ २१
 कुरुतीर्थे नरः स्नातो मुक्तो भवति क्लिप्तपैः ।
 कुरुणा समनुज्ञातः प्राप्नोति परमं पदम् ॥ २२
 स्वर्गद्वारं ततो गच्छेत् शिबद्वारे ष्यवस्थितम् ।
 सत्र स्नात्वा शिबद्वारे प्राप्नोति परमं पदम् ॥ २३

ततो गच्छेदनरकं तीर्थं त्रैलोक्यविश्रुतम् ।
 यत्र पूर्वं स्थितो ब्रह्मा दक्षिणे तु महेश्वरः ॥ २४
 रुद्रपत्नी पश्चिमतः पद्मनाभोचरे स्थितः ।
 मध्ये अनरक तीर्थं त्रैलोक्यस्यापि दुर्लभम् ॥ २५
 यस्मिन् स्नातस्तु मुच्येत पातकैरुपातकैः ।
 वैशाखे च यदा पृष्ठी मङ्गलस्य दिनं भवेत् ॥ २६
 तदा स्नानं तत्र कृत्वा मुक्तो भवति पातकैः ।
 यः प्रयच्छेत् करकांश्चतुरो भक्ष्यसंयुतान् ॥ २७
 कलशं च तथा दद्यादप्यैः परिशोभितम् ।
 देवताः प्रीणयेत् पूर्वं करकैरन्नसंयुतैः ॥ २८
 ततस्तु कलशं दद्यात् सर्वपातकनाशनम् ।
 अनेनैव विधानेन यस्तु स्नानं समाचरेत् ॥ २९
 स मुक्तः कलुषैः सर्वैः प्रयाति परमं पदम् ।
 अन्यत्रापि यदा पृष्ठी मङ्गलेन भविष्यति ॥ ३०
 सत्रापि मुक्तिफलदा क्रिया तस्मिन् भविष्यति ।

Indra went away, enquiring repeatedly. But when he cultured his own body by rigorous asceticism, then was Indra pleased to say, "Tell me what you desire." (17,18)

Kuru said May men who reside within this Tirtha, attain the heaven of Brahman, the Supreme Being (19)

Men who commit sin elsewhere and are polluted by the five major sins shall be emancipated and attain final beatitude by bathing in this Tirtha (20)

O great Brahmanas, Kuru Tirtha is the holiest Tirtha in Kurukshetra. Seeing it one becomes free from sin and attains final beatitude (21)

A man bathed at the Kuru Tirtha becomes free from sins and being fully assented to by Kuru attains final beatitude (22)

Then, should one go to Svargadvāra situated in Śivadvāra. Bathing at Śivadvāra one is emancipated (23)

Then should one proceed to Anaraka Tirtha, known in the three worlds, in the east of which is settled Brahman and in the south Magesvara, in the west Rudrani and in the north Padmanabha. In the middle is the Anaraka Tirtha the like of which is difficult to be found in all the three worlds, bathing in which one is delivered from the major as well as minor sins. Taking a dip there on Sashti falling on Tuesday in the month of Vaisakha, one is freed from sins. He who bestows four vessels together with food and gives pitchers provided with cakes, pleases gods first (24-28)

Then should he make a gift of a pitcher capable of destroying all his sins. He who takes his bath in this manner, realises emancipation after being free from all sins. On other occasions when Sashti falls on Tuesday an action performed there results in emancipation. O Venerable Brāhmanas,

तीर्थे च सर्वतीर्थानां यस्मिन् स्नातो द्विजोत्तमाः ॥ ३१
 सर्वदेवैरनुज्ञातः परं पदमवाप्नुयात् ।
 काम्यकं च वनं पुण्यं सर्वपातकनाशनम् ॥ ३२
 यस्मिन् प्रविष्टमात्रस्तु ह्यक्तो भवति किल्बिषः ।

यमाश्रित्य वनं पुण्यं सविता प्रकटः स्थितः ॥ ३३
 पूषा नाम द्विजश्रेष्ठा दर्शनान्मुक्तिमाप्नुयात् ।
 आदित्यस्य दिने प्राप्ते तस्मिन् स्नातस्तु मानवः ।
 विशुद्धदेहो भवति मनसा चिन्तितं लभेत् ॥ ३४

इति श्रीवामनपुराणे सरोमाहात्म्ये विशेषोऽध्याय ॥२०॥

२१

श्रवण ऊचुः ।

काम्यकस्य तु पूर्वेण कुञ्जं देवैर्निषेधितम् ।
 तस्य तीर्थस्य संभूतिं त्रिस्तरेण प्रवोहि नः ॥ १

लोमहर्षण उवाच ।

शृण्वन्तु ह्यनयः सर्वे तीर्थमाहात्म्यसूचनम् ।
 श्रुत्वा चरितं श्रुत्वा ह्यक्तो भवति किल्बिषः ॥ २
 नैमिषेयाश्च श्रवणः कुरुक्षेत्रे समागताः ।
 सरस्वत्यास्तु स्नानार्थं प्रवेशं ते न लेभिरे ॥ ३

one bathed in the holiest of the holy Tirtha and assented to by gods reaches the supreme position. And Kāmyakavana is holy and destroys all evils, and entering which one is delivered immediately from sins. Resorting to

तत्पते कल्पयामासुस्तीर्थं यज्ञोपवीतिक्रमं ।
 शेषास्तु ह्यनयस्त्वत्र न प्रवेशं हि लेभिरे ॥ ४
 रन्तुकस्याश्रमात्तावद् यावतीर्थं सचक्रकम् ।
 प्रादणैः परिपूर्णं तु दृष्ट्वा देवी सरस्वती ॥ ५
 हितार्थं सर्वविप्राणां कृत्वा कुञ्जानि सा नदी ।
 प्रयाता पश्चिमं मार्गं सर्वभूतहिते स्थिता ॥ ६
 पूर्वप्रवाहे यः स्नाति गङ्गास्नानफलं लभेत् ।

the holy forest the Sun is visible under the name of Pūṣan, by seeing whom, O holy Brāhmanas, one achieves release. A man bathing there on a Sunday becomes physically pure and gets the desired object. (29-34)

Thus ends the Twentieth Chapter, in the Saromāhātmya, in the Vamana-Purāṇa-20

21

The sages said: There is a bower frequented by gods to the east of Kāmyaka. Tell us in detail the origin of the Tirtha. (1)

Lomaharṣana said: Let the sages listen to the highest virtue of the Tirtha. One is finally absolved of sins by listening to the deeds of the sages. (2)

The Ṛṣis of Naimiṣa assembled at Kurukṣetra to have a dip in the Sarasvatī, but they did not get access into it. (3)

Then the Ṛṣis established the Tirtha Yajñopavītika. The remaining sages too did not gain access into it. (4)

Seeing that the region from the hermitage of Rantuka to Cakra Tirtha was quite full of Brāhmanas, the river goddess Sarasvatī laid bowers for the benefit of the Brāhmanas and, determined to do good to all beings, took a westerly course. (5, 6)

Bathing in the eastern stream one

प्रवाहे दक्षिणे तस्या नर्मदा सरितां वरा ॥ ७
 पश्चिमे तु दिशाभागे यमुना संश्रिता नदी ।
 यदा उत्तरतो याति सिन्धुर्भवति सा नदी ॥ ८
 एवं दिशाप्रवाहेण याति पुण्या सरस्वती ।
 तस्यां स्नातः सर्वतीर्थं स्नातो भवति मानवः ॥ ९
 सतो गच्छेद् द्विजश्रेष्ठा मदनस्य महात्मनः ।
 तीर्थं त्रैलोक्यविख्यातं विहारं नाम नामतः ॥ १०
 यत्र देवाः समागम्य शिवदर्शनकाङ्क्षिणः ।
 समागता न चापश्यन् देवं देव्या समन्वितम् ॥ ११
 ते स्तुवन्तो महादेव नन्दिनं गणनायकम् ।
 ततः प्रसन्नो नन्दीश्वः कथयामास चेष्टितम् ॥ १२
 भवस्य उमया सार्धं विहारे क्रीडितं महत् ।
 तच्छ्रुत्वा देवतास्तत्र पत्नीराहूय क्रीडिताः ॥ १३

तेषां क्रीडाविनोदेन तृष्टः प्रोवाच शंकरः ।
 योऽस्मिंस्तीर्थेनरः स्नाति विहारे श्रद्धयाऽन्वितः ॥ १४
 धनधान्यमिषैर्घुक्तो भवते नात्र ससयः ।
 दुर्गातीर्थं ततो गच्छेद् दुर्गया सेवितं महत् ॥ १५
 यत्र स्नात्वा पितृन् पूज्य न दुर्गतिमवाप्नुयात् ।
 तत्रापि च सरस्वत्याः कूपं त्रैलोक्यविश्रुतम् ॥ १६
 दर्शनान्मुक्तिमाप्नोति सर्वपातकर्जितः ।
 यस्त्र तर्पयेद् देवान् पितृन्श्च ब्रह्मयान्वितः ॥ १७
 अक्षय्यं लभते सर्वं पितृतीर्थं विशिष्यते ।
 मातृहा पितृहा यश्च ब्रह्महा गुरुतल्पगः ॥ १८
 स्नात्वा शुद्धिमवाप्नोति यत्र प्राची सरस्वती ।
 देवमार्गप्रविष्टा च देवमार्गेण निःसृता ॥ १९
 प्राची सरस्वती पुण्या अपि दुष्कृतकर्मणाम् ।

acquires the merit of a bath in the Ganga
 In her southern stream the most excellent
 river Narmadā dwells and in the western
 direction rests the river Yamunā. When
 she advances to the north she becomes the
 Sindhu (7, 8)

Thus the holy river Sarasvatī pursues her
 course in different directions. A man bath-
 ing in her is bathed in all the Tirthas (9)

Thence he should proceed to the Tirtha
 of the great Madana which is known in the
 three worlds by the name Vibhāra, arriving
 and assembling where the gods anxious to
 see Śiva could see neither the god nor the
 goddess. (10, 11)

They propitiated Mahādeva, Nandin and
 the leader of the Gaṇas. Pleased at it, the
 lord Nandin told the gods the activities of
 Śiva, his long and intense sport with Umā,
 at the Vibhāra Tirtha. Hearing this the
 gods called their respective wives and sported
 with them (12, 13)

Pleased with their sport and pastime,
 Śaṅkara said, "The man who bathes in this
 Vibhāra Tirtha, with faith, shall be provided
 with property, grain and dear ones. There
 is no doubt in this matter. He then should
 proceed to the great Durgā Tirtha, resorted
 to by Durgā (14, 15)

A man who bathes there and worships
 his ancestors shall never be placed in a diffi-
 cult situation in his life. And there is also
 the Well of Sarasvatī known throughout the
 three worlds, by seeing which a man becomes
 free from all sins and attains liberation.
 A man who offers water as Tarpaṇa to the
 gods and ancestors there with veneration
 gets all that he desires and every thing
 he gets becomes inexhaustible. Pitṛ Tirtha
 surpasses all others. A matricide, patricide,
 Brahmanicide or one who violates his
 teacher's bed is purified by taking a
 dip in the Praçī Sarasvatī. Coming
 into being in the sky and flowing through

त्रिरात्रं ये करिष्यन्ति प्राचीं प्राप्य सरस्वतीम् ॥ २०
 न तेषां दुष्कृतं किंचिद् देहमाश्रित्य तिष्ठति ।
 नरनारायणौ देवौ ब्रह्मा स्थाणुस्तथा रविः ॥ २१
 प्राचीं दिशं निषेवन्ते सदा देवाः सवासवाः ।
 ये तु श्राद्धं करिष्यन्ति प्राचीमाश्रित्य मानवाः ॥ २२
 तेषां न दुर्लभं किंचिदिह लोके परत्र च ।
 तस्मात् प्राचीं सदा सेव्या पञ्चम्यां च विशेषतः ॥ २३
 पञ्चम्यां सेवमानस्तु लक्ष्मीकान् जायते नरः ।
 तत्र तीर्थमौञ्चनं त्रैलोक्यस्यापि दुर्लभम् ॥ २४
 उद्यना यत्र संसिद्ध आराध्य परमेश्वरम् ।
 ग्रहमन्त्रेषु पूज्यते तस्य तीर्थस्य सेवनात् ॥ २५

एवं शुक्रेण मुनिना सेवितं तीर्थं वृत्तम् ।
 ये सेवन्ते श्रद्धाघानास्ते यान्ति परमां गतिम् ॥ २६
 यस्तु श्राद्धं नरो भक्त्या तस्मिंस्तीर्थे करिष्यति ।
 पितरस्तारितस्तेन भविष्यन्ति न संशयः ॥ २७
 चतुर्मुखं ब्रह्मतीर्थं सरो मर्यादया स्थितम् ।
 ये सेवन्ते चतुर्दश्यां सोपवासा वसन्ति च ॥ २८
 अष्टम्यां कृष्णपक्षस्य चैत्रे मासि द्विजोत्तमाः ।
 ते पश्यन्ति परं सुखं यस्मान्नावर्तते पुनः ॥ २९
 स्थाणुतीर्थं ततो गच्छेत् सहस्रलिङ्गशोभितम् ।
 तत्र स्थाणुवटं दृष्ट्वा मुक्तो भवति क्लिप्तपैः ॥ ३०

इति श्रीवामनपुराणे सरोमाहात्म्ये पक्षविशोऽध्यायः ॥२१॥

the sky, the Prāci Sarasvati is purifying even for the evil doers. No sin of any description can continue to exist in his body who dwells there for three nights. The gods Nara and Nārāyana, Brahmā, Śaṅkara, Sūrya, Indra and other gods are ever attached to the eastern region. Men who perform Śrāddha by taking themselves to the Prāci, will not find any thing inaccessible to them, here or hereafter. Therefore should one worship Prāci, specially on the Pāñcamī day. (16-23)

A man becomes wealthy by his devotion on the Pāñcamī day. There is the Uśanas Tirtha there, unparalleled in the three worlds. Uśanas attained perfection by worshipping the Almighty God and is honoured among the planets due to his devotion to the Tirtha (24, 25)

Thus those who believing, resort to the exalted Tirtha frequented by the sage Śukra, attain final beatitude (26)

The man who performs Śrāddha in that Tirtha with devotion doubtlessly helps his ancestors to cross over. (27)

Those who betake themselves to Caturmukha Brahma Tirtha Lake established there according to accepted procedure, and those who attend it on Caturdaśī and dwell there fasting on the Aṣṭamī of the dark half of the month of Caitra, O venerable Brāhmanas, realise the Supreme Subtle Spirit, whence there is no return again (28, 29)

Then should he proceed to the Sthāṇu Tirtha graced by a thousand Liṅgas. Seeing the Sthāṇuvaṭa there, one is absolved from all sins (30)

Thus ends the Twentifirst Chapter, in the Saromāhātmya, in the Vāmana-Purāna—21.

ऋषय ऊचुः ।

स्थाणुतीर्थस्य माहात्म्यं वटस्य च महामृने ।
सान्निहत्यसरोत्पत्तिं पूरणं पाशुना क्त. ॥ १
लिङ्गानां दर्शनात् पुण्यं स्पर्शनेन च किं फलम् ।
तथैव सरमाहात्म्यं ब्रूहि सरमशेषतः ॥ २

लोमहर्षण उवाच ।

मृग्यन्तु मृगयः सर्वे पुराणं वामनं महत् ।
यच्छ्रुत्वा मुक्तिमाप्नोति प्रसादाद् वामनस्य तु ॥ ३
सनत्कुमारमासीनं स्थाणोर्घटसमीपतः ।
ऋषिभिर्नालखितयाद्यैर्ब्रह्मपुरैर्महात्मभिः ॥ ४
मार्कण्डेयो मृनिस्तत्र विनयेनाभिगम्य च ।
पप्रच्छ सरमाहात्म्यं प्रमाणं च स्थितिं तथा ॥ ५

मार्कण्डेय उवाच ।

ब्रह्मपुत्र महाभाग सर्वशास्त्रविशारद ।
ब्रूहि मे सरमाहात्म्यं सर्वपापक्षयावहम् ॥ ६
कानि तीर्थानि दृश्यानि गुह्यानि द्विजसत्तम ।
लिङ्गानि ह्यतिपुण्यानि स्थाणोर्यानि समीपतः ॥ ७
येषां दर्शनमात्रेण मूर्ध्नि प्राप्नोति मानवः ।
वटस्य दर्शनं पुण्यमूत्पत्तिं कथयस्व मे ॥ ८
प्रदक्षिणायां यत्पुण्यं तीर्थस्नानेन यत्फलम् ।
गुह्येषु चैव दृष्टेषु यत्पुण्यमभिजायते ॥ ९
देवदेवो यथा स्थाणुः सरोमन्थे व्यवस्थितः ।
किमर्थं पाशुना शकस्तीर्थं पुरितवान् पुनः ॥ १०

22

The R̥ṣis said O great sage, tell me in full the glory of the Sthāṇu Tirtha and the Banyan tree, the origin of the Sannihatyā Lake, and its filling up with dust, the merit of the sight and touch of the Liṅgas and the peculiar virtue of the Lake (1, 4)

Loṃaharṣaṇa said Let the sages hear the important Vāmana Purāna Hearing it, one attains emancipation by the grace of Vamana (3)

The sage Mārkaṇḍeya reaching there, modestly approached Sanatkuṃāra, who was seated near Sthāṇuvaṭa along with the high souled sons of Brahman and the sages Bālakhilya and others, and questioned him about the peculiar virtue of the Lake, its extent and position (4, 5)

Markandeya said O Venerable son of Brahman, adept in all the various Śāstras, tell me the special virtue of the Lake which brings about the destruction of all sins. (6)

Which Tirthas are visible and which mysterious, O great Brāhmaṇa? The extremely holy Liṅgas which are in close proximity of Sthāṇu, by the mere sight of which, men become liberated, the holy sight of the Banyan tree and its origin—please narrate them to me (7, 8)

Please tell me the merit of the salutation made by walking round from left to right and the merit of a bath in the Tirtha, the virtue acquired from the visit paid to the mysterious and the manifest ones, the establishment of the God of gods, Sthāṇu in the

स्थाणुतीर्थस्य माहात्म्यं चक्रतीर्थस्य यत्फलम् ।
सूर्यतीर्थस्य माहात्म्यं सोमतीर्थस्य ब्रूहि मे ॥ ११
शंकरस्य च गुह्यानि विष्णोः स्थानानि यानि च ।
कथयस्व महाभाग सरस्वत्याः सविस्तरम् ॥ १२
ब्रूहि देवाधिदेवस्य माहात्म्यं देव तत्त्वतः ।
विरिञ्चस्य प्रसादेन निदितं सर्वमेव च ॥ १३

लोमहर्षण उवाच ।

मार्कण्डेयवचः श्रुत्वा ब्रह्मात्मा स महाहृदिनिः ।
अतिभक्त्या तु तीर्थस्य प्रवणीकृतमानसः ॥ १४
पर्यङ्कं शिथिलीकृत्वा नमस्कृत्वा महेश्वरम् ।
कथयामास तत्सर्वं यच्छ्रुतं ब्रह्मणः पुरा ॥ १५

सनत्कुमार उवाच ।

नमस्कृत्य महादेवमीशानं वरदं शिवम् ।
उत्पत्तिं च प्रवक्ष्यामि तीर्थानां ब्रह्मभाषिताम् ॥ १६

midst of the Lake, the cause of the filling up of the Tirtha again with dust by Śakra, the glory of the Sthāna Tirtha and the merit of the Cakra-Tirtha, the virtue of the Sūrya and Soma Tirthas. (9, 10, 11)

Tell me accurately and in detail the glory of the mysterious Tirthas of Śaṅkara, those of Viṣṇu, that of the Sarasvatī, glory of the Lord of the gods, O God, every thing is truly known to you by the grace of Brahman (12, 13)

Lomaharṣaṇa said . Hearing the words of Mārkaṇḍeya, slackening the Paryāṅka posture of meditation, and bowing to Maheshvara, the Brahman-souled, worshipful sage whose mind was devoted to the Tirtha due to extraordinary faith, narrated all that he had heard from Brahman in the past (14, 16)

Sanatkumāra said Saluting Mahideva, the Master of all created beings, the Granter of boons, the Ever pure One, I shall give an account of the Tirthas as delivered by Brahman. (16)

पूर्वमेकार्णवे घोरे नष्टे स्थावरजङ्गमे ।
बृहदण्डमभूदेकं प्रजानां बीजसंभवम् ॥ १७
तस्मिन्नण्डे स्थितौ ब्रह्मा ज्ञयनायोपचक्रमे ।
सहस्रयुगपर्यन्तं सुप्त्वा स प्रत्यवुष्यत ॥ १८
सुप्तोत्थितस्तदा ब्रह्मा शून्यं लोकमपश्यत ।
सृष्टिं चिन्तयतस्तस्य रजसा मोहितस्य च ॥ १९
रजः सृष्टियुगं प्रोक्तं सत्त्वं स्थितियुगं विदुः ।
उपसंहारकाले च तमोगुणः प्रवर्तते ॥ २०
गुणातीतः स भगवान् व्यापकः पुरुषः स्मृतः ।
तेनेदं सकलं व्याप्तं यत्किञ्चिज्जीवसञ्चितम् ॥ २१
स ब्रह्मा स च गोविन्द ईश्वरः स सनातनः ।
यस्तं वेद महात्मानं स सर्वं वेद मोक्षयित् ॥ २२

Formerly when there was a dreadful inundation in which perished animate and inanimate beings, there appeared one large egg, the source of all created beings Staying in the egg Brahman went to sleep and woke up after sleeping for a thousand Yugas. (17, 18)

And waking up from the sleep, Brahman found the world desolate . Beguiled by Rajas, he began to think about creation. (19)

Rajas has been declared to be the quality of creation, Sattva is known as the quality of preservation, and at the time of destruction the quality of Tamas prevails (20)

God, the All-pervading Supreme Soul has been known to be beyond all qualities. All that is known as the individual soul is comprehended by Him. (21)

He is Brahman, Govinda and the Primordial Omnipotent Lord. The knower of the true nature of deliverance, who knows the Supreme Spirit knows every thing (22)

किं तेषां सकलैस्तीर्थैराश्रमैर्वा प्रयोजनम् ।
 येषामनन्तकं चित्तमात्मन्येष च्यवस्थितम् ॥ २३

आत्मा नदी मंथमपुण्यतीर्था
 सत्योदका शीलसमाधिपुक्ता ।
 तस्यां स्नातः पुण्यकर्मा पुनाति
 न वारिणा शुद्ध्यति चान्तरात्मा ॥ २४

एतत्प्रधानं पुरुषस्य कर्म
 यदात्मसंयोधसुखे प्रविष्टम् ।
 ह्येयं तदेव प्रवदन्ति सन्त-
 स्तत्राप्य देही विजहति कामान् ॥ २५

नैतादृशं ब्राह्मणस्यास्ति विचं
 यथैकता समता सत्यता च ।
 शीले स्थितिर्दण्डविधानवर्जन-
 मक्रोधनक्षोपरमः क्रियाभ्यः ॥ २६

एतद् ब्रह्म समासेन मयोक्तं ते द्विजोत्तम ।
 यज्ज्ञात्वा ब्रह्म परमं प्राप्स्यसि त्वं न संशयः ॥ २७

इदानीं शृणु चोत्पत्तिं ब्रह्मणः परमात्मनः ।
 इमं चोदाहरन्त्येव श्लोकं नारायणं प्रति ॥ २८

आपो नारा वै तनव इत्येवं नाम शुश्रुमः ।
 वासु शेते स यस्माच्च तेन नारायणः स्मृतः ॥ २९

विजुद्धः सलिले तस्मिन् निज्ञायान्तर्गतं जगत् ।
 अण्ड निभेद भगवांस्तस्मादोमित्यजायत ॥ ३०

ततो भूरभवत् तस्माद् भुव इत्यपरः स्मृतः ।
 स्वः शब्दश्च तृतीयोऽभूद् भूर्भुवः स्वेषु संज्ञितः ॥ ३१

तस्मात्तेजः समभवत् तत्सवितुर्वरेण्यं यत् ।
 उदकं शोषयामास यत्तेजोऽण्डविनिःसृतम् ॥ ३२

Of what use are the Tirthas and Stages of life to them whose mind is fixed on the Self without any interruption ? (23)

The Self is a river, of which self control is the holy staircase, and truthfulness the water, and which is endowed with morality and concentration; bathing in it the righteous are purified, the soul is not purified with water (24)

To be absorbed in the pleasure of self-knowledge is the principal duty of an individual. The saints declare it to be the only object fit to be known by an individual, realising which a man discards the desires (25)

There is no wealth for a Brāhmana like identity, equality and truthfulness, steadfastness in morality, abandonment of the application of violence absence of anger, and abstaining from all activities. (26)

O great Brāhmana, I have briefly described before you the Supreme Being knowing whom you shall doubtlessly attain the Supreme Spirit (27)

Listen now to the origin of Brahman, the Supreme Being. People cite the following Śloka with reference to Nārāyaṇa (28)

We have heard that waters are verily the bodies Nāra. Because he reclines on them, therefore He is known as Nārāyaṇa (29)

Knowing the universe submerged under that holy water, awakened the Lord broke the Egg and from it was born "Om" (30)

Then from it Bhūh came into being, the other was known as Bhuvah and the third was the word Svah—the three together are known as Bhur-Bhuvah Svah (31)

From it was produced the effulgence which is Tatsaviturvareṇyam; the effulgence which issued forth from the Egg dried the water (32)

तेजसा शोषितं शेषं कललत्वमुपागतम् ।
 कललाद् युदयुदं ज्ञेयं ततः काल्ठिन्यतां गतम् ॥ ३३
 काल्ठिन्याद् धरणी ज्ञेया भूतानां धारिणी हि सा ।
 यस्मिन् स्थाने स्थितं ह्यण्डं तस्मिन् संनिहितं सरः ॥ ३४
 यदाद्यं निःसृतं तेजस्तम्पादादित्य उच्यते ।
 अण्डमध्ये समुत्पन्नो ब्रह्मा लोकपितामहः ॥ ३५
 उलं तस्याभवन्मेरुर्जरायुः पर्वताः स्मृताः ।
 गर्भोदकं समुद्राश्च तथा नद्यः सहस्रशः ॥ ३६
 नाभिस्थाने यदुदकं ब्रह्मणो निर्मलं महत् ।
 महत्सरस्तेन पूर्णं विमलेन वराम्भसा ॥ ३७
 तस्मिन् मध्ये स्याशु रूपी यदृक्षो महामनः ।
 तस्माद् विनिर्गता वर्णा ब्राह्मणाः क्षत्रिया विश्वः ॥ ३८

What remained after the drying became the foetus. It is to be noted that the embryo develops from the foetus. Then it becomes stiff. Due to stiffness it is known as the Dharani, because it is Dhāriṇī, the sustainer of all created beings. The region where the Egg stood there is the Sannihita Lake (33-34)

Because initially the glow issued forth therefore it is called an Āditya. Brahman the Grandfather of the Universe was born within the Egg (35)

Meru was the foetus for Him, the mountains were the uterus, the oceans and the many thousand rivers were the womb-liquid. There is very clear water at the navel of Brahman. With that clear and fine water that great Lake was filled (36, 37)

In its middle is a mighty Banyan tree, the embodiment of Sthāna. From Him have issued the castes, Brāhmanas, Kṣatriyas,

शूद्राश्च तस्मादुत्पन्नाः शुश्रूषार्थं द्विजन्मनाम् ।
 ततश्चिन्तयतः सृष्टिं ब्रह्मणोऽव्यक्तजन्मनः ।
 मनसा मानसा जाताः सनकाद्या महर्षयः ॥ ३९
 पुनश्चिन्तयतस्तस्य प्रजाकामस्य धीमतः ।
 उत्पन्ना रूपयः सप्त ते प्रजापतयोऽभवन् ॥ ४०
 पुनश्चिन्तयतस्तस्य रजसा मोहितस्य च ।
 बालखिलयाः समुत्पन्नास्तपस्नाध्यायतस्तराः ॥ ४१
 ते सदा स्नाननिरता देवार्चनपरायणाः ।
 उपवासैर्व्रतैस्तीर्तैः शोषयन्ति कलेवरम् ॥ ४२
 वानप्रस्थेन विधिना अग्निहोत्रसमन्विताः ।
 तपसा परमेणोह शोषयन्ति कलेवरम् ॥ ४३

Vaiśyas, and Śūdras were born from Him to render service to the twice born. Then when Brahman of unknown origin was reflecting upon the creation, the Mānasas, viz, the great sages Sanaka and others were born of His mind. (38, 39)

When the wise one was pondering again with a desire for progeny, seven Ṛsis came into being. They became the Prajāpatis. (40)

When he was thinking under the stupefying influence of Rajas, the Bālakhilyas, who were exclusively devoted to austerity and the study of the Vedas, appeared (41)

They were ever engaged in taking bath, and devoted to the worship of gods. They emaciated their body by keeping fasts and severe vows. (42)

Tending the sacred fire in accordance with the rules of Vānaprastha and emaciating their bodies by practising intense penance for a divine thousand years, they became lean

दिच्यं वर्षसहस्रं ते कृशा धमनिसंतताः ।
 आराधयन्ति देवेशं न च तुष्यति शंकरः ॥ ४४
 ततः कालेन महता उमया सह शंकरः ।
 आकाशमार्गेण तदा दृष्ट्वा देवीं मुदुःखिता ॥ ४५
 प्रसाद्य देवदेवेशं शंकरं प्राह सुव्रता ।
 क्लिश्यन्ते ते मृनिगणा देवदारुप्रनाथयाः ॥ ४६
 तेषां क्लेशक्षयं देव विधेहि कुरु मे दयाम् ।
 किं वेदधर्मनिष्ठानामनन्तं देव दुष्कृतम् ॥ ४७
 नात्रापि येन शुद्धयन्ति शुष्कनारवस्थिशोषिताः ।
 तच्छ्रुत्वा वचनं देव्याः पिनाकी पातितान्धकः ।
 श्रोवाच्च प्रहसन् मूर्ध्नि चारुचन्द्रांशुजोमितः ॥ ४८
 श्रीमहादेव उवाच ।
 न घेतिसि देवि तत्त्वेन धर्मस्य गहना गतिः ।

नेते धर्मं विजानन्ति न च कामविवर्जिताः ॥ ४९
 न च क्रोधेन निर्मुक्ताः केवलं मूढबुद्धयः ।
 एतच्छ्रुत्वाऽग्रवीद् देवी मा मूर्धं शमितव्रतान् ॥ ५०
 देव प्रदर्शयामात्मनं परं कौतूहलं हि मे ।
 स इत्युक्त उवाचेदं देवीं देवः स्मिताननः ॥ ५१
 तिष्ठ त्वमत्र यास्यामि यत्रैते मृनिपुंगवाः ।
 साधयन्ति तपो धीरं दर्शयिष्यामि चेष्टितम् ॥ ५२
 इत्युक्त्वा तु ततो देवी शंकरेण महात्मना ।
 गच्छस्वैत्याह मुदिता भर्तारं भूयनेश्वरम् ॥ ५३
 यत्र ते मृनयः सर्वे काष्ठलोष्टसमाः स्थिताः ।
 अधीयाना महाभागाः कृताग्निसदनक्रियाः ॥ ५४
 सान् विलोक्य ततो देवो नग्नः सर्वाङ्गसुन्दरः ।
 धनमालावृतापीडो युवा मिश्राकपालभृत् ॥ ५५

and thin, their veins being strained like cards, and worshipped the Lord of gods Śaṅkara, but he was not propitiated (43, 44)

Then after a long time, when Śaṅkara was passing through the sky in the company of Umā, the Goddess became very sorry to see them and propitiating the Chief of the gods Śaṅkara, the Virtuous one said, "These sages resident in the Devadāru forest are undergoing suffering" (45, 46)

"O Lord, save them from further suffering. Take pity on me. O Lord, in the sin of these believers in the Vedas and piety, inexhaustible, so that they are not considered eligible even after they have dried up their nerves and veins and have been reduced to skeletons?"

Hearing the words of the Goddess, the possessor of the Pināka bow and the enemy of Andhaka, Śaṅkara whose head was adorned with the charming rays of the Moon, said smilingly. (47, 48)

Śrīmahādeva said : O Devi, you do not

know the fact. Mysterious are the ways of virtue. They do not know Dharma and are free neither from desires, nor anger. They are simply foolish (40, 50ab)

Hearing it, the Goddess said, "Do not say so about these Virtuous Ones. O Lord please reveal thyself to them. Great is my anxiety about it. Being thus addressed the God said to the Goddess with a smile, "Please stay here. I shall go to the place where the great sages are practising austere penances and shall observe their activities." (50-52)

Pleased at being thus spoken to by the great Śaṅkara, she said to her husband, the Lord of the Universe, "You may go." (53)

He went where the great sages were staying, studying the Vedas tending the sacred fire and offering oblations to it. (54)

He saw them, and bare-bodied, extremely charming, physically wearing garlands of sylvan flowers, youthful, holding a burning bowl, the Lord went on a-bounding road

आश्रमे पर्यटन् मिथ्यां मृनीनां दर्शनं प्रति ।
 देहि मिथ्यां ततःशोकस्य दाश्रमादाश्रम ययौ ॥ ५६
 छं विन्दोक्त्याश्रमगतं चोपितो मद्रवादिनाम् ।
 मरीतुस्त्रभावेन तस्य रूपेण मोहिताः ॥ ५७
 प्रोचुः परस्पर नार्यं णदि पश्याम भिक्षुकम् ।
 परस्परमिति चोक्त्या गृह्य मृतफलं वहु ॥ ५८
 गृहाण मिथ्यामृतान्तं देयं मृनिचोपितः ।
 न तु मिथ्याफलं सं प्रमायं पदु मादरम् ॥ ५९
 देहि देहि शिवं योऽस्तु भवनोभ्यस्तपोरने ।
 ह्यमानस्तु देयेद्यत्त्र देव्या निरीक्षितः ।
 तस्मै दक्षयैव तां मिथ्यां पप्रच्छुन्तं स्मरानुराः ॥ ६०
 नार्यं ऊचुः ।
 कोऽगौ नाम प्राविधिस्तथा तापम मेच्यते ।
 यय नग्नेन निह्नेन वनमात्राविमूढितः ।

भवान् वै तापमो ह्यो ह्यथा. स्मो यदि मग्यसे ॥ ६१
 इत्युक्तस्तापमभिस्तु प्रोवाच हमिताननः ।
 इदमीदम् यत किञ्चिन्न रहस्य प्रकाशये ॥ ६२
 मृणन्ति पदयो यत्र तत्र व्याग्न्या न रिचते ।
 अस्य व्रतस्य शुभगा इति मत्वा गमिष्यथ ॥ ६३
 एवमुक्तास्तदा तेन ताः प्रत्युत्तदा मृनिम् ।
 रहस्ये हि गमिष्यामो मृने नः कौतुकं महत् ॥ ६४
 इत्युक्त्वा तास्तदा सं वै उगृह्युः पाणिपत्तयैः ।
 पाणिन् कण्ठं मरन्दपां पादुभ्यामपरागतया ॥ ६५
 जानुभ्यामपरा नार्यः केशेषु लज्जितापराः ।
 अपरास्तु हृदीरन्ध्रे अपराः पादयोरपि ॥ ६६
 धोमं विलोक्य मृनय आश्रमेषु स्वयंविताम् ।
 हन्यतामिति संभाष्य बाह्यपाशागपाणयः ॥ ६७

पातयन्ति स्म देवस्य लिङ्गमुद्धृत्य भीषणम् ।
पातिते तु ततो लिङ्गे गतोऽन्तर्धानमीश्वरः ॥ ६८
देव्या स भगवान् रुद्रः कैलासं नगमाश्रितः ।
पतिते देवदेवस्य लिङ्गे नटे चराचरे ॥ ६९
क्षोभो बभूव सुमहानृषीणां भावितात्मनाम् ।
एवं देवे तदा तत्र वर्तति व्याकुलीकृते ॥ ७०
उपायैको ह्यनिवरस्तत्र सुद्धिमतां वरः ।
न चयं विप्रः सद्भावं तापसस्य महात्मनः ॥ ७१
विरिञ्चिं शरणं यामः स हि शास्यति चेदितम् ।
एवमुक्त्वाः सर्व एव ऋषयो लज्जिता भृशम् ॥ ७२
ब्रह्मणः सदनं जग्मुर्देवैः सह निषेवितम् ।
प्रणिपत्याय देवेशं लज्जयाऽधोमुखः स्थितः ॥ ७३
अथ तान् दुःखितान् दृष्ट्वा ब्रह्मा वचनमब्रवीत् ।

cried aloud, "Kill him" and with wood and stone in their hands felled the dreadful Linga of the Lord, after pulling it out. The Linga being felled, the god passed out of sight. (67, 68)

Accompanied by Devi, Lord Śaṅkara started for Kailāsa, after the Linga of Śaṅkara had fallen and all created things destroyed (69)

Great was the excitement of the holy Rṣis, when the god was staying there in a state of confusion (70)

There one highly enlightened and eminent sage said, "We have not known the goodness of the great ascetic, we shall take shelter with Viriñci. He knows his behaviour. Being thus addressed, the Rṣis who were very much ashamed, proceeded to the mansion of Brahman attended by the gods. Bowing down to the distinguished, they remained with their heads downcast, out of shame. (71, 72, 73)

Then seeing them distressed, Brahman

अहो मुग्धा यदा यूथं क्रोधेन कलुषीकृताः ॥ ७४
न धर्मस्य क्रिया काचिज्ज्ञायते मूढतुद्भवः ।
श्रूयतां धर्मसर्वस्वं तापसाः क्रूरचेष्टिताः ॥ ७५
विदित्वा यद् बुधः क्षिप्रं धर्मस्य फलमाप्नुयात् ।
योऽसावात्मनि देहेऽस्मिन् विष्टूर्नित्यो व्यवस्थितः ॥ ७६
सोऽनादिः स महास्थाणुः पृथक्त्वे परिसूचितः ।
मणिर्यथोपधानेन घचे वर्णोज्ज्वलोऽपि वै ॥ ७७
तन्मयो भयते तद्ददात्माऽपि मनसा कृतः ।
मनसो भेदमाश्रित्य कर्मभिधोपचीयते ॥ ७८
ततः कर्मवशाद् मुहुक्ते संभोगान् स्वर्गनारकान् ।
तन्मनः शोभयेद् धीमान् ज्ञानयोगाद्युपक्रमैः ॥ ७९
तस्मिन् शुद्धे ह्यन्तरात्मा स्वयमेव निराकुलः ।
न शरीरस्य संकेशैरपि निर्दहन्नात्मकैः ॥ ८०

said, "Alas! you were stupefied when you were befouled by anger" (74)

O simple minded ones, no uniform practice of piety is known. O cruelly behaved ascetics, listen to the essence of Dharma, by knowing which the clever can speedily obtain the fruit of righteousness.

The All-pervasive and Eternal Being is established in the self, in this body. He is the beginningless great Sthānu who has been characterised as unattached, in the same way as a gem of bright hue assumes the colour of an object close by and becomes one with it, so is the self made by the mind, due to association of the self with the modifications of the mind, Karmans accumulate. (75, 76, 77, 78)

Due then to the Karman, he experiences the objects of enjoyment of the heavenly and hellish types. Therefore should the wise purify the mind by such expedients as Jñānayoga (contemplation of the principal means of attaining the Supreme Spirit) (79)

On its being purified, the Inner self

शुद्धिमाप्नोति पुरुषः संशुद्धं यस्य नो मनः ।
 क्रिया हि नियमार्थाय पातकेभ्यः प्रकीर्तिताः ॥ ८१
 यस्मादत्याविलं देहं न शीघ्रं शुद्धयते किल ।
 तेन लोकेषु मार्गोऽयं सत्पथस्य प्रवर्तितः ॥ ८२
 वर्णाश्रमविभागोऽयं लोकाध्यक्षेण केनचित् ।
 निर्मितो मोहमाहात्म्य चिह्नं चोत्तमभागिनाम् ॥ ८३
 भवन्तः क्रोधकामाभ्यामभिभूताश्रमे स्थिताः ।

ज्ञानिनामाश्रमो वेदम अनाश्रममयोगिनाम् ॥ ८४
 क च न्यस्ततमस्तेच्छा क च नारीमयो भ्रमः ।
 क क्रोधमीदृशं घोरं येनात्मानं न जानथ ॥ ८५
 यत्क्रोधनो यजति यद् ददाति
 यद् वा तपस्तपति यज्जुहोति ।
 न तस्य प्राप्नोति फलं हि लोके
 मोघं फलं तस्य हि क्रोधनस्य ॥ ८६

इति श्रीवामनपुराणे सरोमाहात्म्ये द्वाविंशोऽध्यायः ॥२२॥

२३

सनत्कुमार उवाच ।

ब्रह्मणो वचनं श्रुत्या ऋषयः सर्व एव ते ।
 पुनरेव च पप्रच्छुर्जगतः श्रेयकारणम् ॥ १

becomes steady by itself. Not by the mortification of the body of the nature of scorching does a man whose mind is not pure obtain purification. Actions have been praised as the means of checking the mind from sins (80, 81)

Because the body is extremely impure it is not quickly purified. Therefore has this path been indicated as the path of virtuous conduct (82)

The divisions of caste and stage have been made by some Lord of the world. Glorification of ignorance is the badge of the most lucky people. (83)

You have been residing in a hermitage

ब्रह्मोवाच ।

गच्छामः शरणं देवं शूलपाणिं त्रिलोचनम् ।
 प्रसादाद् देवदेवस्य भविष्यथ यथा पुरा ॥ २

overpowered by anger and lust. The house is the hermitage for the wise and for those that do not practise Yoga the hermitage is the house (84)

What a difference between the suppression of all desires on the one hand, the delusion concerning woman and violent anger of this kind, due to which you do not know your own selves (85)

What the wrathful offers as oblation in a sacrifice, what gifts he makes, what austerity he practises, or what he sacrifices—he does not obtain their fruits in this world. All undertakings of a man of wrathful nature are fruitless (86)

Thus ends the Twenty-second Chapter, in the Saromabātmya, in the Vāmana- Purāṇa—22

23

Sanatkumāra said Hearing what Brahman said, the Ṛṣis asked anew the cause of the welfare of the world (1)

Brahman said Let us take shelter with the Trident bearing Śaṅkara. By the grace of the God of gods you shall be restored to your former glory (2)

इत्युक्त्वा ब्रह्मणा साहं कैलासं गिरिमृचमम् ।
दृष्ट्युक्ते समासीनममया सहितं हरम् ॥ ३
ततः स्तौतुं समारब्धो ब्रह्मा लोकपितामहः ।
देवाधिदेवं वरदं त्रैलोक्यस्य प्रभुं शिवम् ॥ ४

ब्रह्मोवाच ।

अनन्ताय नमस्तुभ्यं वरदाय पिनाकिने ।
महादेवाय देवाय स्थाणवे परमात्मने ॥ ५
नमोऽस्तु भुवनेशाय तुभ्यं तारक सर्वदा ।
ज्ञानानां दायको देवस्त्वमेकः पुरुषोत्तम ॥ ६
नमस्ते पद्मगर्भाय पद्मेशाय नमो नमः ।
घोरशान्तिस्वरूपाय चण्डब्रह्मोप नमोऽस्तु ते ॥ ७

Being thus addressed, the Rgis together with Brahman went to the excellent Kailā a mountain and saw Śaṅkara seated there with Umā by his side. (3)

Then Brahman, the Grandfather of the universe began to propitiate Śiva, the Highest god, the boon conferring Lord of the three worlds (4)

Brahman said. Salutation to you Ananta (Limitless), Varada (Boon granter) Pinākin (Wielder of the Pinaka bow), Mahādeva (the Great god), Deva (who shines as the self in all beings) Sthapan (Unshakably firm) Paramatman (the Supreme Self) (5)

Obeisance be constantly to you Bhuvaneśa (Lord of the universe), Taraka (Saviour) You alone are Jñānānām Dāyaka Deva (knowledge bestowing god), Puruṣoṭtama (the Supreme Spirit) Obeisance be to Padmagarbhā (Worshipped inside the lotus of the heart), Obeisance be again and again to Padmeśa (Lord of lotuses), O Caṇḍakrodha (Fierce in anger), Salutation be to you O Ghorāśāntiśvarupa (the Embodiment of horror and calmness) (6 7)

नमस्ते देव विश्वेश नमस्ते सुरनायक ।
शुलाषाणे नमस्तेऽस्तु नमस्ते विश्वभावन ॥ ८
एवं स्तुतो महादेवो ब्रह्मणा ऋषिभिस्तदा ।
उवाच मा भैर्बजत लिङ्गं वो भविता पुनः ॥ ९
क्रियता महच्च. शीघ्रं येन मे प्रीतिरुत्तमा ।
भविष्यति प्रतिष्ठाया लिङ्गस्यात्र न संशयः ॥ १०
ये लिङ्गं पूजयिष्यन्ति मामकं भक्तिमाश्रिताः ।
न तेषां दुर्लभं किञ्चिद् भविष्यति कदाचन ॥ ११
सर्वेषामेष पापानां कृत्वानामपि जानता ।
शुद्धयते लिङ्गपूजाया नात्र कार्या विचारणा ॥ १२
युष्माभिः पातितं लिङ्गं सारयित्वा महत्सरः ।

Salutation to you, O Deva (Lord), Viśveśa (Master of the universe), Salutation to you O Suranāyaka (chief of gods), Salutation to you Śulapāṇi (Trident holder) Salutation to you, O Viśvabhavana (All-creating) (8)

Being thus propitiated by Brahman and the Rgis, Mahādeva said, "Do not fear, go The Liṅga will manifest again Do what I say immediately The re-establishment of the Liṅga will afford me undonbtedly the greatest pleasure (9, 10)

For those who will worship my Liṅga with devotion nothing will ever be difficult to obtain (11)

One committing sins consciously is purified by the worship of the Liṅga Do not entertain any doubt in this matter (12)

You have moved and dropped the Liṅga down. The great lake Saṁbhātya is well known O Brāhmanas, you will have your desires fulfilled as you wish, by installing the Liṅga there immediately Throughout

सांनिहत्यं तु विख्यातं तस्मिन्ञ्जीघ्रं प्रतिष्ठितम् ॥ १३
 यथाभिलषितं कामं ततः प्राप्स्यथ ब्राह्मणाः ।
 स्थाणुनांम्ना हि लोकेषु पूजनीयो दिवोकसाम् ॥ १४
 स्थाण्वीश्वरे स्थितो यस्मात्स्थाण्वीश्वरस्ततः स्मृतः ।
 ये स्मरन्ति सदा स्थाणुं ते मुक्ताः सर्वकिल्बिषैः ॥ १५
 भविष्यन्ति शुद्धदेहा दर्शान्मोक्षयामिनः ।
 इत्येवमुक्त्वा देवेन ऋषयो ब्रह्मणा सह ॥ १६
 तस्माद् दारुवनाच्छिन्नं नेतुं समुपचक्रमः ।
 न तं चालयितुं शक्तास्ते देवा ऋषिभिः सह ॥ १७
 श्रमेण महता युक्ता ब्रह्मणं शरणं ययुः ।
 तेषां श्रमाभितप्तानामिदं ब्रह्माऽब्रवीद् वचः ॥ १८
 किं वा श्रमेण महता न युयं वहनक्षमाः ।
 स्वेच्छया पातितं लिङ्गं देवदेवेन शूलिना ॥ १९
 तस्माद् तमेव शरणं यास्यामः सहिताः सुराः ।

the three worlds he will be known as Sthānu,
 and will be the object of worship of the gods
 being situated at Sthānviśvara, he will be
 known as Sthānviśvara. Those who remember
 Sthānu constantly are freed from all sins.
 (13, 14, 15)

Pure in body they will attain deliverance
 by his sight. Thus were the Ṛṣis and
 Brahman spoken to by the Lord Śaṅkara.
 The gods and the Ṛṣis made an effort to take
 the Liṅga from Dāruvana. But were notable
 to move it at all. (16, 17)

Being very much exhausted, they
 resorted to Brahman. To them who were
 exhausted by labour Brahman said the
 following words. (18)

"Of what use is hard labour? You are
 not fit to carry the Liṅga dropped down by
 the great god Śaṅkara at his sweet will." (19)

We shall therefore take refuge with Him,
 along with the gods. Being propitiated,

प्रसन्नश्च महादेवः स्वयमेव नयिष्यति ॥ २०
 इत्येवमुक्त्वा ऋषयो देवाश्च ब्रह्मणा सह ।
 कैलासं गिरिमासेद् रुद्रदर्शनकाङ्क्षिणः ॥ २१
 न च पश्यन्ति तं देवं ततश्चिन्तासमन्विताः ।
 ब्रह्माणमूर्जुनयः क्व स देवो महेश्वरः ॥ २२
 ततो ब्रह्मा चिरं ध्यात्वा ज्ञात्वा देवं महेश्वरम् ।
 हस्तिरूपेण तिष्ठन्तं मृनिभिर्मानसैः स्तुतम् ॥ २३
 अथ ते ऋषयः सर्वे देवाश्च ब्रह्मणा सह ।
 गत्वा महत्सरः पुण्यं यत्र देवः स्वयं स्थितः ॥ २४
 न च पश्यन्ति तं देवमन्विष्यन्तस्ततस्ततः ।
 ततश्चिन्तामन्विता देवा ब्रह्मणा सहिता स्थिताः ॥ २५
 पश्यन्ति देवीं सुप्रीतां कमण्डलुविभूषिताम् ।
 प्रीयमाणा तदा देवी इदं वचनमब्रवीत् ॥ २६

Mahādeva Himself will carry it. (20)
 Being thus told the Ṛṣis and gods
 together with Brahman reached the Kailāsa
 mountain with a desire to have the sight of
 Rudra. (21)

But they could not see the god there.
 Disturbed in mind, the sages said to Brahman,
 "Where is the Lord Mahēśvara?" (22)

Then Brahman meditated for a long time
 and came to know that the Lord Mahēśvara
 was staying then in the form of an elephant
 and was being mentally propitiated by the
 sages. (23)

Then the Ṛṣis and gods together with
 Brahman went to the holy great lake where
 the God himself was. (24)

Searching here and there, they could not
 find him. Then the gods who were disturbed
 in mind and remained with Brahman saw
 the goddess Pārvatī highly pleased and
 provided with a Kamaṅḍalu. Being pleased
 the Goddess then said the following words. (25, 26)

श्रमेण महता युक्ता अन्विष्यन्तो महेश्वरम् ।
 पीयताममृतं देवास्ततो ज्ञास्यथ शंकरम् ।
 एतच्छ्रुत्वा तु वचनं भवान्या समुदाहृतम् ॥२७
 सुतोषविष्टास्ते देवाः पपुस्तदमृतं शुचि ।
 अनन्तरं सुखासीनाः पप्रच्छुः परमेश्वरीम् ॥२८
 क्व स देव इहायातो हस्तिरूपधरः स्थितः ।
 दर्शितश्च तदा देव्या सरोममध्ये न्यवस्थितः ॥२९
 दृष्ट्वा देवं हर्षयुक्ताः सर्वे देवाः सहर्षिभिः ।
 ब्रह्माणमश्रतः कृत्वा इदं वचनमब्रुवन् ॥३०
 स्वया त्यक्तं महादेव लिङ्गं त्रैलोक्यवन्दितम् ।
 तस्य चानयने नान्यः समर्थः स्यान्महेश्वर ॥३१
 इत्येषमुक्त्वो भगवान् देवो ब्रह्मादिभिर्हरः ।
 जगाम ऋषिभिः सार्द्धं देवदारुवनाश्रमम् ॥ ३२

"O gods, you are exhausted by the hard labour that you have put in search of Mahādeva. Please have the drink of nectar first; then you shall see Śaṅkara. Hearing the words said by Bhavānī, the gods who were comfortably seated, drank the holy nectar. Afterwards pleasantly posed they asked the Great Goddess, "Where is the god who has come here and is in the form of an elephant?" Then he was shown by the Goddess as immersed in the waters of the Lake. (27, 28, 29)

The gods and the great Ṛṣis were very much pleased to see Him and placing Brahman in the forefront, said the following words: "O Mahādeva, you have forsaken the Lūṅga which is worshipped by the three worlds. O Mahēśvara, none else is capable of carrying it." (30, 31)

Being thus told by Brahman and others, the god Lord Hara together with the Ṛṣis went to the hermitage at Devadāruvana. (32)

तत्र गत्वा महादेवो हस्तिरूपधरो हरः ।
 क्रेण जग्राह ततो लीलया परमेश्वरः ॥ ३३
 तमादाय महादेवः स्तूयमानो महर्षिभिः ।
 निवेशयामास तदा सरःपार्श्वे तु पश्चिमे ॥ ३४
 ततो देवाः सर्वे एव ऋषयश्च तपोधनाः ।
 आत्मानं सफल दृष्ट्वा स्ववं चक्रुर्महेश्वरे ॥ ३५

नमस्ते परमात्मन् अनन्तयोने लोकसाक्षिन्
 परमेष्ठिन् भगवन् सर्वज्ञ क्षेत्रज्ञ परावरज्ञ
 ज्ञानज्ञेय सर्वेश्वर महाविरिञ्च महाविभूते
 महाक्षेत्रज्ञ महापुरुष सर्वभूतावास

Going there the Great God, Hara in the form of an elephant held it easily with his trunk (33)

Holding it fast and being propitiated by the great sages, he placed it on the western side of the Lake (34)

Then gods and the austere Ṛṣis finding themselves successful began to praise Mahēśvara (35)

Obeisance to you, O Paramātman (Supreme Self), Anantayoni (Unlimited in births), Lokasākṣin (witness of the world), Paramēṣṭhin (Whose residence is in the supreme abode of the heart), Bhagavan (Lord), Sarvajña (Omniscient), Kṣetrajña (Knowing self), Paravarajña (Knowing the prior and posterior), Jñānaṁyaya (Who is reached through divine knowledge), Sarveśvara (the Lord of all lords), Mahāvīriṇca (Great Brahman), Mahāvibhūti (Manifestation of great might), Mahākṣetrajña (Great Knower of the Soul), Mahāpuruṣa (Supreme Spirit), Sarvabhūtāvāsa (the Home of all animals beings), Manonivāsa (Existing in

मनोनिवास आदिदेव महादेव सदाशिव [5]

ईशान दुर्विज्ञेय दुराराध्य महाभूतेश्वर
परमेश्वर महायोगेश्वर त्र्यम्बक महायोगिन्
परब्रह्मन् परमज्योतिः ब्रह्मविदुत्तम ॐकार
चपटकार स्वाहाकार स्वधाकार परमकारण
सर्वगत सर्वदंशिन् सर्वशक्ते सर्वदेव अज [10]

सहस्राचिः पृषाचिः सुधामन् हरधाम अनन्तधाम

the heart), Adideva (First deity), Mahādeva
(Great God), Sadaśiva (Ever Auspicious),—
(5)

Īśāna (Master of all created beings)
Durvijñeya (Hardly conceivable), Durārādhyā
(Hard to be propitiated) Mayābhūtesvara
(Lord of the primary elements), Paramēśvara
(Supreme Ruler), Mahayogēśvara (Great
Master of the Yoga system), Trjambaka
(Three-eyed), Mahāyogin (Great Yogin),
Parabrahman (the Supreme Spirit),
Paramajyotiḥ (Highest Light), Brahmavir-
duttama (Best of the possessors and knowers
of the Vedas), Omkāra (the Sacred and
Mystical Syllable Om), Vasaṭkāra (the Vasaṭ
utterance), Svabhākāra (Svabhā benediction)
svadhakāra (Svadhā utterance), Paramakāraṇa
(Final Cause), Sarvagata (Omnipresent)
Sarvadarśin (who witnesses all that is, was
and will be), Sarvaśakti (all energy),
Sarvadeva (comprising the gods), Aja (Un-
born) (10)

Sahasrārci (Possessor of im-measurable
brilliance), Pṛsārci (Multi-rayed), Sūdhāman
(Highly Lustrous), Haradhāma (the Majestic
lustre of Hara), Anantadhāma (Of Unlimited
Lustre), Samvarta (Rain cloud), Sankarṣaṇa
(who absorbs in his self all creations);
Baḍavānala (Submarine Fire) Agnisomāt-

संवर्त संकर्षण वडवानल अग्नीपोमात्मक ॥
पवित्र महापवित्र महामेष महामायाधर महाकाम
कामहन् हंस परमहंस महाराजिक महेश्वर
महाकाम्यक महाहंस मयक्षयकर सुरसिद्धार्चित [15]
हिरण्यवाह हिरण्यरेतः हिरण्यनाभ हिरण्याग्रकेश
मुञ्जकेशिन् सर्वलोकवरप्रद सर्वानुग्रहकर
कमलेशय कुशेशय हृदयेशय ज्ञानोदधे शंभो
विभो महायज्ञ महायाज्ञिक सर्वयज्ञमय

maka (Consisting of Agni and Soma), Pavitra
(who is the source and means of purity),
Mahāpavitra (Exceedingly-pure and puri-
fying), Mahāmegha (Dense cloud), Mahā-
māyādhara (Great possessor of the delusive
power), Mahākāma (Great desire), Kāmaban
(Destroyer of the cravings of devotees),
Hansa (who saves the created beings from
births and deaths) Paramahansa (Ascetic),
Mahārāja (Paramount Sovereign) Mahe-
śvara (Great Lord), Mahākāmuka (Great
gallant), Mahāhansa (Great Saviour of the
created beings), Bhavakṣayakara (Terminator
of the wordly existence), Surasiddhārta
(Worshipped of the gods and Siddhas). (15)

Hiranyavāha (bearer of gold), Hiranyaretas
(possessor of golden seed), Hiranya-nēha (who
has a charming navel), Hiranyāgrakeśa (Gold-
tufted) Muñjakesin (Muñja-haired), Sarvaloka-
varaprada (Bestower of blessings on all), Sarvā-
nugrahakara (Conferer of favours on all),
Kamaleśaya (Recliner on the lotus), Kuśeśaya
(Recliner on the Kuśa-grass), Hṛdayeśaya
(Recliner in the heart), Jñānodadhī (Ocean
of knowledge), Śambhu (the Source of all
auspiciousness), Vibhu (Manifold) Mahāyajña
(Great sacrifice), Mahājājñika (Great
sacrificer), Sarvayajñamaya (Container of
all sacrifices), Sarvayajñaprada (Lover of
sacrifices), Sarvayajnasambhuta (who is

सर्वयज्ञहृदय सर्वयज्ञसंस्तुत निराश्रय [20]
समुद्रेशय अत्रिसंभव भक्तानुकम्पिन्
अभग्नयोग योगधर वास्तुकिमहामणि-
विद्योतितविग्रह हरितनयन त्रिलोचन जटाधर
नीलकण्ठ चन्द्रार्धधर उमाशरीराधर

गजचर्मधर दुस्तरसंसारमहासंहारकर [25]
प्रसिद्ध मक्तननवत्सल
एवं स्तुतो देवगणैः सुमक्त्या
सन्नद्धसुरर्यैश्च पितामहेन ।
त्वक्त्वा तदा हस्तिरूपं महात्मा
लिङ्गे तदा संनिधानं चकार ॥ ३६

इति श्रीगमनपुराणे सरोमाहात्म्ये त्रयोविंशोऽध्याय ॥२३॥

२४

सनत्कुमार उवाच ।
अथोवाच महादेवो देवान् ब्रह्मपुरोगमान् ।
ऋषीणां चैव प्रत्यर्धं तीर्थमाहात्म्यमुत्तमम् ॥ १
एतत् सानिहितं प्रोक्तं सरः पुण्यतम महत् ।

मयोपसेपितं यस्मात् तस्मान्मुक्तिप्रदायरुम् ॥ २
इह ये पुत्या, केचिद् ब्राह्मणाः क्षत्रिया विशः ।
लिङ्गस्य दर्शनादेव पश्यन्ति परमं पदम् ॥ ३
अहन्यहनि तीर्थानि आसमुद्रसरांसि च ।

impelled by sacrifice), Nirasaya (Shelter less) (20)

Samudrēśaya (Recliner on the sea),
Atriambhava (Produced by Atri), Bhaktānu
kampin (Compassionate towards His devotees),
Abhagnayoga (Not disturbed in his practice
of Yoga), Yogadhara (supporter of Yoga)
Vāsukimahāmanividyotita-vigraha (Whose
body is illuminated by the precious jewel of
Vāsuki), Haritanayana (Green-eyed),
Trilocana (Three-eyed), Jaṭadhara (Wearer of
matted hair), Nilakanṭha (Blue throated),
Candrārdhadhara (Holder of the crescent)

Umāśarīrārdhadhara (Hara as the half of the
body of Umā), Gaṅgacarmadhara (Wearer of
the skin of elephant), Dustarasamsāramahā
sambhārakara (Great destroyer of the un
conquerable mundane life) (25)

O Bhaktajanavatsala (who is compassio-
nate on his devotees), be pleased.

Being thus devoutly propitiated by the
gods headed by Brahma and Brahman
himself the high-souled one left the form of
the elephant and manifested himself in the
Liṅga then (88)

Thus ends the Twenty third Chapter, in the Saromahātmya, in the Vāmana Purana 23.

24

Sanatkumāra said Then the Great
God Śaṅkara explained the supreme glory of
the Tirthas to the gods led by Brahma, and
in the presence of the Ṛṣis (1)

This Sannihita has been declared the
holiest lake Because it was frequented by

me it is capable of granting emancipation. (2)

Here men, be they Brahmanas, Kṣatriyas
or Vāśyas, attain final beatitude from the
mere sight of the Liṅga (3)

When the sun reaches the meridian,

स्थाणुतीर्थं समेप्यन्ति मच्चं प्राप्ते दिवाकरे ॥ ४
 स्तोत्रेणानेन च नरो यो मां स्तोप्यति भक्तितः ।
 तस्याहं सुलभो नित्यं भविष्यामि न संशयः ॥ ५
 हस्त्युक्त्वा भगवान् रुद्रो हन्तर्धानं गतः प्रभुः ।
 देवाश्च ऋषयः सर्वे स्वानि स्थानानि भेजिरे ॥ ६
 ततो निरन्तरं स्वर्गं मानुषैर्मिश्रितं कृतम् ।
 स्थाणुलिङ्गस्य माहात्म्य दर्शनात्स्वर्गमाप्नुयात् ॥ ७
 ततो देवाः सर्वे एव ब्रह्माणं शरणं ययुः ।
 तानुवाच तदा ब्रह्मा किमर्थमिह चागताः ॥ ८
 ततो देवाः सर्वे एव इदं वचनमब्रुवन् ।
 मानुषेभ्यो भयं तीर्थं रक्षास्माकं पितामह ॥ ९
 तानुवाच तदा ब्रह्मा सुरास्त्रिदशनायकः ।
 पाशुना पूर्यतां शीघ्रं सरः शक्रेहितं कुरु ॥ १०
 एतो वषट् भगवान् पाशुना पाकशासनः ।

सप्ताहं पूरयामास सरो देवैस्तदा घृतः ॥ ११
 तं दृष्ट्वा पाशुवर्षं च देवदेवो महेश्वरः ।
 क्रोणे धारयामास लिङ्गं तीर्थवटं तदा ॥ १२
 तस्मात् पुण्यतम तीर्थमाद्यं यत्रोदकं स्थितम् ।
 तस्मिन् स्नातः सर्वतीर्थैः स्नातो भवति मानवः ॥ १३
 यस्तत्र कुरुते श्राद्धं वटलिङ्गस्य चान्तरे ।
 तस्य प्रीताश्च पितरो दाम्प्यन्ति भुवि दुर्लभम् ॥ १४
 पुरितं च ततो दृष्ट्वा ऋषयः सर्वे एव ते ।
 पाशुना सर्वगात्राणि शृण्वन्ति श्रद्धया युताः ॥ १५
 तेऽपि निर्धूतपापास्ते पाशुना मुनयो गताः ।
 पूज्यमानाः सुरगणैः प्रयाता ब्रह्मणः पदम् ॥ १६
 ये तु सिद्धा महात्मानस्ते लिङ्गं पूजयन्ति च ।
 व्रजन्ति परमां सिद्धिं पुनरावृत्तिदुर्लभाम् ॥ १७

ocean, lakes and other Tirthas will meet Sthānu Tirtha. (4)

To the man who shall devoutly glorify by reciting this hymn, I am always easy of attainment. There is no doubt about it (5)

Saying this, the mighty Lord Śaṅkara disappeared and the gods and Ṛṣis went to their respective regions (6)

Thenceforward due to constant flow of human beings, heaven became packed to capacity with men. It is the peculiar virtue of Sthānu Liṅga that a man who is blessed with its vision goes to heaven. (7)

The gods in a body took refuge with Brahman. At this, Brahman said to them, "What brings you here?" (8)

The gods said, "O Brahman, we are mightily afraid of men. Save us" (9)

Brahman, the Chief of gods said to the gods, "Fill the lake with dust without any loss of time. Do a good karm to Indra" (10)

Afterwards being solicited, Lord Indra

showered dust for a week and filled the lake with it (11)

Seeing the downpour of dust, Śaṅkara the God of gods caught hold of the Liṅga and the holy Banyan tree of the Tirtha with His hand (12)

Hence the primordial Tirtha where water was the holiest. A man who takes his bath in it, is bathed in all Tirthas (13)

On him who performs Śrāddha near Vafa-Liṅga Mahādeva, the Manes are pleased and bestow what is difficult to be obtained in this earth. (14)

Seeing the Lake full, the Ṛṣis began to smear their bodies with the dust reverently. (15)

The sages also who became free from sins by their contact with the dust attained the position of Brahman, being honoured by the gods. (16)

The holy saints who worshipped the Liṅga, attained supreme perfection whereby they were able to avoid rebirth once for all (17)

एवं ज्ञात्वा तदा ब्रह्मा लिङ्गं शैलमथ तदा ।
 आघलिङ्गं तदा स्थाप्य तस्योपरि दधार तत् ॥ १८
 ततः कालेन महता तेजसा तस्य रञ्जितम् ।
 तस्यापि स्पर्शनात् सिद्धः परं पदमवाप्नुयात् ॥ १९
 ततो देवैः पुनर्ब्रह्मा विश्रुतो द्विजसत्तम ।
 एते यान्ति परां सिद्धिं लिङ्गस्य दर्शनाचराः ॥ २०
 तच्छ्रुत्वा भगवान् ब्रह्मा देवानां हितकाम्यया ।
 उपर्युपरि लिङ्गानि सप्त तत्र चकार ह ॥ २१
 ततो ये मुञ्चितकामाश्च सिद्धाः श्रमपरायणाः ।
 सेव्य पाशुं प्रयत्नेन प्रयाताः परमं पदम् ॥ २२
 पाशवोऽपि कुरुक्षेत्रे वायुना समुदीरिताः ।
 महादुष्कृतकर्माण्य प्रयान्ति परमं पदम् ॥ २३
 अज्ञानाज्ज्ञानतो वापि स्त्रियो वा पुरुषस्य वा ।
 नश्यते दुष्कृत सर्वं स्थाणुतीर्थप्रभावतः ॥ २४

Coming to know this, Brāhman then
 consecrated the primordial Liṅga and estab-
 lished on it the stone Liṅga (18)

After the lapse of a long time the
 splendour of the former illumined the Liṅga
 from contact with which too a man acquired
 spiritual power and attained deliverance (19)

O great Brāhmanas, then Brahman was
 intimated by the gods that men were attain-
 ing release from the sight of the Liṅga. (20)

Hearing it, the Lord Brahman out of a
 desire to do good to the gods, installed there
seven Liṅgas, one after another (21)

The Siddhas who desired emancipation
 and possessed mental tranquility attained
 final beatitude, by devoting themselves to the
 dust with great zeal. (22)

By contact with the dust even scattered
 by wind over Kurukṣetra the perpetrators
 of great sins also attain final beatitude (23)

Due to the influence of the Sthapna Tīrtha
 all sins of men or women committed consci-
 ously or unconsciously are destroyed (24)

लिङ्गस्य दर्शनान्मुक्तिः स्पर्शनाच्च घटस्य च ।
 तत्संनिधौ जले स्नात्वा प्राप्नोत्यभिमतं फलम् ॥ २५

पितृणां तर्पणं यस्तु जले तस्मिन् करिष्यति ।
 विन्दो विन्दौ तु तोयस्य अनन्तफलभागवेत् ॥ २६

यस्तु कृष्णतिलैः सार्द्धं लिङ्गस्य पश्चिमे स्थितः ।
 तर्पयेच्छ्रद्धया युक्तः स प्रीणाति युगत्रयम् ॥ २७

यावन्मन्वन्तरं प्रोक्तं यावद्विङ्गस्य संस्थितिः ।
 तावत्प्रीताश्च पितरः पितृन्ति जलमुत्तमम् ॥ २८

कृते युगे सान्निहस्यं त्रेतायां वायुसंज्ञितम् ।
 फलिद्रापरयोर्मध्ये रूपं रुद्रहदं स्मृतम् ॥ २९

चैत्रस्य कृष्णपक्षे च चतुर्दश्यां नरोत्तमः ।
 स्नात्वा रुद्रहदे तीर्थं परं पदमवाप्नुयात् ॥ ३०

Liberation is achieved from the sight of
 the Liṅga and the touch of the Vaṭa. Bathing
 in the water of its vicinity, one obtains the
 desired result (25)

Whosoever offers Tarpana to the Manes
 in that water shall acquire endless merit,
 in every drop of water thus offered (26)

He who remaining in the west of the
 Liṅga performs Tarpana faithfully with
 black sesamum affords satisfaction to them
 for all the three ages (27)

As long as the Manvantara is said to last,
 as long as the Liṅga stands satisfied so long
 the ancestors drink the holy water (28)

In the Satya age it was known as Sānna
 hatya, in the Tretā it was called Vāyu and
 during the middle of the Dvāpara and Kali
 ages it came to be known as Rudrahada (29)

The most fortunate man, who takes a dip
 in the Rudrahada-Tīrtha on the Caturdaśī
 of the dark half of the month of Caitra,
 achieves deliverance. (30)

यस्तु वटे स्थितो रात्रिं प्यायते परमेश्वरम् ।

| स्थाणोर्वटप्रसादेन मनसा चिन्तितं फलम् ॥ ३१

इति श्रीवामनपुराणे सरोमाहात्म्ये चतुर्विंशोऽध्याय ॥२४॥

२५

सनत्कुमार उवाच ।

स्थाणोर्वटस्योत्तरतः शुक्रतीर्थं प्रकीर्तितम् ।

स्थाणोर्वटस्य पूर्वेण सोमतीर्थं द्विजोत्तम ॥ १

स्थाणोर्वटं दक्षिणतो दक्षतीर्थमुदाहृतम् ।

स्थाणोर्वटात् पश्चिमतः स्कन्दतीर्थं प्रतिष्ठितम् ॥ २

एतानि पुण्यतीर्थानि मध्ये स्थाणुरिति स्मृतः ।

तस्य दर्शनमात्रेण प्राप्नोति परमं पदम् ॥ ३

अष्टम्यां च चतुर्दश्यां यस्त्वेतानि परिक्रमेत् ।

पदे पदे यद्गफलं स प्राप्नोति न संशयः ॥ ४

He who meditates upon the Supreme Lord, sitting by the Banyan tree in the

एतानि मुनिभिः साध्वैरादित्यैर्वसुभिस्त्वदा ।

मरुद्भिर्वह्निभिश्चैव सेवितानि प्रयत्नतः ॥ ५

अन्ये ये प्राणिनः केचित् प्रविष्टाः स्थाणुमूचमम् ।

सर्वपापघ्निर्मुक्ताः प्रयान्ति परमां गतिम् ॥ ६

अरितं तत्संनिधौ लिङ्गं देवदेवस्य शूलिनः ।

उमा च लिङ्गरूपेण हरपार्श्वे न मृञ्चति ॥ ७

तस्य दर्शनमात्रेण सिद्धिं प्राप्नोति मानवः ।

वटस्य उत्तरे पार्श्वे तद्दशेण महात्मना ॥ ८

night, gets the desired object, by the grace of the Vāta of Sthāṇu. (31)

Thus ends the Twenty-fourth Chapter, in the Saromāhātmya, in the Vāmana-Purāna—24.

25

Sanatkuṃāra said The region to the north of the Banyan tree of Sthāṇu tree is known as Śukra Tīrtha and that to its east Soma Tīrtha, O venerable Brāhmaṇa (1)

To the south of the Banyan tree of Sthāṇu is known as Dakṣa Tīrtha and to the west of the Sthāṇu Banyan tree is situated Śhanda Tīrtha (2)

These are the holy Tīrthas. In the middle it is known as Sthāṇu, by the mere sight of which one obtains final beatitude. (3)

He who circumambulates them on Aṣṭamīs and Caturdaśīs acquires at every step the merit of performing sacrifice (4)

They have been resorted to with effort and care by the sages, Sādhyas, Ādityas, Vasus, Maruts and Vahnīs. (5)

Those creatures who have entered the exalted Sthāṇu have been absolved of all sins and have attained emancipation (6)

There is in its vicinity the Liṅga of the Great God, Śaṅkara. And Umā in the form of a Liṅga does not leave the close proximity of Hara (7)

A man attains perfection the moment he sees Him. To the north of the Banyan tree is installed by the great Takṣaka the worshipful Liṅga that fulfils all desires. To

प्रतिष्ठित महालिङ्गं सर्वकामप्रदायकम् ।
 वटस्य पूर्वदिग्भागे विश्वकर्मकृतं महत् ॥ ९
 लिङ्गं प्रत्यङ्मुखं दृष्ट्वा सिद्धिमाप्नोति मानवः ।
 तत्रैव लिङ्गरूपेण स्थिता देवी मरस्वती ॥ १०
 प्रणम्य तां प्रयत्नेन बुद्धिं मेधा च विन्दति ।
 वटपार्श्वे स्थितं लिङ्गं ब्रह्मणा तत् प्रतिष्ठितम् ॥ ११
 दृष्ट्वा वटेश्वरं देवं प्रयाति परमं पदम् ।
 ततः स्थाणुवटं दृष्ट्वा कृत्वा चापि प्रदक्षिणम् ॥ १२
 प्रदक्षिणीकृत्वा तेन समद्वीपा वसुंधरा ।
 स्थाणोः पश्चिमदिग्भागे नकुलीशो गणः स्मृतः ॥ १३
 तमभ्यर्च्य प्रयत्नेन सर्वपापैः प्रमुच्यते ।
 तस्य दक्षिणदिग्भागे तीर्थं रुद्रकरं स्मृतम् ॥ १४
 तस्मिन् स्नात् सप्ततीर्थे स्नातो भवति मानवः ।
 तस्य चोत्तरदिग्भागे रावणेन महात्मना ॥ १५

प्रतिष्ठितं महालिङ्गं गोकर्णं नाम नामतः ।
 आपादभासे वा कृष्णा भविष्यति चतुर्दशी ।
 तस्यां योऽर्चति गोकर्णं तस्य पुण्यफलं शृणु ॥ १६
 कामतोऽकामतो वापि यत् पापं तेन संचितम् ।
 तस्माद् विमुच्यते पापात् पूजयित्वा हरं शुचिः ॥ १७
 कौमारव्रतत्रयैरेण यत्पुण्यं प्राप्यते नरैः ।
 तत्पुण्यं सकलं तस्य अष्टम्यां योऽर्चयेच्चिवम् ॥ १८
 यदीच्छेत् परमं रूपं सौभाग्यं धनसंपदः ।
 कुमारेश्वरमाहात्म्यात् सिद्धयते नात्र संशयः ॥ १९
 तस्य चोत्तरदिग्भागे लिङ्गं पूज्य विभीषणः ।
 अजरश्वामरश्चैव कल्पयित्वा वभूव ह ॥ २०
 आपादस्य तु मासस्य शुद्धा या चाष्टमी भवेत् ।
 तस्यां पूज्य सोपवासो ह्यमृतत्वमवाप्नुयात् ॥ २१

the east of the Banyan tree there is the great
 Linga facing the east constructed by
 Viśvakarman, by seeing which a man attains
 perfection. And exactly there the Goddess
 Sarasvatī is established in the form of a
 Linga (8, 9, 10)

Saluting her with care, one acquires
 intelligence and retentive memory. The
 Linga standing by the side of the Banyan
 tree was installed by Brahman (11)

Seeing Lord Vāṇeśvara one is emanci-
 pated. Then one who has seen Sthānu Vāṇa
 and performed circumambulation, has cir-
 cumambulated the seven island earth. (12, 13ab)

To the west of Sthānu is the Gana, Naku
 liśa situated. Worshipping him with care,
 one is freed from sins. (13c-14ab)

To the south is established the Tīrtha
 Rudrakara. The man who has bathed in it
 has bathed in all the Tīrthas (14c-15ab)

To the east is established by the Great
 Rāvaṇa the Supreme Linga known by the

name Gokarna : Hear the merit accruing to
 one who worships Gokarna on a Caturdaśī
 which falls in the dark half of the month of
 Aṣāḍha. (15c-16)

By worshipping Hara the holy is delivered
 from the sin committed by him consciously
 or unconsciously. (17)

The entire merit that is acquired by
 keeping the Brahmācārya vow during youth
 is gained by him by worshipping Śaṅkara on
 Aṣṭamī (18)

The man who desires exquisite beauty of
 form, good fortune, wealth and prosperity,
 will acquire them all by the peculiar virtue
 of Kuṁāreśvara. There is no doubt in this
 matter. (19)

Worshipping the Linga to its north,
 Vibhiṣaṇa overcame old age and became
 immortal (20)

One attains immortality by keeping fast
 and worshipping on the Aṣṭamī of the bright
 half of the month of Aṣāḍha (21)

खरेण पूजितं लिङ्गं तस्मिन् स्थाने द्विवेचम ।
 तं पूजयित्वा यत्नेन सर्वकामानवाप्नुयात् ॥ २२
 दूपपस्त्रशिराशैव तत्र पूज्य महेश्वरम् ।
 यथाभिलषितान् कामानापनुस्तौ मृदान्जितौ ॥ २३
 चैत्रमासे सिते पक्षे यो नरस्तत्र पूजयेत् ।
 तस्य तौ वरदौ देवौ प्रयच्छेतेऽग्निवाञ्छितम् ॥ २४
 स्थाणोर्वटस्य पूर्वेण हस्तिपादेश्वरः शिवः ।
 तं दृष्ट्वा मूच्यते पापैरन्मज्जन्मि संभयैः ॥ २५
 तस्य दक्षिणतो लिङ्गं हारीतस्य ऋषेः स्थितम् ।
 यत् प्रणम्य प्रयत्नेन सिद्धिं प्राप्नोति मानवः ॥ २६
 तस्य दक्षिणपार्श्वे तु वापीतस्य महात्मनः ।
 लिङ्गं त्रैलोक्यविख्यातं सर्वपापहरं शिवम् ॥ २७
 कङ्कालरूपिणा चापि द्रेणे सुमहात्मना ।
 प्रतिष्ठितं महालिङ्गं सर्वपापप्रणाशनम् ॥ २८

O venerable Brāhmana, by worshipping with care the *Liṅga*, worshipped by Khara there, one gets all desires fulfilled. (22)

Worshipping Maheśvara there, *Dūsana* and *Trisiras* were happy to get all their desires fulfilled (23)

On the man worshipping there in the bright half of the month of *Caitra*, the boon-granting two gods bestow the desired objects (24)

To the east of the *Sthānu Vāṭa* = *Haastipadeśvara Mahadeva*, by obtaining whose vision, one wins freedom from sins incurred in other lives. (25)

To its south is the *Liṅga* installed by the *Rsi Harita*. A man attains perfection by bowing down before him with zeal. (26)

To its south is the three-world-renowned, sin-destroying and auspicious *Liṅga* established by the exalted *Vāpita*. (27)

And the sin-destroying great *Liṅga* installed by the most exalted *Śiva* in his skeleton form has been proclaimed to be

शुक्तिदं मुक्तिदं प्रोक्तं सर्वकिल्बिषनाशनम् ।
 लिङ्गस्य दर्शनाच्चैव अग्निष्टोमफलं लभेत ॥ २९

तस्य पश्चिमदिग्भागे लिङ्गं सिद्धप्रतिष्ठितम् ।
 सिद्धेश्वरं तु विरयातं सर्वसिद्धिप्रदायकम् ॥ ३०

तस्य दक्षिणदिग्भागे भृकण्ठेन महात्मना ।
 तत्र प्रतिष्ठितं लिङ्गं दर्शनात् सिद्धिदायकम् ॥ ३१

तस्य पूर्वे च दिग्भागे आदित्येन महात्मना ।
 प्रतिष्ठितं लिङ्गवरं सर्वकिल्बिषनाशनम् ॥ ३२

चित्राङ्गदस्तु गन्धर्वो रम्भा चाप्सरसां वरा ।
 परस्परं सानुरागौ स्थाणुदर्शनकाङ्क्षिणौ ॥ ३३

दृष्ट्वा स्थाणुं पूजयित्वा सानुरागौ परस्परम् ।
 आराध्य वरदं देवं प्रतिष्ठाप्य महेश्वरम् ॥ ३४

enjoyment offering, release-conferring and sin-destroying. From its sight one obtains the merit of performing the *Agnisṭoma* sacrifice (28, 29)

To its west is the well known *Siddheśvara Tirtha*, established by the *Siddhas*, which confers all supernatural powers (30)

To its south is the *Liṅga* capable of bestowing perfection installed there by the great ascetic *Mṛkaṇḍa*. (31)

To its east is the most excellent *Liṅga* which was installed by the great *Aditya* and is capable of destroying sins of all kinds (32)

The *Gandharva Citrāṅgada* and *Rambhā*, the most excellent of *Apsarasas*, enamoured as they were of each other, became desirous of having the sight of *Sthānu*. (33)

Having the sight of *Sthānu*, worshipping and propitiating the Boon-granting Lord, the two attached to each other installed two *Mahādevas*. (34)

चित्राङ्गदेश्वर इष्ट्वा तथा रम्भेश्वरं द्विव ।
सुमगो दर्शनीयश्च कुन्धे जन्म समाप्नुयात् ॥ ३५
तस्य दक्षिणतो लिङ्गं वज्रिणा स्थापित पुरा ।
तस्य प्रसादात् प्राप्नोति मनसा चिन्तित फलम् ॥ ३६
पराशरेण ह्यनिना तथैवाराध्य शंकरम् ।
प्राप्तं कवित्वं परमं दर्शनाच्छंकरस्य च ॥ ३७
वेदव्यासेन ह्यनिना आराध्य परमेश्वरम् ।
सर्वज्ञत्वं ब्रह्मज्ञानं प्राप्तं देवप्रसादतः ॥ ३८
स्थाणोः पश्चिमदिग्भागे वायुना जगदायुना ।
प्रतिष्ठित महालिङ्गं दर्शनात् पापनाशनम् ॥ ३९
तस्यापि दक्षिणे भागे लिङ्गं हिमवतेश्वरम् ।
प्रतिष्ठित पुण्यकृतां दर्शनात् सिद्धिकारकम् ॥ ४०
तस्यापि पश्चिमे भागे कार्तवीर्येण स्थापितम् ।
लिङ्गं पापहर सद्यो दर्शनात् पुण्यमाप्नुयात् ॥ ४१

तस्याप्युत्तरदिग्भागे सुपाशैः स्थापितं पुनः ।
आराध्य हनुमांश्चाप सिद्धिं देवप्रसादतः ॥ ४२
तस्यैव पूर्वदिग्भागे त्रिष्णुना प्रभविष्णुना ।
आराध्य वरदं देवं चक्रं लब्धं सुदर्शनम् ॥ ४३
तस्यापि पूर्वदिग्भागे मित्रेण वरुणेन च ।
प्रतिष्ठितौ लिङ्गवरौ सर्वकामप्रदायकौ ॥ ४४
एतानि ह्यनिभिः साध्वैरादित्यैर्वसुभिस्तथा ।
सेवितानि प्रयत्नेन सर्वपापहराणि वै ॥ ४५
स्वर्णलिङ्गस्य पश्चात् ऋषिभिस्तत्त्वदर्शभिः ।
प्रतिष्ठितानि लिङ्गानि येषां संख्या न विद्यते ॥ ४६
तथा क्षुत्तरतन्तस्य यावदोषवती नदी ।
सहस्रमेकं लिङ्गानां द्रवपश्चिमतः स्थितम् ॥ ४७
तस्यापि पूर्वदिग्भागे बालखिल्यैर्महात्मभिः ।
प्रतिष्ठिता रुद्रकोटिर्यान्तसंनिहितं मरः ॥ ४८

O Brāhmaṇa, seeing Citrāṅgadeśvara and
Rambhēśvara, the lovely and handsome are
born in a noble family (35)

To its south, is the Liṅga installed by
Indra in the past, by whose grace one gets
the object desired (36)

In the same manner propitiating and
seeing Śaṅkara the sage Parāśara acquired
poetic ability of a high standard (37)

Propitiating the Supreme Lord, the sage
Vedavyasa achieved by the grace of the Lord
Omniscience and Brāhma-knowledge (38)

To the west of Sthāṇu was installed by
Vayu, the life of the world, a great Liṅga the
sight of which is sin destroying (39)

To its south is installed the Liṅga
Himavateśvara the sight of which brings
success to the virtuous (40)

To its west was installed a Liṅga by
Kārtavīrya the sight of which destroys sins
instantly and brings merit (41)

Again to its north, in Supārśva, is again
installed a Liṅga propitiating whom
Hanumat achieved perfection by the grace
of god (42)

In its east propitiating the Boon granting
god, the mighty Viṣṇu acquired the
Sudarśana discus. (43)

And in its east were installed by Mitra
and Varuṇa two important Liṅgas as the
bestowers of all desired objects (44)

These have been visited with continued
effort by Sages, Sādhyas, Ādityas and Vāsus
and are indeed destroyers of all sins (45)

Behind Svarṇa Liṅga innumerable
Liṅgas were installed by Ṛṣis who had
realised truth (46)

And to its north, to the west of the god
as far as the river Oghavati, a thousand
Liṅgas were established. (47)

To its east as far as the Sannihita Lake
a crore of Mahadevas were installed by the
noble souled ascetics, the Bālakhilyas. (48)

दक्षिणेन तु देवस्य गन्धर्वैश्चक्रिचरैः ।
 प्रतिष्ठितानि लिङ्गानि येषां सख्या न विद्यते ॥ ४९
 तिस्रः कोट्योऽर्धकोटी च लिङ्गाना वायुरब्रवीत् ।
 असंख्याताः सहस्राणि ये रुद्राः स्थाणुमाश्रिताः ॥ ५०
 एतज्ज्ञात्वा श्रद्धधान, स्थाणुलिङ्गं समाश्रयेत् ।
 यस्य प्रसादात् प्राप्नोति मनसा चिन्तितं फलम् ॥ ५१
 अकामो वा सकामो वा प्रविष्टः स्थाणुमन्दिरम् ।
 विमुक्तः पातकैर्वरैः प्राप्नोति परम पदम् ॥ ५२

चैत्रे मासे त्रयोदश्यां दिव्यनक्षत्रयोगतः ।
 शुक्रार्कचन्द्रसंयोगे दिने पुण्यतमे शुभे ॥ ५३
 प्रतिष्ठितं स्थाणुलिङ्गं ब्रह्मणा लोकधारिणा ।
 ऋषिभिर्देवसचैश्च पूजितं शाश्वतीः समा ॥ ५४
 तस्मिन् काले निराहारा मानवाः श्रद्धयान्विताः ।
 पूजयन्ति शिवं ये वै ते यान्ति परम पदम् ॥ ५५
 तदारूढमिदं ज्ञात्वा ये कुर्वन्ति प्रदक्षिणम् ।
 प्रदक्षिणीकृता तैस्तु सप्तदीपा वसुंधरा ॥ ५६

इति श्रीवामनपुराणे सरोमाहात्म्ये पञ्चविंशोऽध्याय ॥२२॥

२६

मार्कण्डेय उवाच ।

स्थाणुतीर्थप्रभाषं तु श्रोतुमिच्छाम्यहं घृणे ।
 केन सिद्धिरथ प्राप्ता तर्षपापभयापहा ॥ १

To the south of the god innumerable
 Liṅgas were installed by Gandharvas,
 Yakṣas and Kinnaras (49)

Vāyu estimated the number of the
 Liṅgas at three crores and a half Thousands
 of Rudras who are associated with Sthānu
 remain uncounted (50)

Knowing this, the faithful should take
 refuge with Sthānu Liṅga by whose grace
 one obtains the result desired (51)

Desireless or full of desire, a man who has
 entered the temple of Sthānu, becomes free
 from dreadful sins and attains final
 beatitude (52)

सनत्कुमार उवाच ।

मृशु तर्षमशेषेण स्थाणुमाहात्म्यमुत्तमम् ।
 यच्छ्रुत्वा सर्वपापेभ्यो मुक्तो भवति मानव ॥ २

On Trayodaśī the holiest and auspicious
 day in the month of Caitra due to the holy
 alliance of the stars with Śukra, Śūrya and
 Candra, was the Sthānu Liṅga installed by
 Brahman, the sustainer of the Universe and
 has been worshipped by the Rṣis and gods for
 eternal years (53, 54)

Those men who, keeping fast and possess
 ed of faith, adore Śiva at that very time
 achieve final beatitude (55)

Those men who have performed circum
 ambulation knowing Him established there,
 have circumambulated the earth consisting
 of the seven continents (56)

Thus ends the Twenty fifth Chapter, in the Saromāhātmya, in the Vāmana Purana-25

26

Mārkaṇḍeya said O, sage, I desire to
 hear about the pre-eminence of the Sthānu-
 Tīrtha, and know who attained superhuman
 powers which destroyed all sins and fears (1)

Sanatkuṁāra said Hear wholly the
 excellent glorification of Sthānu Tīrtha, by
 listening to which a man is freed from all
 sins (2)

एकार्णवे जगत्यस्मिन् नष्टे स्थावरज्जङ्गमे ।
 विष्णोर्नाभिसमुद्भूतं पद्ममव्यक्तजन्मनः ।
 तस्मिन् ब्रह्मा समुद्भूतं सर्वलोकपितामहः ॥ ३
 तन्मान्मरीचिरभवन्मरीचिः कश्यपः सुतः ।
 कश्यपाद्भवद् मासांस्तम्भान्मनु राजायत ॥ ४
 मनोस्तु क्षुधतः पुत्र उत्पन्नो घृणसभवः ।
 पृथिव्यां चतुरन्तायां राजामीद् धर्मरक्षिता ॥ ५
 तस्य पत्नी यभूयाथ भया नाम भयानहा ।
 मृत्योः सकाशादुत्पन्ना कालस्य दुहिता तदा ॥ ६
 तस्यां समभवद् वेनो दुरात्मा वेदनिन्दकः ।
 स दृष्ट्वा पुत्रवदनं क्रुद्धो राजा वनं ययौ ॥ ७
 उन्न कृत्वा तपो धीरं धर्मेणारुत्य रोदमी ।
 श्रामान् ब्रह्मसदनं पुनरावृत्तिदुर्लभम् ॥ ८

When the moving and immovable world perished in the deluge, a lotus was produced out of the navel of Vishnu of incomprehensible origin. From that was produced Brahman, the grandfather of the world (3)

From him was born Marici and Marici's son was Kasyapa. From Kasyapa was born Sūrya and from Sūrya was born Manu and from Manu's mouth when he sneezed came into being a son who was the king of the earth which was bordered on all four sides, and the defender of righteousness. (4, 5)

His wife was Bhayā, the dreadful, who was born of Death and was therefore the daughter of Kāla. (6)

From him was born the wicked Vena, the calumniator of the Vedas. Seeing the face of his son the king became angry and retired to the forest. (7)

There he performed rigorous austerity and filled the heaven and earth with piety and attained the heaven of Brahman, from which none returned. (8)

वेनो राजा समभवत् समस्ते क्षितिमण्डले ।
 स मातामहदोषेण तेन कालात्मजात्मजः ॥ ९
 घोषधामास नगरे दुरात्मा वेदनिन्दकः ।
 न दत्तव्यं न यष्टव्यं न होतव्यं कदाचन ॥ १०
 अहमेकोऽत्र वै वन्द्यः पूज्योऽहं भवतां सदा ।
 भया हि पालिता यूयं निवमध्वं यथासुखम् ॥ ११
 तन्मत्तोऽग्न्यो न देवोऽस्ति युष्माकं यः परायणम् ।
 एतद्गृह्णया तु वचनमृषयः सर्व एव ते ॥ १२
 परस्परं समागम्य राजान वार्ष्ण्यमब्रुवन् ।
 श्रुतिः प्रमाणं धर्मस्य ततो यज्ञः प्रतिष्ठितः ॥ १३
 यज्ञैर्विना नो प्रीयन्ते देवाः स्वर्गनिवाaminः ।
 अभीता न प्रयच्छन्ति दृष्टिं सम्यस्य दृष्टये ॥ १४
 तस्माद् यज्ञैश्च देवैश्च धार्यते सचराचरम् ।

Vena, the son of the daughter of Kāla, became the king of the entire earth and due to the fault of his maternal grandfather, the wicked calumniator of the Vedas, proclaimed in the city, "Never give in charity, never perform sacrifice, nor offer oblations to Fire. I alone should always be saluted and worshipped by you, You should live happily under my rule". (9, 10, 11)

"There is no deity other than myself who deserves to be your sole resort." Hearing this proclamation, all Rsis assembled together and communicated to the King, "The Vedas form the basis of Virtue. Sacrifices are established on them. Gods residing in heaven are not pleased without sacrifices, and without being propitiated they do not bestow downpour of rain for the growth of grain. Therefore, the world is sustained by sacrifices and gods". (12, 13, 14)

Hearing this the angered Vena said repeatedly, "No sacrifice is to be performed, nor should any charity be given." This he

एतच्छ्रुत्वा क्रोधदृष्टिर्वेगः प्राह पुनः पुनः ॥ १५
 न यद्व्यं न दातव्यमित्याह क्रोधमूर्च्छितः ।
 ततः क्रोधसमाधिष्ठा ऋषयः सर्वे एव ते ॥ १६
 निजघ्नुर्मन्त्रपूतैस्ते कुशैर्वज्रसमन्वितैः ।
 ततस्स्वराजके लोके तमसा संवृते तदा ॥ १७
 दस्युभिः पीड्यमानास्तान् ऋषींस्ते शरणं ययुः ।
 ततस्ते ऋषयः सर्वे ममन्युस्तस्य वै करम् ॥ १८
 सव्यं तस्मात् समुत्तस्थौ पुरुषो हस्वदर्शनः ।
 तमुचुर्ऋषयः सर्वे निपीदतु भवानिति ॥ १९
 तस्मान्निपादा उत्पन्ना वेनकल्पमसंभवाः ।
 ततस्ते ऋषयः सर्वे मन्मदुर्दक्षिणं करम् ॥ २०
 मध्यमाने करे तस्मिन् उत्पन्नः पुरुषोऽपरः ।
 घृहत्सालप्रतीकाशो दिव्यलक्षणलक्षितः ॥ २१
 धनुर्बाणाङ्कितकरश्चक्रध्वजसमन्वितः ।

proclaimed in extreme anger. Then all the
 Rsis became angry and struck him with the
 Kuśa grass, purified by Mantra and
 resembling the thunderbolt. Then in the
 anarchical and gloom surrounded world,
 suffering people took shelter with the Rsis.
 The Rsis then churmed his left hand and
 from it sprang up a creature of short stature.
 To him the Rsis said, "Please, be seated"
 (15, 16, 17, 18, 19)

From it sprang up Nisadas produced by
 the sin of Vena. Then all the Rsis churmed
 his right hand (20)

During the churning of that hand, was
 produced another being who resembled a
 bulky Sāla tree and endowed with super-
 natural characteristics. (21)

The palms of his hand were marked with
 bow, arrows, discus and banners. Seeing him
 born, all the gods together with Indra

तमुत्पन्नं तदा दृष्ट्वा सर्वे देवाः सवासवाः ॥ २२
 अम्यपिञ्चन् पृथिव्या तं राजानं भूमिपालकम् ।
 उतः स रञ्जयामास धर्मेण पृथिवीं तदा ॥ २३
 पित्राऽपरञ्जिता तस्य तेन सा परिपालिता ।
 तत्र राजेतिशब्दोऽस्य पृथिव्या रञ्जनादभूत् ॥ २४
 स राज्यं प्राप्य तेभ्यस्तु चिन्तयामास पार्थिवः ।
 पिता मम अघर्मिष्ठो यज्ञव्युच्चित्तिकारकः ॥ २५
 कथं तस्य क्रिया कार्या परलोकसुखावहा ।
 इत्येवं चिन्तयानस्य नारदोऽभ्याजगाम ह ॥ २६
 तस्मै स चासनं दद्यात् प्रणिपत्य च पृष्टवान् ।
 भगवन् सर्वलोकस्य जानासि त्वं शुभाशुभम् ॥ २७
 पिता मम दुराचारो देवब्राह्मणनिन्दकः ।
 स्वकर्परहितो विप्र परलोकमवाप्तवान् ॥ २८

consecrated him, the protector of man on the
 earth. Then he delighted the earth with
 virtue (22, 23)

The earth was displeased by his father,
 but he protected it. There the word RĀJĀ as
 applied to him due to the satisfaction of the
 earth (24)

The king receiving the kingdom from
 them thought, "My father was impious,
 destroyer of sacrifices" (25)

How should I perform his Śraddha
 ceremony so that he may be happy in the
 next world. While he was thus engaged in
 these thoughts, Narada arrived. (26)

Offering him a seat and saluting, he asked,
 "Venerable Sir, you know the good fortune
 and misfortune of all created beings" (27)

My father who was corrupt in action, a
 calumniator of gods and Brāhmanas, and
 had abandoned good actions, O Brāhmana,
 is dead (28)

सतोऽब्रवीन्नारदस्तं ज्ञात्वा दिव्येन चक्षुषा ।
 म्लेच्छमध्ये समुत्पन्नं ध्यकुष्ठममन्वितम् ॥ २९
 तच्छ्रुत्वा वचनं तस्य नारदस्य महात्मनः ।
 चिन्तयामास दुःखार्त्तः कथं कार्यं मया भवेत् ॥ ३०
 इत्येवं चिन्तयानस्य मतिर्जाता महात्मनः ।
 पुत्रः स ऋष्यते लोके यः पितृस्त्रायते मयात् ॥ ३१
 एवं संचिन्त्य न तदा नारदं पृष्टवान् मृनिम् ।
 तारणं मत्पितृस्त्वम्य मया कार्यं कथं मृने ॥ ३२
 नारद उवाच ।
 गच्छ त्वं तस्य तं देहं तीर्थेषु कुरु निर्मलम् ।
 यत्र स्याणोर्महतीर्थं सरः संनिहितं प्रति ॥ ३३
 एतच्छ्रुत्वा तु वचनं नारदस्य महात्मनः ।
 सचिन्ने राज्यमाधाय राजा स तु जगाम ह ॥ ३४

Then Nārada told him, looking through his supernatural eyes, that he was born among Mlecchas and was affected with consumption and leprosy. (29)

Hearing the words of the magnanimous Nārada, he was afflicted with sorrow and began to reflect how he could perform the Śrāddha. (30)

When he was engaged in thinking in this manner, it occurred to the great one that he was said to be the son, who saves the ancestors from fear of suffering. (31)

Thinking in this way, he then asked the sage Nārada, "O sage, How can I bring about the deliverance of my father?" (32)

Nārada said : Go to all the Tirthas and make his body clean. Among them is the great Sthānu Tirtha near the Sannihita Lake (33)

Hearing these words of the great Nārada, handing over the reins of the kingdom to his minister, the king started. (34)

स गत्वा चोत्तरां भूमिं म्लेच्छमध्ये ददर्श ह ।
 कुष्ठरोगेण महता क्षयेण च समन्वितम् ॥ ३५
 ततः शोकेन महता संतप्तो वाक्यमब्रवीत् ।
 हे म्लेच्छा नौमि पुरुषं स्वगृहं च नयाम्यहम् ॥ ३६
 तत्राहमेनं निरुजं करिष्ये यदि मन्यथ ।
 तथेति सर्वे ते म्लेच्छाः पुरुषं तं दयापरम् ॥ ३७
 ऊचुः प्रणतसर्वाङ्गा यथा जानासि तत्कुरु ।
 तत आनीय पुरुषान् शिविकावाहनोचितान् ॥ ३८
 दत्त्वा शुल्कं च द्विगुणं सुखेन नयत द्विजम् ।
 सतः श्रुत्वा तु वचनं तस्य राज्ञो दयावतः ॥ ३९
 गृहीत्वा शिविकां खिन्नं कुरुक्षेत्रेण यान्ति ते ।
 तत्र नीत्वा स्याणुतीर्थे अयत्तार्यं च ते गताः ॥ ४०
 सतः स राजा मध्याह्ने तं स्नापयति वै तदा ।

Going to the Northern region he saw among the Mlecchas that his father was suffering from leprosy and dreadful consumption (35)

Then highly afflicted by grief he said, "O Mlecchas, I bow to this individual and desire to take him to my place. (36)

"If you permit I shall get him cured there." All the Mlecchas said to the kind-hearted being, falling prostrate before him, "All right, do as you know." Then bringing bearers fit to carry a palanquin by offering them double the wages due, he took the twice-born home. Then hearing and acting up to the words of the kind-hearted king, and carrying the palanquin they swiftly went to Kurukṣetra. Taking him there to Sthānu Tirtha and placing him down, they set off. (37, 38, 39, 40)

Then the king bathed him in the afternoon. Afterwards wind from the sky spoke thus, "O dear one, do not be so rash.

वायुरन्तरिक्षे इदं वचनमब्रवीत् ॥ ४१
 तात साहसं कार्पीस्तीर्थं रक्ष प्रयत्नतः ।
 पापेन घोरेण अतीव परिचेष्टितः ॥ ४२
 निन्दा महत्पापं यस्यान्तो नैव लभ्यते ।
 ५१ स्नानान्महतीर्थं नाशयिष्यति तत्क्षणात् ॥ ४३
 इ वायोर्वचः श्रुत्वा दुःखेन महताऽन्वितः ।
 ताव शोकसंतप्रस्तस्य दुःखेन दुःखितः ।
 । घोरेण पापेन अतीव परिचेष्टितः ॥ ४४
 यश्चिचं करिष्येऽहं यद्भदिष्यन्ति देवताः ।
 तात्वा देवताः सर्वा इदं वचनमब्रुवन् ॥ ४५
 तात्वा स्नात्वा च तीर्थेषु अभिषिञ्चस्व वारिणा ।
 ज्ञेया जुलुक यावत् प्रतिहूले सरस्वतीम् ॥ ४६
 तात्वा मृषितमवाप्नोति पुरषः श्रद्धयान्वितः ।
 प स्वपोषणपरो देवदूषणतत्परः ॥ ४७
 आङ्गणैश्च परित्यक्तो नैव शुद्ध्यति कर्हिचित् ।

तस्मादेनं समुद्दिश्य स्नात्वा तीर्थेषु भक्तितः ॥ ४८
 अभिषिञ्चस्व तोयेन ततः पूतो भविष्यति ।
 इत्येतद्वचनं श्रुत्वा कृत्वा तस्याश्रमं ततः ॥ ४९
 तीर्थयात्रां यथौ राजा उद्दिश्य जनक स्वकम् ।
 म तेपु प्लावनं कुर्वस्तीर्थेषु च दिने दिने ॥ ५०
 अभ्यषिञ्चत् स्वपितरं तीर्थतोयेन नित्यशः ।
 एतस्मिन्नेव काले तु सारमेयो जगाम ह ॥ ५१
 स्याणोर्मते कौलपतिर्देवद्रव्यस्य रक्षिता ।
 परिग्रहस्य द्रव्यस्य परिपालयिता सदा ॥ ५२
 प्रियश्च सर्वलोकेषु देवकार्यपरायणः ।
 तस्यैवं वर्धमानस्य धर्ममार्गं स्थितस्य च ॥ ५३
 कालेन चलिता युद्धिर्देवद्रव्यस्य नाशने ।
 तेनाधर्मेण युक्तस्य परलोकगतस्य च ॥ ५४
 दृष्ट्वा यमोऽब्रवीद् वाक्यं श्रयोनिं ब्रज मा चिरम् ।
 तदाक्यानन्तरं जातः था वै सौगन्धिके वने ॥ ५५

Save the Tirtha with great care. This individual is surrounded by dreadful sins. Censure of the Vedas is a great crime, no end of which can be reached. A sinner in this respect will pollute the great Tirtha the moment he takes his bath there" (41, 42, 43)

Very much aggrieved to hear the message of Vayu he said out of great mental agony and suffering, "He is engulfed in dreadful sin." (44)

I shall do the expiation that the gods will prescribe. Then all the gods said this, "Bathing from Tirtha to Tirtha consecrate him with the water from Ojas to Culuka up the Sarasvati (45, 46)

A faithful man gets liberation after taking his bath. This fellow engaged in maintaining his own self, ever busy in viling the gods and abandoned by the Brāhmanas can attain purification nowhere. Therefore keeping Him in mind and bathing with faith

in the Tirthas, pour water on him from them. Then will he be purified. Hearing these words and getting a hermitage constructed for him, the king went out on a pilgrimage keeping his own father in mind. Bathing in those Tirthas from day to day, he anointed his father daily with the water of the Tirthas. In the meantime there arrived a dog who was in a previous birth the custodian of the property of a deity as the chief of the Kaulas, was ever ready to maintain the property in its possession, and had endeared himself to all by the loyal discharge of his duty towards the deity. Thus living and conforming to the rules of piety his mind swerved from the protection of the property of the deity. With this impiety he went to the next world, and Yama seeing him said, "Be born as a dog without delay." After the pronouncement of the curse he was born a dog in the Saugandhika forest. ((47-55)

ततः कालेन महता श्वयुधपरिवारितः ।
परिमृतः सरमया दुःखेन महता घृतः ॥ ५६
त्यक्त्वा द्वैतनं पुण्यं सान्निहत्यं ययौ सरः ।
तरिन् प्रविष्टमात्रस्तु स्थानोरेव प्रसादतः ॥ ५७
अतीव तृपया युक्तः सरस्वत्या ममज्ज ह ।
तत्र संप्लुतदेहस्तु विमुक्तः सर्वकिल्बिषैः ॥ ५८
आहारलोभेन तदा प्रविवेश कुटीरकम् ।
प्रविशन्त तदा दृष्ट्वा श्वानं भयसमन्वितः ॥ ५९
स त पस्पर्शं शनकैः स्थाणुतीर्थे ममज्ज ह ।
पततः पूर्वतीर्थेषु विप्रुपैः परिपिञ्चतः ॥ ६०
शुनोऽस्य गात्रसमूहैरिन्दुभिः स सिञ्चितः ।
विरक्तदृष्टिश्च शुनः क्षेपेण च ततः परम् ॥ ६१

After a long while, being surrounded by packs of dogs and humiliated by the bitch Sarama, hard wrapped as it were by great sorrow, he left Dvaitavana and proceeded to the holy Sannibatya Lake. After he had entered it by the grace of Sthānu he was very thirsty and had a dip in the Sarasvatī. As soon as his body was bathed he became free from all sins (56, 57, 58)

Out of a desire for food he entered a cottage. When he saw the dog enter, he was frightened. After he had touched him slowly, he had a dip in the Sthānu Tīrtha (59, 60ab)

Jumping into the previous Tīrtha and sprinkling drops the dog showered upon him the drops of water accumulated in his body. (60c-61ab)

Due to the sprinkling of drops from the dog's body he was very much frightened then (61cd)

By the peculiar virtue of the Sthānu Tīrtha he was saved by his son. Self controlled he immediately became incorporat-

स्थाणुतीर्थस्य माहात्म्यात् म पुत्रेण च तारितः ।
नियतस्तत्क्षणाज्जातो दिव्यदेहसमन्वितः ।
प्रणिपत्य तदा स्थाणुं स्तुतिं कर्तुं प्रचक्रमे ॥ ६२
वेन उवाच ।
प्रपद्ये देवमीशान त्वामर्जं चन्द्रभूषणम् ।
महादेवं महात्मान विश्वस्य जगतः पतिम् ॥ ६३
नमस्ते देवदेवेश सर्वशत्रुनिपूदन ।
देवेशनलविष्टम् देवदैत्यैश्च पूजित ॥ ६४
विरूपाक्ष सहस्राक्ष त्र्यक्ष यक्षेधरप्रिय ।
सर्वतः पाणिपादान्त सर्वतोऽक्षिशिरोमुख ॥ ६५
सर्वतः श्रुतिमह्योके सर्वमाचृत्य तिष्ठसि ।
शङ्करुर्ण महाकर्ण कुम्भकर्णार्णवालय ॥ ६६

ed in a celestial body. Bowing down to Sthānu he began to recite a hymn to propitiate Him (62)

Vena said: I take shelter with you—Deva (the God who shines as the self in all beings), Itana (the Master of all created beings), Aja (the Unborn), Candrabhūsapa (Moon ornamented), Mahadeva (Great God), Mahatman (Magnanimous), Viśvasya Jagatah Pati (the Lord of the Entire Universe). (63)

Salutation to you O Devadeveśa (Lord of the Chiefs of Gods), Sarvaśatruṅśūdana (Destroyer of all enemies), Deveśa (Highest among gods), Deveśabalaṅvīṣṭambha (Controller of the power of Indra) Devadāityauca Pūjita (worshipped by Gods and Daityas), Virūpaṅka (Diversely eyed), Sahasraṅka (Who has innumerable organs of sense) : Tryakṣa (Three-eyed), Yakṣaśvaraṅprīya (Beloved of the lords of Yakṣas); O Lord—with hands and feet everywhere with your eyes, head and mouth everywhere, and with hearing everywhere, you exist enveloping all, (64, 65, 66ab)

गजेन्द्रकर्णं गोकर्णं पाणिकर्णं नमोऽस्तु ते ।
 शतजिह्व शतावर्त शतोदर शतानन ॥ ६७
 गायन्ति त्वा गायत्रिणो हार्यन्त्यन्त्यकर्मविणः ।
 ब्रह्माणं त्वा शतव्रतो उद्वंशमिव मेनिरे ॥ ६८
 मृतो हि ते महामूर्ते समुद्रामुधरास्तथा ।
 देवताः सर्व एवात्र गोष्ठे गाव इवासते ॥ ६९
 शरीरे तव पश्यामि सोममग्निं जलेश्वरम् ।
 नारायणं तथा सूर्यं ब्रह्माणं च बृहस्पतिम् ॥ ७०
 भगवान् कारणं कार्यं नियाकारणमेव तत् ।
 प्रभवः प्रलयश्चैव सदसच्चापि दैवतम् ॥ ७१

O Śaṅkukarṇa (Having pointed ears),
 Mahākārṇa (Having large ears), Kumbha-
 karṇa (Pot-eared), Arṇavalīya (Ocean
 aboded) Gaṇendrakārṇa (Elephant eared),
 Gokarṇa (Cow-eared), Pāṇīkarṇa (Hand
 eared), salutation to you. (66c-67ab)

Śatājihva (Hundred-tongued), Śatāvarta
 (Who has a hundred tufts on the head),
 Śatodara (Hundred bellied), Śatānana
 (Hundred faced) (67od)

The hymn-singers sing your praise and
 worshippers of the Sun worship you O Śata-
 kratu (Having hundred fold insight), they
 consider you as highly descended Brahman.
 (68)

O Mahāmūrti (Whose unbodied form is
 immensely large) in your person oceans and
 clouds exist like cows in a cowpen (69)

I see Soma (Candra), Agni, Jalesvara
 (Varuna), Narayana, Sūrya, Brahman and
 Brhispati in your person (70)

The Lord, cause, effect, cause of an action,
 Prabhava (From whom constituent elements
 of the Universe proceed) and Pralaya (dissolu-
 tion) also and Sat (Pure existence), Asat
 (With no other reality behind) and Daivata
 (men presiding deity) (71)

नमो भवाय शर्वाय वरदायोगरूपिणे ।
 अन्धकासुरहन्त्रे च पशूना पतये नमः ॥ ७२
 त्रिजटाया त्रिशीर्षाय त्रिशूलासक्तपाणये ।
 त्र्यम्बकाय त्रिनेत्राय त्रिपुरघ्न नमोऽस्तु ते ॥ ७३
 नमो घुण्डाय चण्डाय अण्डायोत्पत्तिहेतवे ।
 डिण्डिमासक्तहस्ताय डिण्डिघुण्डाय ते नमः ॥ ७४
 नमोऽर्धकेशदंष्ट्राय शुष्काय विकृताय च ।
 धूम्रलोहितकृष्णाय नीलग्रीवाय ते नमः ॥ ७५
 नमोऽस्त्वप्रतिरूपाय विरूपाय शिवाय च ।
 सूर्यमालाय सूर्याय खरूपध्वजमालिने ॥ ७६

Obeisance to Bhava (God of well-being),
 Śarva (the Destroyer of sins) Varada (Boon-
 granter), Ugrarūpa (fierce formed), and
 salutation to Andhakasurahanṭṛ (the Slayer
 of the demon Andhaka), and Paśūnāmpati
 (the Lord of cattle) (72)

Trijaṭa (the three brided), Triśīrṣa (the
 Three headed) Triśūlakṭapāṇi (Whose hand
 is fixed on the trident), Tryambaka (Perva-
 ding the three worlds), Trimetra (the Three-
 eyed one) O Tripurāghna (Destroyer of
 Tripura) —salutation be to you. (73)

Salutation to Munda (the Bald headed),
 Caṇḍa (the Violent), Aṇḍa (the Mundane
 Egg), Utpattihetu (the Cause of production),
 Dindīmasaktahasta (Ever busy in playing
 upon a Dindīma drum) and Dindīmuṇḍa
 (Dindīmuṇḍa plant), salutation to you (74)

Salutation to Urdhvakeśadaṅṣṭra
 (Having the hair erect and teeth projected),
 Suṣka (Harsh), and Vikṛta (Deformed),
 Dhūmrālohita kṛṣṇa (Dark red and black),
 Nīlagrīva (Blue-necked) (75)

Salutation be to Apratirūpa (Unequalled
 in form), Virūpa (Disfigured) and Śiva
 (Auspicious), Sūryamāla (Sun garlanded),
 Sūrya (the Sun), Svarūpadhvajamālīn (of
 similar banner and garland) (76)

नमो मानातिमानाय नमः पटुतराय ते ।
 नमो गणेशनाथाय वृषभ्क्षन्धाय घन्विने ॥ ७७
 सक्रन्दनाय चण्डाय पर्णधारपुटाय च ।
 नमो हिरण्यवर्णाय नमः कनकनर्चसे ॥ ७८
 नमः स्तुताय स्तुत्याय स्तुतिलाय नमोऽस्तु ते ।
 सर्वाय सर्वभक्षाय सर्वभृतशरीरिणे ॥ ७९
 नमो होत्रे च हन्त्रे च सितोदग्रपताकिने ।
 नमो नम्याय नम्राय नमः कटकटाय च ॥ ८०
 नमोऽस्तु कुशनाशाय शयितयोत्थिताय च ।
 स्थिताय धावमानाय मुण्डाय कुटिलाय च ॥ ८१

Obeisance to Mānātīmāna (Pride and very great pride), Obeisance to you Paṭutara (More skillful), salutation to Ganendranatha (the Lord of the chief of the Ganas), Vṛṣaśandha (with shoulder as strong as that of a bull), Dhanvin (the Welder of a bow), Sānkrandana (Roaring), Caṇḍa (the Dreadful) & Paṇḍhārapūṭa (Leaf edge Funnel) Salutation to Hiranyavarṇa (Gold coloured), Kanakavarcaś (Shining as gold) (77, 78)

Salutation to Stuta (prostituted), Stutiya (object of propitiation), salutation be to you, Stutiṣṭha (Abiding in a hymn of praise), Sarva (the All), Sarvabhakṣa (All devouring), Sarvabhṛtśarīrin (Incorporating all creatures in Himself) (79)

Obeisance to Hoṭra (sacrificer), Hantr (slayer), Śitodagrapatākīn (bannered) Obeisance to Namya (Object of salutation), Namra (Modest), Obeisance to Kaṭakaṭa (straw mat plater) (80)

Salutation be to Kṛṣṇaśa (Having a thin nose), Śayita (Reclining) Uṭṭhita (Risen), Stṭhita (Staying), Dhāvamāna (Running), Muṇḍa (Shaven) and Kuṭala (Crooked) (81)

Salutation to Nartanaśila (Indulging in dancing), Layaśvādītrāśālin (Endowed with knowledge of musical pause and instrumental

नमो नर्चनशीलाय लयवादित्रशालिने ।
 नाट्योपहारलुब्धाय मुखवादित्रशालिने ॥ ८२
 नमो ज्येष्ठाय श्रेष्ठाय बलतिरलघातिने ।
 कालनाशाय कालाय संसारक्षयरूपिणे ॥ ८३
 हिमवद्बहुहितुः कान्त भैरवाय नमोऽस्तु ते ।
 उग्राय च नमो नित्य नमोऽस्तु दशनाहवे ॥ ८४
 चित्तिमस्मप्रियायैव कपालासक्तपाणये ।
 विभीषणाय भीष्माय भीमप्रतधराय च ॥ ८५
 नमो विकृतक्त्राय नमः प्लोग्रष्टष्टये ।
 पकामसांसलुब्धाय तुम्बिर्वाणाप्रियाय च ॥ ८६

music), Nāṭyopahāralubdha, (Covetous of dramatic presents), Mukhavādītrāśālin (Endowed with the knowledge of wind instruments) (82)

Salutation to Jyēṣṭha (the Eldest), Śreṣṭha (Superior to everything that exists), Balātībalaghātin (Destroyer of the very powerful by His excessive strength), Kalanāśa (Destroying the influence of time), Kāla (Time) Samsāraśayārūpin (Embodiment of the destruction of the world) (83)

O Himavadduhitṛ kānta (Lover of the daughter of Himavat), Salutation to you Bhairava (Terrible), Salutations be constantly to Ugra (Fierce), Salutation be to Daśabahu (ten armed) (84)

Citibhasmapriya (Fond of the ashes of the funeral pyre), Kapīlāsaktapani (Having the hand fixed on the skull), Vibhīṣana (the Fearful), Bhīṣma (the Dreadful), and Bhīṣmavratadhara (the Observer of horrible vows) (85)

Salutation to Vikṛtavaktra (Disfigured-faced), Salutation to Putogradṛṣṭi (the Holy and Formidable-sighted), Pakvaśma maṁśa lubdha (Greedy of annealed and undressed meat), and Tumbirvāṇāpriya (Devoted to the Tumbi and late) (86)

नमो वृषाङ्कवृक्षाय गोवृषामिरुते नमः ।
 कटङ्कटाय भीमाय नमः परंपराय च ॥ ८७
 नमः सर्वचरिष्टाय चराय चरदायिने ।
 नमो विरक्तरक्तताय भावनायाक्षमालिने ॥ ८८
 विभेदभेदभिन्नाय छायायै तपनाय च ।
 अघोरघोररूपाय घोरघोरतराय च ॥ ८९
 नमः श्रियाय शान्ताय नमः शान्तवमाय च ।
 यह्नुनेत्रकपालाय एकमूर्त्ते नमोऽस्तु ते ॥ ९०
 नमः क्षुद्राय लुब्धाय यज्ञभागप्रियाय च ।

Salutation to Vṛṣaṅkavṛkṣāya (the Marking nut plant), Govṛṣābhīrat (Sounding like an excellent bull), Kaṭaṅkṣṭāya (Fire) Bhīma (the Terrible), Salutation to Parāpara (Higher than the highest) (87)

Salutation to Sarvavarīṣṭha (the Most distinguished of all), Vara (Boon), Varadāyīna (Conferer of boons), Salutation to Virakṭaraktā (the Disaffected and Impassioned), Bhāvana (the Bestower of the fruits of actions) Akṣamāliṇa (Wearer of the Rudrāṅga roary). (88)

Vibhedabhedābhīna (Distinguished by variety and difference) Chāyā (Shade), Tapana (Sunshine), Aghoraghorarūpa (Not-terrible and terrible in form) and Ghoraghoratara (Violent and more violent) (89)

Salutation to Śiva (the Ever pure one) and Śānta (undisturbed) and Śānta tama (most undisturbed) Babunetrakapāla (Having many eyes and skulls), O Lkamurṭi (Single-formed), salutation to you. (90)

Salutation to Kṣudra (Minute), Lubhā Covetous) Yajñābhāṅgapriya (to whom a share in the sacrificial offering is dear) Salutation to Pañcālī (Belonging to the Pañcālī's Tribe), Śalīṅgā (White cosmetic

पञ्चालाय सिताङ्गाय नमो यमनियामिने ॥ ९१
 नमश्चित्रोरुषण्टाय घण्टाघण्टनियण्टिने ।
 सहस्रशतघण्टाय घण्टामालाविभूषिणे ॥ ९२
 प्राणसंघट्टगर्वाय नमः किलिकिलिप्रिये ।
 हुंहुंकाराय पाराय हुंहुंकारप्रियाय च ॥ ९३
 नमः समसमे नित्यं गृहवृद्धनिकेतिने ।
 गर्भमांसमृगालाय तारकाय तराय च ॥ ९४
 नमो यज्ञाय यज्ञिने हुताय प्रहुताय च ।
 यज्ञवाहाय हव्याय तप्याय तपनाय च ॥ ९५

for the lineless) and to Yamanyāmīna (the subduer of Yama the Death god) (91)

Salutation to Citrorghaṅṭā (the Possessor of a wonderful and precious bell), Ghaṅṭā-ghaṅṭā nighaṅṭīna (Furnished with bell and metal place), Sabasraśtaghaṅṭā (the Owner of thousands and hundreds of bells), Ghaṅṭā-mālāvibhūṣiṇa (Decorated with a garland of bells) (92)

Salutation to Prāṇasambhaṅṭāgarva (Proud of assembling the vital airs), Kīlīkīlipriya (Fond of the Kīlīkīli sound), Humhūmhāra (the exclamation Humhum), Pāra (Quick-silver), Humhūmkārapriya (Fond of the humhum exclamation). (93)

Salutation to Samasam (Peace-disturber), Gṛhavarīṣṇaniketīna (Dweller on a domestic tree), Gṛbhamaṁśaśṛṅgāla (Jackal fond of children's flesh) Tāraka (Pilot) and Tara (Ferry boat) (94)

Salutation to Yajña (Existing in the form of all the sacrifices), Yajin (the sacrificer), Huta (One to whom an oblation is offered), and Prabuta (Offering of food to all created beings), Yajñavāra (Conducting the sacrifice to the gods), Havya (Sacrificial gift), Tāpya (Performing austerity) and Tapana (the Sun) (95)

नमस्तु पयसे तुभ्यं तुण्डानां पतये नमः ।
 अन्नदायान्नपतये नमो नानान्नभोजिने ॥ ९६
 नमः सहस्रशीर्षाय सहस्रचरणाय च ।
 सहस्रोद्यत्शलाय सहस्राभरणाय च ॥ ९७
 बालानुचरणोष्णे च बाललीलाखिलासिने ।
 नमो बालाय बृद्धाय ध्रुवधाय शोभणाय च ॥ ९८
 गङ्गालुलितकेशाय मृदुकेशाय वै नमः ।
 नमः पट्कर्मतुष्टाय त्रिकर्मनिरताय च ॥ ९९
 नग्नप्राणाय चण्डाय क्रुशाय स्फोटनाय च ।

Salutation to Payas (Vital spirit), Tunda-
 pati (Master of the month), Annada (the
 Giver of food), Annapati (the Master of the
 food), Salutation to Nānānnabhojin (the
 Eater of various kinds of food) (96)

Salutation to Sabasraśiṣa (One who has
 innumerable heads), Śabasracarapa (One who
 has innumerable feet), Sabasrodyutaśūla
 (One who has innumerable tridents raised),
 Sabasrabharapa (One who has innumerable
 ornaments to decorate Himself) (97)

Bālānuaragoptr (Protector of child
 follower), Bālālavilasīn (Fond of child's
 play). Salutation to Bāla (the Child),
 Vṛddha (the Old), Kṣubdha (the Agitated),
 Kṣobhapa (the Stirer of nature and souls.)
 (98)

Salutation to Gaṅgalulitakesa (One whose
 unbevelled hair Gaṅga occupies), Muñjakeśa
 (Muñja haired). Salutation to Ṣaṭkarmatu
 ṣṭa (Delighted in the Six Duties) and
 Trikarmānirata (Engaged in the Three
 Chief Duties) (99)

Nagnapraṇa (Bare-hearted), Canda
 (Fierce), Kṛṣṇa (Emancipated) Sphoṭana (Mani-
 festing), Dharmā-tba kāma mokṣa-katya
 (Worthy of being mentioned as the object of
 Dharma, Artha, kāma, and Mokṣa) and
 Dharmartha-kāmasmokṣakathana (Worthy of

धर्मार्थकाममोक्षाणां कथ्याय कथनाय च ॥ १००
 साङ्ग्याय साङ्ग्यम्युख्याय साङ्ग्ययोगमुखाय च ।
 नमो विरथरथ्याय चतुष्पथरथाय च ॥ १०१
 कृष्णाजिनोचरीयाय व्यालयज्ञोपवीतिने ।
 वक्त्रसंधानकेश्याय हरिकेश नमोऽस्तु ते ।
 त्र्यम्बिकाम्बिकनायाय व्यक्ताव्यक्त्याय वेद्यसे ॥ १०२
 कामकामदकामन्न तृप्तात्तृप्तिचारिणे ।
 नमः सर्वद पापन्न कल्पसंरथाविचारिणे ॥ १०३
 महासत्त्व महानाहो महानल नमोऽस्तु ते ।

mention in Dharma, Artha, Kama and
 Mokṣa), Sāmkhya (the Sāmkhya doctrine),
 Sāmkhyamukhya (the Summam Bonum of
 the Sāmkhya Philosophy), and Sāmkhya-
 yogamukha (the Chief of the adherents of
 the Sāmkhya and Yoga) Salutation to
 Viratharathya (Chariotless and delighting
 in Highroads), Catuspatharatha (Having a
 chariot on the crossway) (100, 101)

Kṛṣṇapnottariya (One whose upper
 garment is the skin of a black antelope),
 Vyālayajnapavitin (One whose sacred thread
 is a snake), Vaktṛasamdhānakeśa (One whose
 hair is in close contact with his face), O
 Hānkeśa (Fair headed one), salutation be to
 you

Salutation to Tryambikambikanātha (the
 Three-eyed Lord of Pārvati), Vyktavyakta
 (the Perceptible and Imperceptible), Vedhas
 (Creator) (102)

O Kāmalāmadakāmaghna (Granter of
 the desire of cupid and his annihilator),
 Tṛptātrptavicārn (Satiated, Insatiable and
 Discriminating) Salutation, □ Sarvada
 (All-giver), O Papaghna (Destroyer of sins),
 kalpasāmkhyavicārn (Deliberative of the
 number of alternatives). (103)

O Mahāśatva (Absolute Being),
 Mahābāhu (Long-armed one), Mahābala

महामेघ महाप्रख्य महाकाल महाधुते ॥ १०४
 मेघावर्त्त युगावर्त्त चन्द्रार्कपतेय नमः ।
 त्वमन्नमन्नभोक्ता च पक्कधुक् पावनोत्तम ॥ १०५
 जरायुजाण्डजाश्चैव स्वेदजोद्भिदजाश्च ये ।
 त्वमेव देवदेवेश भूतशामश्चतुर्विधः ॥ १०६
 स्रष्टा चराचरस्यास्य पाता हन्ता तथैव च ।
 स्वामाहुर्ब्रह्म विद्वांसो ब्रह्म ब्रह्मविदां गतिम् ॥ १०७
 मनसः परमज्योतिस्त्वं वायुज्योतिषामपि ।
 हंसवृक्षे मधुकरमाहुस्त्वां ब्रह्मवादिनः ॥ १०८
 यजुर्वयो ऋद्धमयस्त्वामाहुः सामययत्तथा ।

(Mighty One), Mahāmegha (Great cloud), Mahāprakhya (One of great splendour), Mahākāla (the Great Destroyer), Mahādhyuti (One whose lustre is immense), Meghāvarta (the Meghavarta-cloud), Yugāvarta (One who repeats Himself as the recurring Ages), Salutation to Candārkapati (the Lord of the Moon and the Sun).

O Pāvanottama (the most excellent Purifier), You are Anna (Food), Annabhoktr (the Eater of food), and Pakvabhuk (Consumer of cooked food) (104, 105)

Those that are Jarāyuj (Born from the uterus), Aṇḍaj (Born of an Ovum), Svedaj (Born of moisture and heat), Udbhija (Born of vegetable organisms), Caturvidha bhūtagrama (Fourfold aggregate of living beings), O Devadevā (Lord of the chiefs of the gods), you are. (106)

The Brahmanvidvānes (knowers of Brahman) have declared you as the Creator of the Universe, its Protector, as well as Destroyer, and Brahman, the goal of the Brahman knowers. (107)

You are the supreme lustre of the mind

पथसे स्तुतिभिर्नित्यं वेदोपनिषदां गणैः ॥ १०९
 ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा वर्णावराथ ये ।
 त्वमेव मेघसंघाश्च विद्युतोऽशनिगर्जितम् ॥ ११०
 संवत्सरस्त्वमृतवो मासो मासार्धमेव च ।
 युगा निमेषाः काष्ठाश्च नक्षत्राणि ग्रहाः कलाः ॥ १११
 बुद्ध्याणां ककुभोऽसि त्वं गिरीणां हिमवान् गिरिः ।
 व्याघ्रो मृगाणां पततां ताक्ष्योऽनन्तश्च भोगिनाम् ॥ ११२
 क्षीरोदोऽस्युदधीनां च यन्त्राणां धनुरेव च ।
 वज्रं प्रहरणानां च व्रतानां सत्यमेव च ॥ ११३
 त्वमेव द्वेष इच्छा च रागो मोहः क्षमाक्षमे ।
 व्यवसायो वृत्तिलोभः कामक्रोधौ जयराज्यौ ॥ ११४

and the wind of the heavenly bodies. The expounders of the Veda characterise you as the bee on the tree of the individual self. (109)

You are composed of the Yajurveda, the Rgveda, and the Sāmaveda. You are constantly eulogised in hymns by the Vedas and the Upaniṣads. (109)

Brahmaṇas, Kṣatriyas, Vaiśyas, Śūdras and the lowest castes you are You are clouds, lightning and the roar of thunder, the year, the seasons, months, fortnights, ages, movements, Kūṣṭhā, the stars, planets, Kalās. (110, 111)

Of the trees you are the Arjuna tree of mountains, the Himālaya, of birds you are Garuḍa ; of the serpents you are Śeṣa. You are the Kṣīroda (Milk ocean) among oceans; of arms you are the bow; of missiles, you are the thunderbolt; of vows, you are truth. (112, 113)

You truly are aversion, desire, attachment, delusion, forgiveness, jealousy, industry, constancy, avarice, passion, anger, victory and discomfiture. (114)

त्वं शरीरं त्वं गदी चापि खट्वाङ्गी च शरासनी ।
 छेत्ता मेत्ता प्रहर्ताऽसि मन्ता नेता सनातनः ॥ ११५
 दशलक्षणसंयुक्तो धर्मोऽर्थः काम एव च ।
 समुद्राः सरितो गङ्गा पर्वताश्च सरांसि च ॥ ११६
 लतावल्क्यस्तृणौषध्यः पशवो मृगपक्षिणः ।
 द्रव्यकर्मगुणारम्भः कालपुष्पफलप्रदः ॥ ११७
 आदिधान्तश्च वेदानां गायत्री प्रणवस्तथा ।
 लोहितो हरितो नीलः कृष्णः पीतः सितस्तथा ॥ ११८
 कटुश्च कपिलश्चैव कपोतो मेघकस्तथा ।
 सवर्णश्चाप्यवर्णाश्च कर्त्ता हर्त्ता स्वमेव हि ॥ ११९
 स्वमिन्द्रश्च यमश्चैव वरुणो धनदोऽनिलः ।
 उपप्लवधिप्रभासुः स्वर्मातुरेव च ॥ १२०
 शिक्षाहौत्रं त्रिसौपर्णं यजुषां श्वतरुद्रियम् ।

You are provided with arrows, armed with a club, you bear the Khatvānga staff and you possess a quiver You are the cutter, breaker, combatant, counsellor and the primeval leader. (115)

You indeed are virtue marked by ten characteristics and you are worldly prosperity, desire of sensual enjoyments, oceans, rivers, the Gaṅgā, mountains and lakes, creepers, creeping plants, grasses, herbs, animals, quadrupeds and birds, the source of substance, action and quality, time-flower and fruit producing; the beginning and end, and Gāyatrī and Pramāya of the Vedas, and you are red, green, blue, black, yellow, white, tawny, brown, grey and smoky. You indeed are coloured, and colourless, maker and destroyer (116, 117, 118, 119)

And you are Indra, Yama, Varuna, Kubera, Vāyu, Rāhn, Agni, Sūrya and priest of the learning sacrifice (120)

Trisuparṇa verses, the Śatarudra hymn

पवित्रं च पवित्राणां मङ्गलानां च मङ्गलम् ॥ १२१
 तिन्दुको गिरिजो वृक्षो मुद्गं चाखिलजीवनम् ।
 प्राणाः सत्त्वं रजश्चैव तमश्च प्रतिपत्पतिः ॥ १२२
 प्राणोऽपानः समानश्च उदानो व्यान एव च ।
 उन्मेषश्च निमेषश्च क्षुत्तं जम्भितमेव च ॥ १२३
 लोहितान्तर्गतो दृष्टिर्महावक्त्रो महोदरः ।
 शुचिरोमा हरिश्मश्रुर्ध्वकेशश्चलाचलः ॥ १२४
 गीतवादित्रनृत्यज्ञो गीतवादित्रकप्रियः ।
 मत्स्यो जालो जलौकाश्च कालः कैलिकला कलिः ॥ १२५
 अकालश्च विकालश्च दुष्कालः काल एव च ।
 मृत्युश्च मृत्युकर्त्ता च यक्षो यक्षभयकरः ॥ १२६
 संवर्त्तकोऽन्तकश्चैव संवर्त्तकषलाहकः ।
 घण्टो घण्टी महाघण्टी चिरी माली च मातलिः ॥ १२७

of the Yajurveda, the holy of the holy and auspicious of the auspicious; the Tinduka and Girija trees, the kidney-bean the life of all, the principle of life, Sattva, Rajas and Tamas qualities, the master of understanding, the vital air, Prāna, Apāna, Samāna, Udana and Vyāna, winking, twinkling, sneezing, yawning vision, existing in blood, large-faced, big bellied, white-haired, having a ruddy beard, having the hair raised, locomotive and stationary (121, 122, 123, 124)

You are conversant both with vocal and instrumental music and fond of vocal and instrumental music, fish, net, the beche time, sportive skill, discord you are (125)

You are inauspicious time the close of the day the time of universal destruction, a period of time, death, death maker, Yakṣa, the dread of Yakṣas, Samvartaka, fire of destruction, the end-maker, the Samvartaka and Balahaka clouds, metal plate clock with a bell, have = large bell, make slow progress,

ब्रह्मकालयमाधीनां दण्डी घृण्डी त्रिसृष्टष्टकम् ।

चतुर्युगश्चतुर्वेदश्चातुर्होत्रप्रवर्तकः ॥ १२८

चातुराश्रम्यनेता च चातुर्वर्ण्यकरस्तथा ।

नित्यमक्षप्रियो धूर्तो गणाध्यक्षो गणाधिपः ॥ १२९

रक्तमाल्याम्बरधरो गिरिको गिरिकप्रियः ।

शिल्पं च शिल्पिनां श्रेष्ठः सर्वशिल्पप्रवर्तकः ॥ १३०

भगनेत्राङ्गुष्ठशण्डः पूष्णो दन्तविनाशनः ।

स्वाहा स्वधा वपट्कारो नमस्कारो नमो नमः ॥ १३१

गूढव्रतो गुह्यतपास्तारकास्तारकामयः ।

are garlanded and you are Matahi Brahman, Kāla, Yama, Agni, you are staff handed and bald, and three-headed; you are the four ages, the four Vedas, the initiator of the sacrifice performed by four priests

(128, 127, 128)

You are the leader of the four stages of life, the founder of the four castes, ever fond of dice and cunning, the master of the Ganas, the chief of the Ganas, the wearer of red garland and cloth, the ball with which children play, fond of balls, you are art and the foremost of the artists, the initiator of all arts

(129, 130)

You are the destroyer of Bhaga's eyes, and the destroyer of the teeth of Pusan, You are fearful You are Svābhā, Svadhā, Vagat, Obeisance, Salutation agam and agam (131)

Gūdhavrata (Having a hidden vow)
Guhyatapa (Performing austerities in secret),
Tārakī (Star), Tārakāmaya (Full of stars).
Dhātṛ (One who nourishes the universe),
Vidhātā (One who dispenses to the creatures the fruits of their actions), Sandhātṛ (One who puts together), Prthivyā aparāh dhāraṇab (who is another support for the earth)

(132)

घाता विघाता संघाता ष्टयिन्मा धरणोऽपरः ॥ १३२

ब्रह्मा तपश्च सत्यं च व्रतचर्यमथार्जवम् ।

भूतात्मा भूतकृद् भूतिर्भूतभव्यभवोद्भवः ॥ १३३

भूर्ध्रुवः स्वर्गतं चैव ध्रुवो दान्तो महेश्वरः ।

दीक्षितोऽदीक्षितः कान्तो दुर्दान्तो दान्तसंभवः ॥ १३४

चन्द्रावर्त्तो युगावर्त्तः संवर्त्तकप्रवर्त्तकः ।

बिन्दुः कामो ह्यणुः स्थूलः कर्णिकारस्रजप्रियः ॥ १३५

नन्दीमुखो भीममुखः सुमुखो दुर्मुसस्तथा ।

हिरण्यगर्भः शकुनिर्भहोरगपतिर्विराट् ॥ १३६

Brahman (the Veda), Tapas (austerity) and Satya (truth), Vratacarya (the Practice of vow) and Arjava (Straightforwardness), Bhūtātman (Who is the self in all beings), Bhūtaḥ (the Creator), Bhūti (Prosperity), Bhūta bhavyabhavodbhava (the Origin of the past, future and present) Bhūr, Bhuvan and Svah (vyābhṛti), Rta (divine), Dhruva (Constant), Dānta (Restrained), Mahēśvara (the Great Lord) Dīkṣita (Consecrated), Adīkṣita (One who has not received consecration), Kānta (Lovely), Durdanta (Uncontrolled), Dāntasambhava (Restrained existence)

(133, 134)

Caṅdrāvarta (One who repeats Himself as the Moon), Yugavarta (One who repeats Himself as the recurring Ages), Samvartakapravartaka (the Originator of the Samvartaka cloud), Bindu (Drop), Kāma (Love), Aṇu (Atom), Sthūla (Gross), Karṇikārasrajapriya (Fond of the garlands of Karṇikāra flowers),

(135)

Nandimukha (Delighting in appearance), Bhītamukha (One of fearful aspect), Sumukha (Fair-faced), Durmukha (Ugly-faced), Hiranyagarbha (Soul invested with the subtle body), Sakuni (Bird), Mahoragapati (Lord of the great serpents such as Vasuki), Virāṭ (the Supreme Intellect) (136)

अधर्महा महादेवो दण्डधारो गणोत्कटः ।
 गोनर्दो गोप्रतारश्च गोदृषेखरवाहनः ॥ १३७
 त्रैलोक्यगोप्ता गोविन्दो गोमार्गो मार्ग एव च ।
 सिारः श्रेष्ठश्च स्याणुश्च विक्रोशः क्रोश एव च ॥ १३८
 दूर्वारणो दूर्विपहो दुःसहो दुरतिन्मः ।
 दूर्द्धर्पो दृष्प्रकाशश्च दुर्दर्शो दुर्जयो जयः ॥ १३९
 दृश्याङ्गानलशीतोष्णः क्षुत्प्रणा च निरामयः ।
 आघयो व्याघयक्षैव व्याधिहा व्याधिनाशनः ॥ १४०
 समूहश्च समूहस्य हन्ता देवः सनातनः ।

Adharmahan (Destroyer of unrighteousness), Mahādeva (Great Deity), Dandadhāra (the Rod-bearer), Ganotkaṣa (the Loughby Gana), Gomārḡa (Bellowing like a bull), Goprātāra (Leader of cattle across the water), Govṣeṣvara-vāhana (the Rider of an excellent bull) (137)

Trailokyagoptr (the Protector of the three worlds), Govinda (One who is realised through the words of the Vedas), Gomārḡa (the track of the cow), and Mārḡa (passage), Sthira (one who is identically the same for ever), Śreṣṡha (One who is superior to everything that exists), Sthāna (the unshakably firm one), Vikroṣa (Cry of alarm) and Kroṣa (Shout) (138)

Durvāraṇa (Irresistible), Durviṣaha (Intolerable), Duhsaha (Unbearable), Duratikrama (Difficult to be overcome), Durdharṣa (Difficult to be assailed) Duṣprakāṣa (Lighting badly), Durdarṣa (Difficult to be seen), Durjaya (Invincible), Jaya (Conquering) (139)

Śaśāṅkānalaśiṡoṣṇa (cold and hot as the Moon and fire respectively), Kṣant (hunger), Tṣṣā (Thirst) and Nirāmaya (Freedom

शिरगुण्डी पुण्डरीकाक्षः पुण्डरीकबनालयः ॥ १४१
 ज्यम्बको दण्डधारश्च उग्रदंष्ट्रः कुलान्तरुः ।
 विपापहः सुरश्रेष्ठः सोमपासत्वं मरुत्पते ।
 अमृताशी जगन्नाथो देवदेव गणेश्वरः ॥ १४२
 मधुञ्च्युतानां मधुपो ब्रह्मवाक त्वं घृतच्युतः ।
 सर्वलोकस्य गोक्ता त्वं सर्वलोकपितामहः ॥ १४३
 हिरण्यरेताः पुरुषस्त्वमेकः
 त्वं स्त्री पुमांस्त्वं हि नपुंमकं च ।
 बालो युवा स्वविरो देवदंष्ट्रा

from illness), Adhis (Agony), Vyādhis (Diseases), Vyādhibhan (Curer of diseases), Vyādhināṣana (Destroyer of diseases) (140)

Samūha (Multitude) Samūhahantr (Destroyer of the multitude), Saṅātana Deva (the Primeval God), Sikhandin (One who has curly hair), Puṇḡarṅkākṣa (One who is realised in the lotus of the heart), Puṇḡarṅkavanālava (Residing in a bed of lotuses), Tryambaka (the Three eyed), Daṇḡadhāra (Staff-bearer), Ugradamṣṡra (Sharp-toothed), Kulāntara (Destroyer of a race), Viṣāpaha (Antidote), Surāṣreṣṡha (the Foremost of the gods), Somapa (the Drinker of Soma Juice), Maruṡpati (the Lord of the Maruts) you are, O God of gods you are Amṡṡāṣi (Living on nectar) Jagannātha (World-Lord), Gaṇeṣvara (the Chief of the Gaṇas) (141, 142)

You are the honey drinking bee of the honey droppers, the sacred text, the distiller of ghee, You are the enjoyer of the world, and the grandfather of the entire world. (143)

You are the one Gold-seeded Supreme Being You are woman, you are man, and you are hermaphrodite You are child, youth, aged, the divine elephant. You are

त्वन्नो गिरिर्विश्वकृद् विश्वहर्ता ॥ १४४
 त्वं वै धाता विश्वकृतां वेष्यस्
 त्वां पूजयन्ति प्रणताः सदैव ।
 चन्द्रादित्यौ चक्षुषी ते भवान् हि
 त्वमेव चाग्निः प्रपितामहश्च ।
 आराध्य त्वां सरस्वतीं वाग्लभन्ते
 अहोरात्रे निमिपोन्मेपकर्त्ता ॥ १४५
 न ब्रह्मा न च गौरिन्दः पौराणा ऋषयो न ते ।
 माहात्म्यं वेदितुं शक्ता याथातथ्येन शंकर ॥ १४६
 पुंसां शतसहस्राणि यत्समादृत्य तिष्ठति ।
 महत्तमसः पारे गोप्ता भन्ता भवान् सदा ॥ १४७
 यं विनिद्रा जितश्वासाः सखस्थाः संयतेन्द्रियाः ।
 ज्योतिः पश्यन्ति युञ्जानास्तस्मै योगात्मने नमः ॥ १४८

the venerable creator of all things and the world destroyer (144)

You are the Creator, the most distinguished of the creators of all things. The devout always worship you. The Moon and the Sun are your eyes. You are Agni and Brahman. Worshipping you as Sarasvati, men acquire speech, you are day and night and the shutting and opening of the eyes (145)

O Śaṅkara, neither Brahman, nor Govinda, nor the primeval sages are able to know your peculiar virtue exactly (146)

You are ever the protector and counsellor who stays beyond the intense darkness which extends over hundreds and thousands of men (147)

I salute Him whose soul is Yoga, whom sages devoting their time in abstract contemplation, sleepless, gaining power over the act of breathing, characterized by goodness, controlled in senses, perceive with the mind as Light. (148)

With those forms of yours that are

या मूर्त्ययश्च सूक्ष्मास्ते न शक्या या निर्दिशितुम् ।
 ताभिर्मा सतत रक्ष पिता पुत्रमिवौरसम् ॥ १४९
 रक्ष मां रक्षणीयोऽहं तवानघ नमोऽन्तु ते ।
 भक्तानुकम्पी भगवान् भक्तार्थाहं सदा त्रयि ॥ १५०
 जटिने दण्डिने नित्यं लम्बोदरशरीरिणे ।
 कमण्डलुनिपङ्गाय तस्मै रुद्रात्मने नमः ॥ १५१
 यस्य केशेषु जीमूता नद्यः सर्वाद्गसन्धिषु ।
 कुक्षौ सद्ब्रह्माश्चत्वारस्तस्मै तोयात्मने नमः ॥ १५२
 संमस्य सर्वभूतानि युगान्ते पर्पुषस्थिते ।
 यः श्रेते जलमभ्यस्थस्य प्रपद्येऽप्सुशायिनम् ॥ १५३
 प्रविश्य चन्दनं राहोर्ध्वः सोम पिबते निशि ।
 असत्यकं च स्वर्मानू रश्मित्तव तेजसा ॥ १५४
 ये चात्र पतिता गर्भा रुद्रगन्धस्य रक्षणे ।

subtle and those that cannot be determined, always protect me, like a father a son born of himself. (149)

O sinless One, protect me I am fit to be protected by you. Salutation be to you You are the compassionate Lord and I am ever devoted to you. (150)

Salutation be to Him who is the embodiment of Rudra, has twisted hair, bears a staff, is pot-bellied in physique and is provided with a Kamaṇḍalu (151)

Salutation be to Him whose essence is water, in whose hair are the clouds, in the joints of whose limbs are the rivers and in whose belly are the four oceans. (152)

Having devoured all creatures at the approach of the destruction of the world, he who lies within water, with Him the recliner in water, I take refuge. (153)

Entering the mouth of Rāhu He drinks Soma at night and being protected by your lustre, Rāhu swallows the Sun. (154)

And miscarriages occur here in the protection of the offspring of Rudra

नमस्तेऽस्तु स्वधा स्वाहा प्राप्नुवन्ति तद्द्रुते ॥ १५५
 येऽहृगुणमात्रा. पुरुषा देहस्थाः सर्वदेहिनाम् ।
 रक्षन्तु ते हि मा नित्य ते मामाप्वाययन्तु ॥ १५६
 ये नदीषु समुद्रेषु पर्वतेषु गुहासु च ।
 वृक्षमूलेषु गोष्ठेषु कान्तारगहनेषु च ॥ १५७
 चतुष्पथेषु रथ्यासु चत्वरेषु समासु च ।
 हस्तयन्त्ररथशालासु बीर्णोद्यानालयेषु च ॥ १५८
 ये च पञ्चसु भूतेषु दिशासु निदिशासु च ।

चन्द्रार्कयोर्मध्यगता ये च चन्द्रार्करश्मिषु ॥ १५९
 रमातलगता ये च ये च तस्मात् पर गताः ।
 नमस्तेभ्यो नमस्तेभ्यो नमस्तेभ्यश्च नित्यशः ॥ १६०
 येषां न विद्यते सत्या प्रमाणं रूपमेव च ।
 अमरयेयगणा रुद्रा नमस्तेभ्योऽस्तु नित्यशः ॥ १६१
 प्रसीद मम मद्रं ते तत्र भागवतस्य च ।
 स्वयि मे हृदय देव स्वयि बुद्धिर्मतिस्त्रयि ॥ १६२
 स्तुतेऽयं स महादेव विरराम द्विजोत्तम ॥ १६३

इति श्रीवामनपुराणे सरोमाहात्म्ये पञ्चविंशोऽध्याय ॥ २६ ॥

२७

सनत्कुमार उवाच ।
 अर्थनमत्रवीद् देवस्त्रैलोक्याधिपतिर्मवः ।
 आश्वासनकर चास्य वान्यसिद् नान्यस्युत्तमम् ॥ १

Salutation be to you In that wonder,
 Svadhā was transformed into Svābā. May
 the thumb-sized beings residing within the
 bodies of men protect me constantly and
 help me forward. (155, 156)

Salutation to them constantly, who are
 in rivers, oceans, mountains, caves, at the
 roots of trees, in cowpens, in forests and
 wildernesses, at crossways, on the highways,
 in the courtyards, in as embles, in stables
 and in neglected gardens and ruined houses,
 those who are found in the five elements,
 in different directions and intermediate points,
 within the Moon and the Sun and those who

अहो तृष्टोऽस्मि ते रात्रन् स्ववेनानेन मुनत्र ।
 नहुनाऽत्र किमुक्तेन मत्समीपे धमिष्यसि ॥ १
 उपित्वा मुचिरं फाल मम गात्रोद्भवः पुनः ।

were in the rays of the Moon and the Sun.
 To those that were in the under world and
 those that had gone beyond it I offer saluta-
 tions constantly Salutation be constantly
 to the innumerable Rudras, whose number,
 dimension and form do not exist

(157, 158, 159, 160, 161)

Be propitiated on me, devoted to you.
 Be well to you, O Lord, May my heart be set
 on you and my intelligence and intellect
 too (162)

Having thus praised the Great God
 Śaṅkara, the venerable Brāhmaṇa stopped.
 (163)

Thus ends the Twenty-sixth Chapter, in the Saromāhatmya, in the Vamana-Purāṇa—26

27

Sanatkumara said Then the eloquent
 Śaṅkara, the Lord of the three worlds spoke
 to him encouraging and most powerful
 words (1)

‘O virtuous one, O king, I am pleased
 with this hymn. To be brief, emancipated
 you shall reside near me (2)

‘Dwelling for a long time near me and

असुरो ह्यन्धको नाम भविष्यसि सुरान्तकृत् ॥ ३
 हिरण्याक्षगृहे जन्म प्राप्य वृद्धिं गमिष्यसि ।
 पूर्वार्धमेण घोरेण वेदिनिन्दाकृतेन च ॥ ४
 साभिलापो जगन्मातुर्भविष्यसि यदा तदा ।
 देहं शूलेन हत्वाट पावयिष्यामि समार्जुदम् ॥ ५
 तत्राप्यकल्मषो भूत्वा स्तुत्वा मां भक्तितः पुनः ।
 त्वातो गणाधिपो भूत्वा नाम्ना भृङ्गिगरितिः स्मृतः ॥ ६
 मत्सन्निधाते स्थित्वा त्वं ततः सिद्धिं गमिष्यसि ।
 वेनप्रोक्तं स्वमिमं क्रीत्तयेद् यः शृणोति च ॥ ७
 नाशुभं प्राप्नुयात् किञ्चिद् दीर्घमायुरवाप्नुयात् ।
 यथा सर्वेषु देवेषु विशिष्टो भगवाञ्शिवः ॥ ८
 तथा स्वयो वरिष्ठोऽयं स्वधर्मां वेननिर्मितः ।
 यशोराज्यसुखैर्धनमानाय फीर्चितः ॥ ९

being born again from my body, you shall be the demon Andhaka, the annihilator of the gods (3)

Being born in the house of Hiranyākṣa you shall be prosperous. When due to your former wickedness and your vehement denial of the Veda you shall develop passion for Durgā, the Mother of the Universe, then shall I purify your body by destroying it with my trident in the same manner as Arbuda. (4, 5)

There too becoming sinless and propitiating me again with devotion you shall be the well known Chief of the Ganas and be remembered by the name Bhr̥gim̐ti (6)

Staying near me you shall attain perfection. He who recites and hears the hymn delivered by Vena shall not meet with any misfortune and shall have long life. (7-8ab)

As Lord Śiva is the distinguished among the gods, so the hymn composed by Vena is the most notable of hymns and has been renowned as bestowing reputation, kingdom,

श्रोतव्यो भक्तिमास्थाय विधाकामैथ यत्नतः ।
 व्याधितो दुःखितो दीनधौरराजभयान्वितः ॥ १०
 राजकार्यविमृक्तो वा मृच्यते महतो भयात् ।
 अनेनैव तु देहेन गणानां श्रेयतां व्रजेत् ॥ ११
 तेजसा यशसा चैव युक्तो भवति निर्मलः ।
 न राक्षसाः पिशाचा वा न भूता न विनायकाः ॥ १२
 विभं कुर्युर्गृहे तत्र यत्राय पठ्यते स्वतः ।
 शृणुयाद् या स्ववं नारी अतुष्टां प्राप्य भर्तृवः ॥ १३
 मातृपक्षे पितुः पक्षे पूज्या भवति देववत् ।
 शृणुयाद् यः स्वव दिव्यं कीर्तयेद् वा समाहितः ॥ १४
 तस्य सर्वाणि कार्याणि सिद्धिं गच्छन्ति नित्यशः ।
 मनसा चिन्तितं यच्च यच्च वाचाऽनुकीर्तितम् ॥ १५
 सर्वं संपद्यते तस्य स्वबनस्यानुकीर्तनात् ।

happiness, prosperity, wealth and distinction (8c-9)

It should be heard attentively by those who desire learning. The sick and afflicted, the poor and helpless, and those who are tormented by the fear of the thief and the king or dismissed from the service of the king, are delivered from great fear and attain preeminence over the Ganas in the same body. He obtains vigour and reputation and becomes pure. Neither Rākṣasas nor Piśācas, evil spirits, or Vināyakas can create any trouble in the house where the hymn is recited. The woman who hears the hymn obtaining the permission of her husband, becomes respectable as a goddess on the father's side as well as the mother's. He who hears this divine hymn or recites it always with attention has all his work done successfully. Any thing thought out mentally, any thing that is expressed in speech, is successfully executed by the grace of the hymn. Sins of the mind, action and speech are destroyed

मनसा कर्मणा वाचा कृतमेनो विनश्यति ।
 वरं वरय भद्रं ते यच्चया मनसोप्सितम् ॥ १६
 वैन उवाच ।
 अस्य लिङ्गस्य माहात्म्यात् तथा लिङ्गस्य दर्शनात् ।
 मृक्तोऽहं पातकैः सर्वैस्तव दर्शनतः किल ॥ १७
 यदि तुष्टोऽसि मे देव यदि देवो वरो मम ।
 देवस्यभक्षणज्ञात शयोनौ तव सेवकम् ॥ १८
 एतस्यापि प्रसादं त्वं कर्चुमर्हसि शंकर ।
 एतस्यापि भयान्मनस्ये सरसोऽहं निमज्जितः ॥ १९
 देवैर्निवारितः पूर्वं तीर्थेऽस्मिन् स्नानकारणात् ।
 अयं कृतोपकारश्च एतदर्थं घृणोम्यहम् ॥ २०
 तस्यैतद् वचनं श्रुत्वा तुष्टः प्रोवाच शंकरः ।
 एषोऽपि पापनिर्मुक्तो भविष्यति न संशयः ॥ २१
 प्रसादान्मे महाबाहो शिवलोकं गमिष्यति ।
 तथा स्तवमिमं श्रुत्वा मृच्यते सर्वपातकैः ॥ २२

कुरुक्षेत्रस्य माहात्म्यं सरसोऽस्य महीपते ।
 मम लिङ्गस्य चोत्पत्तिं श्रुत्वा पापैः प्रमुच्यते ॥ २३
 सनत्कुमार उवाच ।
 इत्येवमुक्त्वा भगवान् सर्वलोकनमस्कृतः ।
 पश्यतां सर्वलोकानां तत्रैवान्तरवीथयत् ॥ २४
 स च श्वा वत्क्षणादेव स्मृत्वा जन्म पुरातनम् ।
 दिव्यमूर्त्तिधरो भूत्वा तं राजानम्वपस्मितः ॥ २५
 कृत्वा स्नानं ततो वैन्यः पितृदर्शनलालसः ।
 स्थाणुतीर्थे कुटीं शून्यां दृष्ट्वा शोकसमन्वितः ॥ २६
 दृष्ट्वा वेनोऽब्रवीद् वाक्यं हर्षेण महताऽन्वितः ।
 सत्पुत्रेण त्वया वत्स त्रातोऽहं नरकार्णवात् ॥ २७
 त्वयाभिपिञ्जितो नित्यं तीर्थस्थपुलिने स्थितः ।
 अस्य साधोः प्रसादेन स्थाणोर्देवस्य दर्शनात् ॥ २८
 मृक्तपापश्च स्वलोकं यास्ये यत्र शिवः स्थितः ।
 इत्येवमुक्त्वा राजानं प्रतिग्राप्य महेश्वरम् ॥ २९

Now, choose if you so please, a boon that is dear to your heart. (10, 11, 12, 13, 14, 15, 16)

Vena said "By the virtue of this Linga and by the sight of this Langa and by your sight I have been delivered from all sins (17)

If you are propitiated and if you deem it proper to confer a boon upon me, then O Śaṅkara, please do the favour to your servant who has been born among dogs due to the misappropriation of the property of the gods. I have been immersed in the lake out of its fear (18 19)

I was prevented by gods from having my bath in this Tirtha. Thus benefitted by this dog I solicit a boon for it (20)

Pleased to hear his words, Śaṅkara said, "He too shall undoubtedly be free from sin. By my grace O mighty one, he shall proceed to the heaven of Śiva. Hearing the hymn recited, a man is liberated from all sins (21, 22)

O King, the glory of the Kurukṣetra and the Lake, and the origin of the Linga—hearing these a man is delivered from all sins (23)

Sanat Kumara said "Saying this the Lord, who is worshipped by the entire world, vanished from sight then and there, all people looking on (24)

And that dog remembering the previous birth immediately assumed graceful form and paid a visit to the King (25)

Having taken his bath, anxious to see his father, the son of Vena was grieved to find the cottage at Sthānu Tirtha empty (26)

Highly pleased to see him, Vena said, "I have been saved from the Ocean of hell by you, my worthy son" (27)

Situated on the bank of the Lake I was daily bathed by you. I have been relieved from sin by the grace of this sage and by the sight of Lord Sthānu I shall go to

स्थाणुतीर्थे ययौ सिद्धिं तेन पुत्रेण तारितः ।
 स च श्वा परमां सिद्धिं स्थाणुतीर्थेप्रभावतः ॥ ३०
 विद्युक्तः कलुषैः सर्वैर्जगाम भवमन्दिरम् ।
 राजा पितृश्रुणुर्हृक्तः परिपाल्य यमुन्धराम् ॥ ३१
 पुत्रानुत्पाद्य धर्मेण कृत्वा यज्ञं निरर्गलम् ।
 दत्त्वा कामांश्च विप्रेभ्यो भुक्त्वा भोगान् पृथग्विधान् ॥ ३२

सुहृदोऽथ श्रुणुर्हृक्त्वा कामैः संतप्य च स्त्रियः ।
 जमिपिच्य सुत राज्ञे कुत्क्षेत्रं ययौ नृपः ॥ ३३
 तत्र तप्त्वा तपो पोरं पूजयित्वा च शंकरम् ।
 आत्मेच्छया तनुं त्यक्त्वा प्रयातः परमं पदम् ॥ ३४
 एतत्प्रभावं तीर्थस्य स्थाणोर्यः शृणुयाद्भरः ।
 सर्वपापविनिर्मुक्तः प्रयाति परमां गतिम् ॥ ३५

इति श्रीवामनपुराणे सरोमाहात्म्ये सप्तविंशोऽध्याय ॥२७॥

२८

मार्कण्डेय उवाच ।

चतुर्मुखानामुत्पत्तिं विस्तरेण ममानय ।
 तथा ब्रह्मेश्वराणां च श्रोतुमिच्छा प्रवर्तते ॥ १
 सनत्कुमार उवाच ।
 शृणु सर्वमशेषेण कथयिष्यामि तेऽनघ ।

heaven where Śiva is saying this to the King and establishing Mahāśvara, he attained perfection at Sthānu Tīrtha. He was saved by his son. And the dog attaining the highest perfection by virtue of Sthānu-Tīrtha and and being free from all sins, went to the temple of Śaṅkara. The king liquidating his debt to his father, ruling over the earth, producing sons according to law, performing sacrifice without any impediment, giving

Thus ends the Twenty seventh Chapter, in the

ब्रह्मणः सप्तदुकामस्य यद् वृत्तं पद्मजन्मनः ॥ २
 उत्पन्न एव भगवान् ब्रह्मा लोकपितामहः ।
 ससर्ज सर्वभूतानि स्थावराणि चराणि च ॥ ३
 पुनश्चिन्तयतः सुष्टिं जज्ञे कन्या मनोरमा ।
 नीलोत्पलदलप्यामा तनुमप्या सुलोचना ॥ ४

gifts to Brāhmanas, enjoying various objects of enjoyment, rendering friends and acquaintances free from debts, satisfying the desires of his wives, and anointing his son in his kingdom, retired to Kurukṣetra (28-33)

There performing terrible austerity, worshipping Śaṅkara, and abandoning the body at his sweet will, he attained final beatitude. The person who hears this merit of the Sthānu Tīrtha, is freed from all sins and attains final beatitude (34, 35)

Saromāhātmya, in the Vāmana Purāṇa—27.

28

Mārkaṇḍeya said O Sunless One, the desire to hear the account of the origin of Caturmukhas and Brahmeśvaras prevails (1)

Sanatkumāra said O Holy One, please listen. I shall tell you thoroughly every

thing that happened to the Lotus born Brahman when he desired to create (2)

As soon as born, Lord Brahman, the Grandfather of the Universe created all beings, stationary and movable (3)

Thinking of creation, he produced a-

तां दृष्ट्वाभिमतां ब्रह्मा मैथुनायाजुहाव ताम् ।
 तेन पापेन महता शिरोऽशीर्यत वेधसः ॥ ५
 तेन शीर्णेन स ययौ तीर्थं त्रैलोक्यमिथुतम् ।
 सान्निहत्यं सरः पुण्यं सर्वपापक्षयावहम् ॥ ६
 तत्र पुण्ये स्थाणुतीर्थं ऋषिभिर्द्वनिषेविते ।
 सरस्वत्युत्तरे तीरे प्रतिष्ठाप्य चतुर्हस्तम् ॥ ७
 आराधयामास तदा धूर्पैर्गन्धैर्मनोरमैः ।
 उपहारीस्तथा ह्यै रौद्रसूक्तैर्दिने दिने ॥ ८
 तत्सर्वं भक्तियुक्तस्य शिवपूजापरस्य च ।
 ह्ययमेवाजगामाथ भगवान् नीललोहितः ॥ ९
 तमागतं शिवं दृष्ट्वा ब्रह्मा लोकपितामहः ।
 प्रणम्य शिरसा भूमौ स्तुतिं तम्य चकार ह ॥ १०

lovely daughter, dark in complexion like the petals of a blue lotus, slender waisted and fine eyed (4)

Finding her desirable, Brahman invited her to copulation. Because of this great sin the head of Brahman was shattered. (5)

With the head thus shattered, he proceeded to the three-world-renowned Tīrtha, the holy, sin-destroying Sannihatyā Lake (6)

Settling there in the holy Sthānu Tīrtha, frequented by Ṛṣis and Siddhas, on the northern bank of the Sarasvatī, Brahman then worshipped with incense, sandal paste and other charming presents and pleasant recitation of the Rudrasūkta, day after day (7, 8)

Lord Śaṅkara made his appearance before Him, when He was thus devotedly engaged in the worship of Śiva (9)

Seeing Śiva come and bowing His head low before Him, Brahman the Grandfather of the Universe, began to recite a hymn (10)

Brahman said Salutation be to you, O Mahādeva (Great God), Bhūtabhava

ब्रह्मोवाच ।

नमस्तेऽस्तु महादेव भूतभव्य भवाश्रय ।
 नमस्ते स्तुतिनित्याय नमस्त्रैलोक्यपालिने ॥ ११
 नमः पवित्रदेहाय सर्वकल्मषनाशिने ।
 चराचरगुरो गुह्यगुह्यानां च प्रकाशकृत् ॥ १२
 रोगा न यान्ति म्रियन्तेः सर्वरोगविनाशिन ।
 रौरवाजिनसवीत वीतशोक नमोऽस्तु ते ॥ १३
 वारिकछोलसंशुब्धमहातुद्धिविघ्नने ।
 स्वन्नामजापिनो देव न भवन्ति भवाश्रयाः ॥ १४
 नमस्ते नित्यनित्याय नमस्त्रैलोक्यपालन ।
 शंकरायाप्रमेयाय व्याधीना श्मनाय च ॥ १५
 परायापरिमेयाय सर्वभूतप्रियाय च ।

(Resort of creatures, past and future), Bhavaśraya (Lord of what is) Salutation to you Stutinitya (the Eternal of the hymn), Trailokyapālīn (Sustainer of the three worlds). (11)

Salutation to Pavitradeha (Sacred bodied), Sarvakalmasanāśīn (Destroyer of all sins), O Caracaraguru (Lord of the movable and immovable), and Guhyagubhyanām Prakāśakṛt (Revealer of the hidden and the manifest) (12)

O Sarvarogavināśīna (Curer of all diseases), diseases that are not removed by Physicians, O Rauravāyūnasamvita (Invested with the skin of the Ruru deer), O Vitasōka (Devoid of grief), Salutation be to you (13)

O Lord, the reciters of your name do not become involved in worldly existence. (14)

Salutation to you Nityanitya (the Constant of the constant) Salutation to Trailokyapālana (Sustainer of the three worlds), Śaṅkara (Conferer of prosperity), Aprameya (Immeasurable), Vyudhīnām Śamana (Controller of diseases), Para (Supreme), Aparamēya (Illimitable), Sarva-

योगेश्वराय देवाय सर्वपापक्षयाय च ॥ १६

नमः स्थाणवे सिद्धाय सिद्धवन्दिस्तुताय च ।

भूतसंसारदुर्गाय विश्वरूपाय ते नमः ॥ १७

फणीन्द्रोक्तमहिम्ने ते फणीन्द्राङ्गदधारिणे ।

फणीन्द्रवरहाराय भास्कराय नमो नमः ॥ १८

एवं स्तुतो महादेवो ब्रह्माणं प्राह शंकरः ।

न च मन्युस्तवया कार्यो भाविन्यर्थे फदाचन ॥ १९

पुरा वराहकल्पे ते यन्मयाऽपहृतं शिरः ।

चतुर्मुखं च तदमूत्र फदाचिन्नशिष्यति ॥ २०

अस्मिन् साहिते तीर्थे लिङ्गनि मम भक्तितः ।

प्रतिष्ठाया विमुक्तस्त्वं सर्वपापैर्भविष्यसि ॥ २१

bhūtapriya (Dear to all creatures), Yogesvara
(Object of devout contemplation), Deva
(Shining as the self in all beings), Sarvapā-
pakṣaya (Destroyer of all sins) (15, 16)

Salutation to Sthānu (Stationary), Siddha
(Perfected), Siddhavandistuta (Glorified by
Siddhas and bards), Bhūtasam-āradrga (the
Defile of the course of existence through
continuous states of being), Viśvarūpa
(whose form is the universe), Salutation to
you (17)

Salutation to Phanindroktamahiman
(whose glory has been proclaimed by the
Serpent-king) Phanindrāngadadhārin
(Wearer of the Serpent-king-bracelet), Phan-
indravarahāra (Having the serpent-king as
the necklace), Bhāskara (the Sun) (18)

Being thus propitiated, the Great God
Śaṅkara said to Brahman, "You should
never feel sorry over incidents to take place
in future. (19)

"In olden days, in the period of the Boar
incarnation when one of your heads was
severed by me, you had then four heads left,

सृष्टिकामेन च पुरा त्वयाऽहं प्रेरितः किल ।

तेनाहं त्वां तथेत्युक्त्वा भूतानां देशवर्त्तिवत् ॥ २२

दीर्घकालं तपस्तप्त्वा मग्नः संनिहिते स्थितः ।

सुमहान्तं ततः कालं त्वं प्रतीक्षां ममाकरोः ॥ २३

स्रष्टारं सर्वभूतानां मनसा कल्पितं त्वया ।

सोऽब्रवीत् त्वां तदा दृष्ट्वा मां मग्नं तत्र चाम्भसि ॥ २४

यदि मे नाग्रजस्त्वन्यस्ततः सस्याम्यहं प्रजाः ।

त्वयैवोक्तं नैवास्ति त्वदन्यः पुरुषोऽग्रजः ॥ २५

स्यागुरेय जले मग्नो विवशः कुरु मद्वितम् ।

स सर्वभूतानसृजद् दक्षादींश्च प्रजापतीन् ॥ २६

यैरिमं प्रकरोत् सर्वं भूतग्रामं चतुर्विधम् ।

which will never perish. (20)

"You shall be freed from all sins by
installing devoutly my Liṅgas in the Sanni-
hita-Tīrtha. (21)

In days of yore I was sent by you, as is
well-known, out of a desire to create. Saying,
"So be it", I remained immersed in the
Sannihita, performing austerity for a long
time. Then you waited for me for a pretty
long time. (22, 23)

The Creator of all beings was mentally
created by you and he said to you, having
seen me immersed in the water there. (24)

"If there is no body born senior to me,
then shall I create progeny. And you yourself
have said, "Nobody else is senior to you." (25)

"Here a helpless Sthānu immersed in
water. Please help me" And He created all
beings Dakṣa and others and Prajāpatis (26)

They created the fourfold aggregate of
living beings. Then entire hungry progeny as
soon as they were created suddenly ran to
devour Prajāpati, O Brahman. Anxious to-

ताः सृष्टमावा. क्षुधिताः प्रजाः सर्वाः प्रजापतिम् ॥ २७
 विभङ्गयिषवो ब्रह्मन् सहसा प्राद्रवंस्तथा ।
 स भक्ष्यमाणस्त्राणार्थी पितामहमुपाद्रवत् ॥ २८
 अथासा च महावृत्ति. प्रजानां संनिधीयताम् ।
 दत्तं ताम्यस्त्वया ह्यन्न स्यावराणा महौषधीः ॥ २९
 जङ्गमानि च भूतानि दुर्नलानि वलीयसाम् ।
 मिहिताद्याः प्रजाः सर्वाः पुनर्जग्मुर्वथागतम् ॥ ३०
 ततो वृद्धिरे सर्वाः प्रीतिपुष्टता. परस्परम् ।
 भूतग्रामे निवृद्धे तु तुष्टे लोकगुरौ त्वयि ॥ ३१
 समुत्तिष्ठन् जलात् तस्मात् प्रजाः सदृष्टवानहम् ।
 ततोऽह ता. प्रजा दृष्ट्वा विहिताः स्वेन तेजसा ॥ ३२
 क्रोधेन महता युक्तो लिङ्गमुत्पाद्य चाक्षिपम् ।
 तद् क्षिप्रं सरसो मध्ये ऊर्ध्वमेव यदा स्थितम् ॥ ३३
 तदा प्रभृति लोकेषु स्थाणुरित्येव विश्रुतः ।

save himself from being devoured, he suddenly reached to Brahman (27, 28)

Now settle the final mode of leading life for these created beings. You have provided them with food. To the stationary you have allotted the very efficacious medicinal plants and moving creatures. To the more powerful you have given the weaklings. Being provided with food they went back as they had come (29, 30)

Thereafter, disposed affectionately among themselves they prospered. The created beings attaining prosperity, and you the Lord of the Universe being pleased, I emerged out of the water and saw the progeny, and seeing them, I endowed them with my own splendour. (31, 32)

Highly infuriated, I eradicated Luṅga and hurled it down immediately into the Lake, and it stood there erect (33)

Since then it has been known in the worlds, among people as Sthann. By its sight only

सकृद् दर्शनमात्रेण विमुक्त. सर्वकिल्बिषैः ॥ ३४
 प्रयाति मोक्षं परमं यस्मान्नावर्तते पुनः ।
 यथेह तीर्थे निवसेत् कृष्णाष्टम्या समाहितः ॥ ३५
 स मुक्त. पातकै. सर्वैरगम्यागमनोद्भवैः ।
 इत्युक्त्या भगवान् देवस्तत्रैवान्तरधीयत् ॥ ३६
 ब्रह्मा विशुद्धपापस्तु पूज्य देवं चतुर्भुजम् ।
 लिङ्गानि देवदेवस्य मसृजे सरमध्यतः ॥ ३७
 आद्य ब्रह्मसर. एष्यं हरिपार्श्वे प्रतिष्ठितम् ।
 द्वितीय ब्रह्मसदन स्वकीये ह्याश्रमे कृतम् ॥ ३८
 तस्यैव पूर्वदिग्भागे तृतीयं च प्रतिष्ठितम् ।
 चतुर्थं ब्रह्मणा लिङ्गं सरस्वत्यास्तटे कृतम् ॥ ३९
 एतानि ब्रह्मतीर्थानि पुण्यानि पावनानि च ।
 ये पश्यन्ति निराहारास्ते यान्ति परमा गतिम् ॥ ४०
 कृते युगे हरेः पार्श्वे त्रेताया ब्रह्मणाश्रमे ।

once, a man becomes free from all sins. (34)

He attains final deliverance from which he does not return. Whoever dwells in the Tirtha composed, on the Aṣṭami of the dark fortnight, becomes emancipated from all sins, originating from illicit sexual relation. So saying the Lord who shines as the Self in all beings vanished from the sight (35, 36)

Being free from all sins and worshipping the Four faced Lord, Brahman established Luṅgas of Śiva in the Lake (37)

The first to be established was the holy Brahmasaras at the side of Hari. The second Brahmasadana was made in his own hermitage (38)

To the east was installed the third. The fourth Luṅga was installed by Brahman on the bank of the Sarasvatī (39)

These Tirthas of Brahman are holy and sanctifying, keeping fast those who visit them attain final beatitude (40)

In the Satya Age at the side of Hari, in

द्वापरे तस्य पूर्वेण सरस्वत्यास्वटे कलौ ॥ ४१
 एतानि पूजयित्वा च दृष्ट्वा भक्तिसमन्विताः ।
 विमुक्ताः क्लृपैः सर्वैः प्रयान्ति परमा गतिम् ॥ ४२
 सृष्टिकाले भगवता पूजितस्तु महेश्वरः ।
 सरस्वत्युत्तरे तीरे नाम्ना रचातश्चतुर्भुजः ॥ ४३
 तं प्रणम्य श्रद्धधानो मृच्यते सर्वकिल्बिषैः ।
 लोलसंकरसंभूतैस्तथा वैभाण्डसकरैः ॥ ४४
 तथैव द्वापरे प्राप्ते स्वाश्रमे पूज्य शंकरम् ।
 विमुक्तो राजसैर्भाविर्षणमकरसमग्रैः ॥ ४५

ततः कृष्णचतुर्दश्यां पूजयित्वा तु मानवः ।
 विमुक्तः पातकैः सर्वैरभोज्यस्यान्नसंभवैः ॥ ४६
 कलिकाले तु संप्राप्ते वसिष्ठाश्रममास्थितः ।
 चतुर्भुजं स्थापयित्वा यथौ सिद्धिमनुचाम् ॥ ४७
 तथापि ये निराहाराः श्रद्धधाना जितेन्द्रियाः ।
 पूजयन्ति महादेव ते यान्ति परमं पदम् ॥ ४८
 इत्येवम् स्थाणुतीर्थस्य माहात्म्यं कीर्तितं तव ।
 यच्छ्रुत्वा सर्वपापेभ्यो मुक्तो भवति मानवः ॥ ४९

इति श्रीवायनपुराणे सरोमाहात्म्ये अष्टाविंशोऽध्यायः ॥२८॥

समाप्तं सरोमाहात्म्यम् ॥

the Treta in the hermitage of Brahman, in the Dvāpara to its east and in the Kali on the bank of the Sarasvatī are the most appropriate. Having worshipped and seen them with devotion, men become free from all sins, and are released (41, 42)

At the time of creation Śaṅkara was worshipped by the Lord on the northern bank of the Sarasvatī known by the name Caturmukha. (43)

Having saluted Him with faith, a man is absolved of all sins, arising out of lustful intermixture of castes and intermingling (44)

Similarly at the advent of Dvāpara worshipping Śaṅkara in his own dwelling a

man becomes free from Rājasic temperament, produced by intermixture of castes. (45)

Then worshipping on the Caturdāśī of the dark fortnight a man becomes free from sins arising out of eating prohibited food (46)

On the approach of the Kali Age, dwelling in the hermitage of Vasīṣṭha and installing Caturmukha, he attained unsurpassable perfection (47)

There too, those who worship Mahadeva, fasting with devotion and the senses in control attain deliverance (48)

Thus I have narrated to you the glory of Śiṅhāpu Nirṛiṅha hearing which a man becomes free from all sins (49)

Thus ends the Twenty eighth Chapter, in the Saromāhātmya in the Vāmana Purāna—28

THUS ENDS THE SAROMAHĀTMYA

देवदेव उवाच ।

एवं पृथूदको देवाः पुण्यः पापभयापहः ।
 तं गच्छध्वं महातीर्थं यावत् संनिधिवोधितम् ॥ १
 यदा मृगशिरोऋक्षे शशिसूर्यौ बृहस्पतिः ।
 तिष्ठन्ति सा तिथिः पुण्या त्वल्लया परिगीयते ॥ २
 तं गच्छध्वं सुरश्रेष्ठा यत्र प्राची सरस्वती ।
 पितृनाराधयध्व हि तत्र श्राद्धेन भक्तितः ॥ ३
 ततो मुरारिवचनं श्रुत्या देवाः सवासवाः ।
 समाजगमूः कुरुक्षेत्रे पुण्यतीर्थं पृथूदकम् ॥ ४
 तत्र स्नात्वा सुराः सर्वे बृहस्पतिमचोदयन् ।
 विश्वस्य भगवन् ऋक्षमिमं मृगशिरं ब्रू ।
 पुण्यां तिथिं पापहरां तव कालोऽयमागतः ॥ ५

प्रवर्तते रविस्त्र चन्द्रमाऽपि विश्वस्यसौ ।
 त्वदायत्तं गुरो कार्यं सुराणां तत् कुरुध्व च ॥ ६
 हत्येवमृक्तो देवैस्तु देवाचार्योऽप्रवीदिदम् ।
 यदि वर्षाधिपोऽहं स्यां ततो यास्यामि देवताः ।
 पादमूचुः सुराः सर्वे ततोऽसौ प्राक्रमन्मृगम् ॥ ७
 आपादे मामि मार्गर्षे चन्द्रस्यतिथिर्हि या ।
 तस्यां पुरंदरः प्रीतः पिण्डं पितृषु भक्तितः ॥ ८
 प्रादात् तिलमघृन्मिश्रं हविष्यानं कुरुध्वय ।
 ततः प्रीतास्तु पितरस्तां प्राहुस्तनयां निजाम् ॥ ९
 मेनां देवाद्य शैलाय हिमपुङ्गवाय वै ददुः ।
 तां मेनां हिमवाँल्लुब्धा प्रसादाद् दैवतेष्वथ ।
 प्रीतिमानभवच्चासौ राम च यथेच्छया ॥ १०

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Brahman said : Pṛthūdaka is thus holy, sin-destroying and fear-removing, O gods, Proceed to the great Tīrtha as far as it is indicated as Sannidhi. (1)

The Tīrthi on which the Moon, the Sun and Jupiter are in the constellation of Mṛgāsīras is holy and is called Aksayā. (2)

Proceed there where the Prāci Sarasvatī is, O most exalted gods, and propitiate the Manes by performing Śrāddha there, faithfully. (3)

Hearing the words of Nārāyaṇa, the gods along with Indra arrived then at the holy Tīrtha Pṛthūdaka in Kurukṣetra. (4)

Bathing there the gods urged upon Bṛhaspati, "Venerable Sir, enter this constellation Mṛgāsīras and render the Tīrthi holy and sin-destroying. The opportune time for you has arrived. (5)

The Sun is established there and the Moon too is entering Master, the business of the gods depends on you. So do execute it. (6)

Being thus addressed by the gods, Bṛhaspati said, "O gods, if I become the regent of the year, then shall I go." The gods said, "Very well." Then he entered Mṛgāsīras. (7)

On the New Moon Day in the month of Āṣāḍha, in the Mṛgāsīras Constellation, the delighted Indra offered Pinda to the Pitṛs with veneration. (8)

In Kurukṣetra he offered Haviṣyāṇna oblation in which was mixed sesamum and honey. Being satisfied with this, the Manes agreed to give their own daughter, Menā to the gods, and the gods gave her in marriage to the Himālaya Mountain. Getting Menā as a favour of the gods Himālaya enjoyed life as he liked. (9, 10)

शार्चं धारयितुं तेजो धराकीं घृच्यतां त्रियम् ॥ ८

ततस्तु इटिला ऋद्धा ब्रह्माणं प्राह नारद ।

तथा यत्पिप्ये भगवन् यथा शार्चं सुदुर्द्धरम् ॥ ९

धारयिष्याम्यहं तेजस्तथैव शृणु सत्तम ।

सपसाहं सुतप्तेन समाराध्य जनार्दनम् ॥ १०

यथा हरस्य मूर्धानं नमयिष्ये पितामह ।

तथा देव करिष्यामि सत्यं सत्यं मयोदितम् ॥ ११

पुलस्त्य उवाच ।

ततः पितामह, ऋद्धः इटिलां प्राह दाक्षणाम् ।

भगवानादिकृद् ब्रह्मा मर्षोऽपि महाहृत्ने ॥ १०

ब्रह्मोवाच ।

यस्मान्मद्वधनं पापे न क्षान्तं कुटिले त्वया ।

तस्मान्मन्त्रापनिर्दग्धा सर्वा आपो भविष्यसि ॥ १३

anstero girl is not capable of holding the semen of Śaṅkara. Leave this poor girl" (8)

But then O Nārada, the enraged Kuṭilā said to Brahman, "O Lord, I shall so endeavour that I hold the semen of Śaṅkara which is very difficult to be borne O Chief of gods, listen how by propitiating Nārāyaṇa and by rigorous penance, I shall bend the head of Hara, O Brahman I shall act in that direction I declare solemnly (9, 10, 11)

Palastya said O great sage, then the enraged Brahman, the Lord Creator of the universe, the master of all, spoke to the ruthless Kuṭilā (12)

Brahman said "Whereas O wicked Kuṭilā you have not put up with my counsel, you shall be burnt by my curse and shall be subsequently reduced to water entirely. (13)

Thus cursed by Brahman the daughter of Himavat, O sage, was all water and a fast-flowing river, which inundated the heaven

इत्येवं ब्रह्मणा शमा हिमवद्दुहिता मुने ।

आपोमयी ब्रह्मलोकं प्लावयामास वेगिनी ॥ १४

ताम्वद्वृत्तजलां दृष्ट्वा प्रवन्ध पितामहः ।

ऋक्सामाथर्वयजुभिर्वामयैर्ध्वन्धनैर्ददम् ॥ १५

सा बद्धा संस्थिता ब्रह्मन् तत्रैव गिरिकन्यका ।

आपोमयी प्लावयन्ती ब्रह्मणो विमला जटाः ॥ १६

या सा रागवती नाम सापि नीता सुरैर्दिवम् ।

ब्रह्मणे तां निवेदैवैव तामप्याह प्रजापतिः ॥ १७

सापि ऋद्धाऽम्रनीन्तून तथा तप्ये महत्तपः ।

यथा मन्नाममयुक्त्वो महिषतो भविष्यति ॥ १८

तामप्ययावत्पद् ब्रह्मा सन्ध्या पापे भविष्यति ।

या मद्वाक्यमलट्प्यं वै सुरैर्लट्प्यसे मलात् ॥ १९

सापि जाता मुनिश्रेष्ठे सन्ध्या रागवती ततः ।

of Brahman. (14)

Seeing her water overflowing Brahman controlled her firmly with the bonds of Ṛk, Sāma Atharva and Yajurvedas. (15)

Controlled and full of water, the daughter of the mountain Himavat remained at the very place moistening the white matted hair of Brahman (16)

She too who was called Rāgavati, was brought to heaven by the gods Offering her to Brahman, Prajāpati spoke to her in the same manner (17)

Losing her temper, she too said, "Truly I shall undergo penance in such a manner that the slayer of Mahiṣa will become associated with my name" (18)

Brahman cursed her too, saying, "O sinful one, you shall become the Sandhyā (Twilight) as you are disobeying my inviolable command unceremoniously." (19)

O great sage, Rāgavati too became the Sandhyā (evening twilight) assuming the

ततो हिमाद्रिः पितृकन्यया सम
समर्पयन् वै विषयान् यथेष्टम् ।

इति श्रीवामनपुराणे चतुर्विंशोऽध्यायः ॥२४॥

अजीजनत् सा तनयाश्च तिस्रो

रूपातियुक्ताः सुरयोपितोपमाः ॥ ११

२५

पुलस्त्य उवाच ।

मेनायाः कन्यकास्त्रिस्रो जाता रूपगुणान्विताः ।
सुनाभ इति च रचातश्चतुर्यस्तनयोऽभवत् ॥ १
रक्ताङ्गी रक्तनेत्रा च रक्ताम्बरविभूषिता ।
रागिणी नाम सजाता ज्येष्ठा मेनासुता मृने ॥ २
शुभाङ्गी पद्मपत्राक्षी नीलकुञ्चितमूर्धजा ।
श्वेतमाल्याम्बरधरा कुटिला नाम चापरा ॥ ३
नीलाङ्गनचयप्रख्या नीलेन्दीवरलोचना ।

Then Himālaya enjoyed objects of sense
with Menā to his heart's content. And she

रूपेणानुपमा काली जघन्या मेनकासुता ॥ ४
जातास्ताः कन्यकास्त्रिस्रः पण्डितात् परतो मृने ।
कर्तुं तपः प्रयातास्ता देवास्ता ददृशुः शुभाः ॥ ५
ततो दिवाकैः सर्वैस्सुभिश्च तपस्विनी ।
कुटिला ब्रह्मलोक तु नीता शशिकरप्रभा ॥ ६
अथोचुर्देवताः सर्वाः किं त्विवयं जनयिष्यति ।
पुत्र महिषहन्तार ब्रह्मन् व्याख्यातुमर्हसि ॥ ७
ततोऽब्रवीत् सुरपतिर्नैव शक्ता तपस्विनी ।

gave birth to three extremely beautiful
daughters, resembling celestial maidens (11)

Thus ends the Twenty-fourth Chapter in the Vamana Purāṇa—24

25

Pulastya said Three daughters endowed
with beauty and merit were born to Menā
And a son named Sunābha was born as the
fourth (1)

O sage, of the daughters of Menā, the
eldest was named Rāgīṇī, she was red-
complexioned, red eyed and was attired in
red garment (2)

The second daughter was named Kuṭilā,
She was fair complexioned, her eyes resembled
lotus petals, her hair were blue and curly, she
had a white garland on and was dressed in
white (3)

Menā's third daughter was called Kālī

Her complexion was like a mass of blue
collyrium, her eyes were like blue lotuses and
she had no equal in beauty (4)

O sage, six years after their birth, the three
daughters born to her went out to perform
penance Gods saw those handsome girls (5)

The austere Kuṭilā who was as beautiful
as the rays of the Moon was then taken to
the heaven of Brahman by the Adītyas and
the Vasus (6)

Then the gods said, "O Brahman, please
tell us whether she will give birth to a son
who will slay Mahiṣa" (7)

The great god Brahman said, 'This

शार्धं धारयितुं तेजो वराकी मृच्यतां त्वियम् ॥ ८

ततस्तु कुटिला ऋद्धा ब्रह्माणं प्राह नारद ।

तथा यत्पिष्ये भगवन् यथा शार्धं सुदुर्द्धरम् ॥ ९

धारयिष्याम्यहं तेजस्तथैव शृणु सत्तम ।

तपसाहं सुतप्तेन समाराध्य जनार्दनम् ॥ १०

यथा हरस्य मूर्धानं नमयिष्ये पितामह ।

तथा देव करिष्यामि सत्यं सत्यं मयोदितम् ॥ ११

पुलस्त्य उवाच ।

ततः पितामहः ऋद्धः कुटिलां प्राह दारुणाम् ।

भगवानादिक्रुद्ध ब्रह्मा मनेशोऽपि महासूने ॥ १२

ब्रह्मोवाच ।

यस्मान्मद्वचनं पापे न क्षान्तं कुटिले त्वया ।

हस्मान्मच्छापनिर्दग्धा सर्वा आपो भविष्यसि ॥ १३

anstered girl is not capable of holding the semen of Śaṅkara Leave this poor girl" (8)

But then O Narada, the enraged Kuṭilā said to Brahman, "O Lord, I shall so endeavour that I hold the semen of Śaṅkara which is very difficult to be borne O Chief of gods, listen how by propitiating Nārāyaṇa and by rigorous penance, I shall bend the head of Hara, O Brahman. I shall act in that direction I declare solemnly (9, 10, 11)

Pulastya said O great sage, then the enraged Brahman, the Lord Creator of the universe, the master of all, spoke to the ruthless Kuṭilā (12)

Brahman said - "Whereas O wicked Kuṭilā you have not put up with my counsel, you shall be burnt by my curse and shall be subsequently reduced to water entirely. (13)

Thus cursed by Brahman the daughter of Himavat, O sage, was all water and a fast-flowing river, which inundated the heaven

इत्येवं ब्रह्मणा शृद्धा हिमवददुहिता मुने ।

आपोमयी ब्रह्मलोकं प्लावयामास वेगिनी ॥ १४

तामृद्धवृत्तजलां दृष्ट्वा प्रवचन्ध पितामहः ।

ऋक्सामाथर्वयजुर्भिर्यामयैर्ध्वन्धनैर्ददम् ॥ १५

सा बद्धा संस्थिता ब्रह्मन् तत्रैव गिरिकन्यका ।

आपोमयी प्लावयन्ती ब्रह्मणो विमला जटाः ॥ १६

या सा रागवती नाम सापि नीता सुरैर्दिवम् ।

ब्रह्मणे तां निवेद्यैवं तामप्याह प्रजापतिः ॥ १७

सापि ऋद्धाऽब्रवीन्मूनं तथा तप्ये महत्तपः ।

यथा मन्नामसंयुक्तो महिषघ्नो भविष्यति ॥ १८

तामप्ययाश्नपद् ब्रह्मा सन्ध्या पापे भविष्यसि ।

या मद्वाक्यमलङ्घ्यं वै सुरैर्लङ्घयसे घलात् ॥ १९

सापि जाता मुनिश्रेष्ठ सन्ध्या रागवती ततः ।

of Brahman.

(14)

Seeing her water overflowing Brahman controlled her firmly with the bonds of Ṛk, Sāma, Atharva and Yajurvedas.

(15)

Controlled and full of water, the daughter of the mountain Himavat remained at the very place moistening the white matted hair of Brahman

(16)

She too who was called Ragavati, was brought to heaven by the gods Offering her to Brahman, Prajāpati spoke to her in the same manner

(17)

Losing her temper, she too said, "Truly I shall undergo penance in such a manner that the slayer of Mahiṣa will become associated with my name."

(18)

Brahman cursed her too, saying, "O sinful one, you shall become the Sandhyā (Twilight) as you are disobeying my inviolable command unceremoniously."

(19)

O great sage, Rāgavati too became the Sandhyā (evening twilight) assuming the

प्रतीच्छत् कृत्तिकायोगं शैलेया विग्रहं दृढम् ॥ २०
 ततो गते कन्यके द्वे ज्ञात्वा मेना तपस्विनी ।
 तपसो वारयामास उमेत्येवात्रवीच सा ॥ २१
 तदेव माता नामास्याशत्रे पितृसुता शुभा ।
 उमेत्येव हि कन्यायाः सा जगाम तपोवनम् ॥ २२
 ततः सा मनसा देवं शूलपाणिं दृष्ट्वात्तम् ।
 रुद्रं चेतसि संधाय तपस्तेपे सुदुष्करम् ॥ २३
 ततो ब्रह्माऽप्रवीद् देवान् गच्छन् हिमवत्सुताम् ।
 हृद्गानयन् वा फालीं तपस्यन्तीं हिमालये ॥ २४
 ततो देवाः समाजगमुर्दृष्टुः शैलनन्दिनीम् ।
 तेनसा विजितास्तस्या न श्रेष्ठरूपसर्पितुम् ॥ २५
 इन्द्रोऽमरगणैः साद्धं निर्द्वैतस्तेजसा तथा ।
 ब्रह्मणोऽधिकतेजोऽस्या विनिवेद्य प्रविष्टितः ॥ २६

tough body of the asterism of Pleiades on the mountain (20)

Then the austere Men's knowing, as she did, that the two daughters had already left her, prevented her third daughter from taking to penance. And she exclaimed, 'Umā (O do not practice penance)' (21)

Her mother the brilliant daughter of the Pitr's gave her daughter the name Umā. She then went to the forest (22)

Then she practiced the most arduous austerity by placing the Trident-holding, Bull bannered Rudra in her heart (23)

Then Brahman said to the gods, 'Go ye all to the daughter of Himavat and bring here Kāli who is practising austerity in the Himālaya' (24)

Then the gods assembled together, saw the daughter of the Himālaya Mountain and overpowered by her brilliance were unable to approach her. (25)

Indra along with the gods was deprived of his splendour by her. They stood firm announcing that she excelled Brahman. (26)

ततो ब्रह्माऽप्रवीत् सा हि ध्रुवं शंकरवद्वभा ।
 युयं यत्तेजसा नूनं विशिष्यास्तु इतप्रभा ॥ २७
 तस्माद् भजष्वं स्व स्वं हि स्थानं भो विगतज्वराः ।
 सतारकं हि महिषं विदध्वं निहतं रणे ॥ २८
 इत्येगमुक्त्वा देवेन ब्रह्मणा सेन्द्रकाः सुराः ।
 जग्मुः स्यान्नेव धिष्ण्यानि सवो वै विगतज्वराः ॥ २९
 उमामपि तपस्यन्तीं हिमवान् पर्वतेश्वरः ।
 निर्वर्त्य तपसस्तस्मात् सदारो बानयद् गृहान् ॥ ३०
 देवोऽप्याभित्य तत्रौद्रं व्रतं नाम्ना निराश्रयम् ।
 विचचार महाशैलान् मेरुप्राड्यान् महामतिः ॥ ३१
 स कदाचिन्महाशैलं हिमवन्त समागतः ।
 तेनाचितः श्रद्धयाऽसौ वा रात्रिमवसद्धरः ॥ ३२
 द्वितीयेऽह्नि गिरीशेन महादेवो निमन्त्रितः ।

Then Brahman said, "she is undoubtedly the consort of Śaṅkara, by whose lustre indeed you have been distracted and have become lustreless (27)

"Therefore go you to your respective habitations without any fear. Take Mahiṣa together with Tāraka killed in the field of battle" (28)

Being thus advised by Lord Brahman, Indra and other gods lost no time and went back to their resorts, free from all anxiety. (29)

Himavat the king of mountains together with his wife, withdrawing Umā from the penance she was undergoing, took her home (30)

The highminded Śaṅkara keeping the rigorous vow known as Nirāśraya, wandered over the great mountain peaks as lofty as those of Meru (31)

Thus wandering he reached the great mountain Himālaya. Then the chief of the mountains and his consort together worshipped Him reverently. Śaṅkara stayed

इदं विष्टस्य विमो तपःसाधनकारणात् ॥ ३३
 इत्येवमुक्तो गिरिणा हरश्च मतिं च ताम् ।
 तस्यावाश्रममाश्रित्य त्यक्त्वा चास निराश्रमम् ॥ ३४
 वसतोऽप्याधमे तस्य देवदरस्य शूलिनः ।
 स देशमगमत् काली गिरिरानसुता शुभा ॥ ३५
 तामागतं हरो दृष्ट्वा भूयो जाता प्रिया सतीम् ।
 स्नागतेनाभिसंक्षुब्ध तस्यो योगरतो हरः ॥ ३६
 ना चाभ्येत्य वरारोहा कृताञ्जलिपरिग्रहा ।
 वयन्दे चरणौ शैवौ सखीभिः मह भामिनी ॥ ३७
 वतन्तु सुचिराच्छर्वः ममीक्ष्य गिरिकन्यकाम् ।
 न युक्त चैवमुक्त्वाऽथ सगणोऽन्तर्धे ततः ॥ ३८
 साऽपि शयवचो रौट् श्रुत्वा ज्ञानममन्विता ।
 अन्तर्द्वेन ददन्ती पितर प्राह पार्वती ॥ ३९

वात यास्ये महारण्ये तप्तुं घोरं महत्तपः ।
 आराधनाय दरस्य शंकरस्य पिनाकिनः ॥ ४०
 तथेत्युक्त वच. पित्रा पादे तस्यैव विस्तृते ।
 ललिताख्या तपस्तेपे हराराधनकाम्यया ॥ ४१
 तस्या. सरयस्तदा देव्या. परिचया तु कूर्ध्वते ।
 समित्कृशफला चापि मूलाहरणमादित. ॥ ४२
 जिनोदनार्थं पार्वत्या मृन्मय. शूलधृग् हर. ।
 कृतस्तु तेनसा युक्तो भद्रमस्तिगति साऽऽरगीत् ॥ ४३
 पूजा करोति तस्यै न पश्यति मुहुर्मुहुः ।
 ततोऽस्यास्तुष्टिमगमच्छुद्धया त्रिपुरान्तकत् ॥ ४४
 बद्धरूप समाधाय आपादौ वृज्जमेखली ।
 यज्ञोपवीती छत्री च मृगानिनधरस्तथा ॥ ४५
 कमण्डलुव्यग्रकरो भस्माहणितविग्रह. ।

there for a day Inviting him the next day the great mountain said, "O great one, stay here for the practice of austerity." (37, 38)

On Himālaya saying this, Śaṅkara gave up the Nirmālaya vow and paying a visit to the Āśrama agreed to stay there (34)

When Śaṅkara the great god was becoming an Āśramite, Kālī the most handsome third daughter of the king of the mountains came there (35)

Śaṅkara finding his beloved Sītī came to Him after being born again, honoured Her and offering Her special welcome, remained absorbed in abstract meditation (36)

Then the handsome Kālī coming there with her friends, bowed at Śaṅkara's feet with folded hands (37)

Gazing long at the daughter of the Chief of Mountains, Śaṅkara said then, "This is not just" Saying this, he disappeared together with the Ganas. Kālī the daughter of the mountain endowed with knowledge heard these frightening words of Śiva and went to his father with a heavy heart and

said, "O father, I shall go to the great forest to propitiate Lord Śaṅkara by performing severe penance there" (38, 39, 40)

The father Himālaya hearing these words of her agreed to it. She began to practise severe penance to propitiate Śaṅkara, by adopting the name Lalitā (41)

Her friends came there and devoted themselves to her service with flowers, roots and sacred fire wood (42)

And they prepared a clay model of the Trident holding Hara endowed with splendour for the diversion of her mind. She said, "May you fare well" (43)

Saying this, she began to worship Him and cast repeated glances at the Slayer of Tripura, Lord Śaṅkara who was extremely happy to observe her devotion (44)

Subsequently, assuming the form of a Brahmacārin, with a Palaśa staff in His hand, Muñja girdle in His waist and the sacred thread umbrella and black antelope skin garment, his hand intently occupied with the kamandalu and his body impurpled

प्रत्याश्रमं पर्यटन् ॥ तं काल्याश्रममागतः ॥ ४६
 तद्युत्वाय तदा काली सखीभिः सह नारद ।
 पूजयित्वा यथान्यायं पर्यपृच्छदिदं ततः ॥ ४७
 उमोवाच ।
 कस्मादागम्यते भिक्षो कुत्र स्थाने तवाश्रमः ।
 क्व च त्वं प्रतिगन्तासि मम शीघ्रं निवेदय ॥ ४८
 भिक्षुरुवाच ।
 ममाश्रमपदं बाले वाराणस्यां शुचिग्रते ।
 अथातस्तीर्थयात्रायां गमिष्यामि पृथुदकम् ॥ ४९
 देव्युवाच ।
 किं पुण्यं तत्र विप्रेन्द्र लब्धासि त्वं पृथुदके ।
 पथि स्नानेन च फलं केपु किं लब्धवानसि ॥ ५०
 भिक्षुरुवाच ।
 मया स्नानं प्रयागे तु कृतं प्रथममेव हि ।

ततोऽथ तीर्थे कुञ्जाग्रे वयन्ते षण्डिकेश्वरे ॥ ५१
 पन्धुवृन्दे च कर्कन्धे तीर्थे कनखले तथा ।
 सरस्वत्यामधिकुण्डे मद्रायां तु त्रिविष्टपे ॥ ५२
 कोनटे कोटितीर्थे च कुञ्जके च कृशोदरि ।
 निष्कामेन कृतं स्नानं ततोऽभ्यागां तवाश्रमम् ॥ ५३
 इहस्थां त्वां समाभाष्य गमिष्यामि पृथुदकम् ।
 पृच्छामि यदहं त्वां वै तत्र न क्रोद्धुमर्हसि ॥ ५४
 अहं यचपसात्मानं शोषयामि कृशोदरि ।
 बाल्येऽपि संयततनुस्तपु श्लाघ्यं द्विजन्मनाम् ॥ ५५
 किमर्थं भवती रौद्रं प्रथमे वयसि स्थिता ।
 तपः समाश्रिता भोह सशयः प्रतिभाति मे ॥ ५६
 प्रथमे वयसि स्त्रीणां सह भर्त्रा विलासिनि ।
 सुभोगा भोगिताः काले व्रजन्ति स्थिरयौवने ॥ ५७
 तपसा वाञ्छयन्तीह गिरिजे सचराचराः ।

with ashes, Śankara went from hermitage to hermitage, till he came to the hermitage of Kālī (45, 46)

O Nārada, rising then with her friends and receiving Him with the honour due to Him, she put the following question (47)

Uma said, "Tell me soon whence you are coming, O mendicant, where is your hermitage situated, and where will you go" (48)

The mendicant said, "O virtuous and simple damsel, my hermitage is in Vārānasi. Hereafter I shall go from this place on a pilgrimage to Pṛthudaka" (49)

Devi said, "O great Brāhmana, what merit have you acquired in Pṛthūdaka? What result have you got by your bath and in which places?" (50)

The mendicant said, "In the beginning I had a bath at Prayāga, and subsequently at the holy Kubjāura, Jayanta and Coptlake-śvara. And I bathed at Bandhuvrnda,

Karkandha, holy Kanakhala, Sarasvati, Agnikupda, Bhadrā, Tripistapa, Konata, Koti Tirtha, and Kubjaka, O gracious one, I bathed in these holy places without any desire to be fulfilled. Then I arrived at your hermitage (51, 52, 53)

"Having a conversation with you staying here, I shall proceed to Pṛthudaka. Please be not annoyed at what I ask you (54)

"O fair damsel, that controlled in body even in my childhood I am drying myself up by penance a laudable for a Brāhmana. (55)

"For what reason have you resorted to severe austerity in the prime of your life, O fair one? A doubt comes into my mind. (56)

"O damsel, excellent objects of pleasure enjoyed by women in their early youth in the company of their husband a withdrawn as it were in placid youth. (57)

"O daughter of the mountain, the moving and the stationary, desire to acquire beauty,

रूपाभिजनमैश्वर्यं तच्च ते विद्यते बहु ॥ ५८
तत् किमर्थमपास्यैतानलकाराञ्च वटा घृताः ।
चीनाशुक्रं परित्यज्य किं त्वं शकलधारिणी ॥ ५९

पुलस्त्य उवाच ।

ततस्तु तपसा वृद्धा देव्याः सोमप्रभा सखी ।
भिक्षवे कनयामास यथावत् सा हि नारद ॥ ६०

सोमप्रभोवाच ।

तपश्चर्यां द्विजश्रेष्ठ पार्यत्या येन हेतुना ।
तं शृणुष्व त्वियं काली हरं भर्तारमिच्छति ॥ ६१

पुलस्त्य उवाच ।

सोमप्रभाया वचनं श्रुत्वा संकम्प्य वै शिरः ।
विहस्य च महाहासं भिक्षुराह वचस्त्विदम् ॥ ६२

भिक्षुत्वाच ।

वदामि ते पार्यति वाग्यमेवं

celebrity, prosperity by austerity : These you
have in abundance (68)

"Then what for have you grown braided
hair, abandoning your ornaments and what
for have you put on birch cloth removing
fine silken cloth ? (59)

Pulastya said : Then Somaprabhā,
Draupī's companion, senior to her by austerity,
spoke to the mendicant appropriately, O
Nārada (60)

Somaprabhā said, 'O great Brāhmaṇa
listen to the reason for the practice of penance
by Pārvatī. This Kālī desires to have Hara
as her husband' (61)

Pulastya said Hearing the words of
Somaprabhā, nodding His head and bursting
into a peal of laughter, the mendicant said the
following (62)

The mendicant said : 'O Pārvatī, I ask

केन प्रदत्ता तव बुद्धिरेषा ।

कथं करः पल्लवकीमलस्ते
समेष्यते शार्वकरं ससर्पम् ॥ ६३

तथा दुःखलाम्बरशालिनी त्वं
मृगारिचर्माभिरुतस्तु रद्रः ।

त्व चन्दनाक्ता स च भस्मभूषितो
न युक्तरूपं प्रतिभाति मे रिगदम् ॥ ६४

पुलस्त्य उवाच ।

एवं वादिनि निप्रेन्त्र पार्वती भिक्षुमन्नवीत् ।
मा ममं वद भिक्षो त्व हरः सर्वगुणाधिकः ॥ ६५

शिवो वाप्ययया भीमः सधनो निर्धनोऽपि वा ।
अलंकृतो वा देवेशस्तथा वाप्यनलकृतः ॥ ६६

यादृशस्तादृशो वापि स मे नाथो भविष्यति ।
निवार्यतामयं भिक्षुर्निवक्षुः स्फुरिताधरः ।

you, who has given you this advice ? How
will your hand, delicate as the young leaves,
bear the touch of Śaṅkara's hand that has a
serpent for its bracelet ? And you are
clad in silken cloth and Śaṅkara is wrapped
in the skin of a lion You are smeared
with sandal paste and he is decorated
with ashes This does not appear to me
proper" (63, 64)

Pulastya said "O great Brāhmaṇa,
when he had said this, Pārvatī said to the
mendicant, "O mendicant, do not speak in
that strain, Hara excels in merit. (65)

"Benign or malign, opulent or penniless,
with ornaments or without decoration, what-
ever He might be, He the Lord of gods
shall be my lord Prevent this mendicant
who is eager to speak further and whose
lips are moving to do so He who calumniate

न तथा निन्दकः पापी यथा शृण्वन् शशिप्रभे ॥ ६७

पुलस्त्य उवाच ।

इत्येवमुक्त्वा वरदा समुत्थातुमयैच्छत ।

ततोऽत्यजद् भिक्षुरूपं स्वरूपस्योऽभवच्छिवः ॥ ६८

भूत्वोवाच प्रिये गच्छ स्वमेव भवन पितुः ।

तथायीय प्रहेष्यामि महर्षीन् हिमवद्गृहे ॥ ६९

यद्येह रुद्रमीहन्त्या मृन्मयश्वेश्वर, कृत, ।

असौ भद्रेश्वरेत्येव त्पातो लोके भविष्यति ॥ ७०

देवदानवगन्धर्वा यथाः किंपुरोरागाः ।

पूजयिष्यन्ति सतत मानसाश्च शुभेऽसवः ॥ ७१

इत्येवमुक्त्वा दधेन गिरिरानसुता मुने ।

जगामाम्बरभाविश्य स्वमेव भवनं पितुः ॥ ७२

शकरोऽपि महातेजा विसृज्य गिरिकन्धकाम् ।

पृथुदकं जगामाथ स्नानं चक्रो विधानतः ॥ ७३

ततस्तु देवप्रवरो महेश्वरः

पृथुदके स्नानमपात्तकल्पय, ।

कृत्वा सनन्दि, सगण, सवाहनो

महागिरिं मन्दरमाजगाम ॥ ७४

आयात त्रिपुरान्तक सह गणैर्ब्रह्मर्षिभिः सप्तभि

रररोह-पुलको बभो गिरिवर, सहस्रचित्त, क्षणात् ।

चक्रे दिव्यफलैर्जलेन शुचिना मूलैश्च कन्दादिभिः

पूजा सर्वगणेश्वरैः सह त्रिभोरद्वित्रिनेत्रस्य ह ॥ ७५

इति धीवामनपुराणे पञ्चविंशोऽध्याय ॥ २५ ॥

|| not such a sinner as he who listens to him
O graceful one" (66-67)

Saying this, the boon conferring Parvati
desired to stand up Then Śaṅkara discarded
the form of the mendicant and assumed his
own (69)

Doing so, he said, 'My darling, go to
your father's own mansion For your sake
I am sending the great sages to the residence
of Himavat" And the earthen Śiva installed
here by you, praying for Śaṅkara, will be
known in this world as Bhadrēśvara and will
always be worshipped by gods, demons,
Gandharvas, Yakṣas, Kimpuravas, Uragas
and men wishing their own well being
(69, 70, 71)

Being thus addressed by the god, the
daughter of the king of mountains, O sage,

went to the mansion her father, through
the sky (72)

The very vigorous Śaṅkara, leaving the
daughter of the mountain alone went to
Pṛthūdaka and took his bath according to the
sacred injunction (73)

Then the premier god Mahēśvara who
was free from all sins after a dip in Pṛthū
daka reached the great mountain Mandara,
with Nandi, the Gaṅgas and his carrier (74)

On the return of Śaṅkara, the destroyer
of Tripura, together with his Gaṅgas and the
Seven Great Ṛṣis, the premier mountain
horrified and glad at heart worshipped
the Three-eyed Śaṅkara, the Chief of the
Gaṅgas with charming and delicious fruits,
holy water and Kanda and other roots (75)

पुलस्त्य उवाच ।

वत. संपूजितो रुद्रः शैलेन प्रीतिमानभूत् ।
सस्मार च महर्षीस्तु अरुन्धत्या समं ततः ॥ १
ते सस्मृतास्तु ऋषयः शंकरेण महात्मना ।
समाजगृह्णन्हाथैलं मन्दरं चारुकरन्दरम् ॥ २
तानागतान् समीक्ष्यैव देवमिन्द्रपुरनाशनः ।
अभ्युत्थायामिपूज्यैतानिदं वचनमब्रवीत् ॥ ३
घन्योऽयं पर्वतश्रेष्ठः श्लाघ्यः पूज्यश्च देवतैः ।
धृतपापस्तथा जातो भवता पादपङ्कजैः ॥ ४
स्थीयतां विस्तृते रम्ये गिरिप्रस्थे समे शुभे ।
शिलासु पद्मवर्णासु श्लक्ष्णासु च शृद्ध्यधि ॥ ५

पुलस्त्य उवाच ।

इत्येवमुक्त्वा देवेन शंकरेण महर्षयः ।
सममेव त्वरन्धत्या विनिशु. शैलमानुनि ॥ ६
उपविष्टेषु ऋषिषु नन्दी देवगणाग्रणीः ।
अर्घ्यादिना समभ्यर्च्य स्थितः प्रयतमानसः ॥ ७
ततोऽब्रवीत् सुरपतिर्धर्म्यं वाम्यं हितं सुरान् ।
आत्मनो यशसो वृद्ध्यै समर्पान् दिनयान्वितान् ॥ ८
हर उवाच ।
कश्यपात्रे चारुण्ये गाधेय मृशु गौतम ।
भरद्वाज मृशुष्य त्रयमङ्गिरस्त्वं मृशुष्य च ॥ ९
ममासीद् दशवतुजा प्रिया सा दक्षकोपतः ।

26

Pulastya said : On being worshipped by the mountain, Rudra was pleased, and called to mind the great sages, along with Arundhati (1)

Called to mind by the exalted Śankara, the Ṛṣis assembled at the great mountain Mandara of beautiful caves (2)

Finding them come, Lord Śankara, the Destroyer of Tripura stood up and receiving them with respect, said (3)

"This great mountain, blessed, praise worthy and fit to be respected by the gods has become free from sin by the touch of your lotus like feet (4)

"Please stay on the extensive, charming, level and bright tableland, on lotus-hued, smooth, and soft slabs of stone" (5)

Pulastya said : Being thus addressed by Lord Śankara the great sages along with Arundhati took their seats on the tableland (6)

The sages sitting down, Nandi the foremost of the gods worshipping with Arghya offerings stood, keeping the mind under restraint (7)

Then the Lord of the gods spoke just and wholesome words to the gods and, for the enhancement of the reputation of his own self, to the seven Ṛṣis possessed of humility. (8)

Hara said, Listen, O Kaśyapa, O Atri, O Vaiṣṭh, O Viśvāmītra, O Gautama, listen, O Bharadvāja, and listen you, O Aṅgīras, Sati the daughter of Dakṣa was my beloved, who abandoned her life by practising profound

उत्ससर्ज सती प्राणान् योगदृष्ट्या पुरा किल ॥ १०

साऽथ भूयः समुद्भूता शैलराजसुता उमा ।

सा मदधीय शैलेन्द्रो याच्यतां द्विजसत्तमाः ॥ ११

पुलस्त्य उवाच ।

सप्तर्षयस्त्वेवमुक्ता वाढमित्यधुवन् वचः ।

ॐ नमः शंकरायैति प्रोक्त्वा जग्मुर्हिमालयम् ॥ १२

ततोऽप्यरुन्धती शर्वः प्राह गच्छस्य सुन्दरि ।

पुरन्ध्रयो हि पुरन्ध्रीणां गतिं धर्मस्य वै विदुः ॥ १३

इत्येषमुक्त्वा दुर्लब्ध्वं लोकाचारं त्वरुन्धती ।

नमस्ते रुद्र इत्युक्त्वा जगाम पतिना सह ॥ १४

गत्वा हिमाद्रिशिखरमोपधिप्रस्थमेव च ।

ददृशुः शैलराजस्य पुरीं सुरपुरीमिव ॥ १५

ततः संपूज्यमानास्ते शैलयोपिङ्गिरादरात् ।

सुनामादिभिरन्यग्रेः पूज्यमानास्तु पर्वतैः ॥ १६

गन्धर्वैः किन्नरैर्यैस्तथान्यैस्तत्पुरस्सरैः ।

विचित्रुर्मर्वनं रम्यं हिमाद्रेर्हार्तकोज्ज्वलम् ॥ १७

ततः सर्वे महात्मानस्त्वपता धौतकल्मषाः ।

समासाद्य महाद्वारं संतस्पृष्टाःस्थकारणात् ॥ १८

ततस्तु त्वरितोऽभ्यागाद् द्वा.स्थोऽद्रिर्गन्धमादनः ।

धारयन् वै करे दण्डं पञ्चरागमयं महत् ॥ १९

तत्तन्ममूचुर्धनयो गत्वा शैलपतिं शुभम् ।

निवेदयास्मान् संप्राप्तान् महत्कार्याधिनां वयम् ॥ २०

इत्येवमुक्तः शैलेन्द्रो ऋषिभिर्गन्धमादनः ।

जगाम तत्र यत्रास्ते शैलराजोऽद्रिर्मृतः ॥ २१

निषण्णो भ्रुवि जानुभ्यां दत्त्वा हस्तौ हृष्टे गिरिः ।

दण्डं निक्षिप्य कक्षायामिदं वचनमब्रवीत् ॥ २२

and abstract contemplation in the past (9,10)

She has now been born again as the daughter of the King of the Mountains O exalted Brāhmanas, you should solicit Umā of the chief of Mountains for me (11)

Pulastya said Being thus spoken to the seven Ṛṣis said, "Alright" And proclaiming, "Om Namo Śaṅkarāya," (Om obeisance to Śaṅkara), went to the Himālayas. (12)

Then Śaṅkara said to Arundhātī, "O fair lady, go" Elderly ladies indeed know the course of the conduct of respectable matrons (13)

Being thus addressed and knowing custom as intransgressable, Arundhātī said, 'O Rudra, obeisance to you', and she went away with her husband (14)

Going to the summit of the Himālayas, to Ośadhīprastha, they saw the city of the king of the mountains resembling the city of the gods. (15)

Then being cordially welcomed by the mountain damsels and being worshipped by mountains such as Sunābha, and by Gandhar-

vas, Kinnaras, Yakṣas and others who were their followers, they entered the grand mansion of Himālaya shining as brilliantly as gold (16, 17)

Then the noble-souled ones who had shaken off their sins by penance, reaching the principal gate, stopped there on account of the doorkeeper. (18)

Then the mountain Gandhamādāna who was at the door arrived immediately holding a large emerald stick in his hand. (19)

Arriving, the sages intimated the good lord of the mountain that they had come and that they were eager to gain a great object (20)

Being thus addressed by the sages, the great mountain Gandhamādāna went where the king of Mountains was surrounded by other mountains (21)

Kneeling down on the ground, placing his hands on his mouth, and putting the stick in the armpit he said the following : (22)

गन्धमादन उवाच ।

इमे हि ऋषयः प्राप्ताः शैलराज तर्गार्थिनः ।
द्वारे स्थिताः कार्याणस्ते तव दर्शनलालसाः ॥ २३

पुलस्त्य उवाच ।

द्वाःस्थवाक्यं समाकर्ण्य समृत्थायाचलेश्वरः ।
स्वयमभ्यागमद् द्वारि समादायार्घ्यमुत्तमम् ॥ २४
तानर्चार्घ्यादिना शैलः समानीय सभातलम् ।
उवाच वाक्यं वाक्यज्ञः कृतासनपरिग्रहात् ॥ २५

हिमशानुवाच ।

अनभ्रवृष्टिः किमियमृताहोऽकुसुमं फलम् ।
अप्रतर्क्यमचिन्त्यं च भवदागमनं त्रिदम् ॥ २६
अद्यप्रभृति धन्योऽस्मि शैलराड्य मत्तमाः ।

Gandhamādana said "O Himālaya, these solicitous sages have come to you with a anxious-desire to gain their object. They are waiting at the gate with an ardent desire to see you." (23)

Pulastya said: Hearing the words, 'waiting at the gate' and rising, the lord of mountains, Himālaya himself reached the gate, taking with him the best Arghya offerings. (24)

Having worshipped them with Arghya and other things and conducting them to the council chamber, the adept in the employment of speech, Himālaya spoke to them, after they had taken their seats (25)

Himavat said, "Is this a shower from a cloudless sky or a fruit without a flower? This visit of yours is inconceivable and inoonjecturable. (26)

"O venerable ones, from today I am opulent, today I am the King of Mountains, today indeed I am completely purified in

संशुद्धदेहोऽस्म्यद्यैव यद् भवन्तो ममाजिरम् ॥ २७
आत्मसंसर्गसंशुद्धं कृत्वन्तो द्विनोत्तमाः ।

दृष्टिपूतं पदाक्रान्तं तीर्थं सारस्वतं यथा ॥ २८

दासोऽहं भवतां विप्राः कृतपुण्यश्च सांप्रतम् ।
येनार्थिनो हि ते यूयं तन्ममाज्ञातुमर्हथ ॥ २९

सदारोऽहं समं पुत्रैर्मृत्यैर्नष्टभिरव्ययाः ।
किंरुरोऽस्मि स्थितो युष्मदाज्ञाकारी तदुच्यताम् ॥ ३०

पुलस्त्य उवाच ।

शैलराजवचः श्रुत्वा ऋषयः संशितजताः ।
ऊजुरङ्गिरसं वृद्धं कार्यमत्रौ निवेदय ॥ ३१

इत्येवं चोदितः सर्वैर्ऋषिभिः कश्यपादिभिः ।
प्रत्युवाच परं वाक्यं गिरिराजं तमङ्गिराः ॥ ३२

body, that you have visited my courtyard. (27)

O exalted Brāhmanas, you have made me thoroughly pure by contact with your holy selves, in the same way as the Sārasvata Tirtha covered on foot purifies at sight. (28)

I am your servant, O Brāhmanas, and I have at present acquired merit as you happen to be present here as suppliants. Therefore you should command me. (29)

O imperishable ones, with my wife, my sons, servants, and grandsons I stand before you as your obedient servant. So please order (30)

Pulastya said: Hearing the words of the King of the Mountains, Himālaya, the Ṛṣis of accomplished vow said to the elderly Aṅgiras, "Place your case before Himālaya." (31)

Being thus urged by Kaśyapa and other Ṛṣis, Aṅgiras spoke the most excellent words to Himālaya. (32)

अङ्गिरा उवाच ।

श्रूयतां पर्वतश्रेष्ठ येन कार्ष्णेन वै वयम् ।
समागतास्वत्सदनमरुन्धत्या समं गिरे ॥ ३२
योऽसौ महात्मा सर्वात्मा दक्षयज्ञक्षयंकरः ।
शंकरः शूलधृक् शर्वस्त्रिनेत्रो घृषवाहनः ॥ ३४
जीमूतकेतुः शत्रुघ्नो यज्ञभोक्ता स्वयं प्रभुः ।
यमीश्वरं चदन्त्येके शिष्यं स्थाणुं भवं हरम् ॥ ३५
भीमसुभ्रं महेशानं महादेवं पशोः पतिम् ।
वयं तेन प्रेषिताः स्मस्वत्सकार्शं गिरीश्वर ॥ ३६
इयं या स्वत्सुता काली सर्वलोकेषु सुन्दरी ।
तां प्रार्थयति देवेशस्तां भवान् दातुमर्हति ॥ ३७
स एव धन्यो हि पिता यस्य पुत्री शुभं पतिम् ।
रूपाभिजनसंपत्त्या प्राप्नोति गिरिसत्तम ॥ ३८

Āṅgiras said, "O most exalted of mountains, the business on which verily we have come to your place together with Arundhati is the following. (33)

Him who is the illustrious, all soul, destroyer of the sacrifice of Dakṣa, trident holder, three-eyed, bull-riding, cloud bannered, foe-slayer, enjoyer of sacrificial offerings, Śaṅkara, Śarva—the Lord himself whom people variously call Īśvara, Śiva, Sthāpa, Bhava, Hara, Bbīma, Ugra, Mahādeva, Paśupati, have we been sent to you, O Lord of Mountains (34, 35, 36)

This Kālī, your daughter is known throughout the worlds as a beautiful girl. Śaṅkara solicits her. You should be so good as to offer her to Him (37)

That father indeed is fortunate whose daughter gets a good husband, excelling in the beauty of form and nobility of birth, O Hīmalāya. (38)

यावन्तो जङ्गभागम्या भूताः शैल चतुर्विधाः ।
तेषां माता त्वियं देवी यतः प्रोक्तः पिता हरः ॥ ३९
प्रणम्य शंकरं देवाः प्रणमन्तु सुतां तव ।
कुरुष्व पाद शत्रूणां मूर्ध्नि भस्मपरिप्लुतम् ॥ ४०
याचितारो वयं शर्वो वरो दाता त्वमप्युमा ।
वयुः सर्वजगन्माता कुरु यच्छ्रेयसे तव ॥ ४१
पुलस्त्य उवाच ।

सहस्रोऽङ्गिरसः श्रुत्या काली तस्यावधोमुखी ।
हर्षभागस्य सहसा पुनर्दैन्यमुपागता ॥ ४२
ततः शैलपतिः प्राह पर्वत गन्धमादनम् ।
गच्छ शैलानुपामन्थ्य सर्वाणागन्तुमर्हसि ॥ ४३
ततः श्रीप्रतरः शैलो गृहाद् गृहमगाजवी ।
भेर्वादीन् पर्वतश्रेणानुहाव समततः ॥ ४४

O Hīmalāya, of all the moving and unmovable objects and fourfold creatures, this Goddess is the mother, because Hara has been spoken of as father (39)

Having saluted Śaṅkara, the gods should bow to your daughter. Set your feet smeared with ashes on the heads of the enemies. (40)

We are the solicitors, Śaṅkara the groom, you the giver, Umā the mother of the world the bride. Do what is conducive to your good fortune (41)

Hearing those words of Āṅgiras, Kālī stood with face downwards, suddenly feeling joy she again became dejected (42)

Then Hīmalāya told the Gaṇḍhamādana mountain, "Go, having invited the mountains, you should come back." (43)

Then the swifter mountain went from house to house with speed and invited from every side the chief mountains Meru and others. (44)

तेऽप्याजग्मुस्त्वरारवन्तः कायं मत्वा महत्तदा ।
 विविशुर्विस्मयाविष्टाः सौवर्णेभ्वासनेषु ते ॥ ४५
 उदयो हेमकूटश्च रम्यको मन्दरस्तथा ।
 उदालको वारुणश्च वराहो गरुडासनः ॥ ४६
 शुक्तिमान् वेगसानुश्च ददृशुःश्लोऽथ शृङ्गवान् ।
 चित्रकूटस्त्रिकूटश्च तथा मन्दरकाचलः ॥ ४७
 विन्ध्यश्च मलयश्चैव पारियात्रोऽथ दुर्दरः ।
 कैलासाद्रिर्महेन्द्रश्च निषधोऽञ्जनपर्वतः ॥ ४८
 एते प्रधाना गिरयस्तथाऽप्ये क्षुद्रपर्वताः ।
 उपविष्टाः समायां वै प्रणिपत्य ऋषींश्च तान् ॥ ४९
 ततो गिरीश. स्वा भार्या येनामाहूतवाश्च सः ।
 समागच्छत क्लयाणी सम पुत्रेण भासिनी ॥ ५०
 साऽभिवन्द्य ऋषीणां हि चरणांश्च तपस्विनी ।
 सर्वान् ज्ञातीन् समाभाष्य निवेश ससुता ततः ॥ ५१

They too came hurriedly, considering the business as important. Struck with wonder they occupied the gold seats (45)

Udaya and Hemakūta Ramyaka and Mandara, Uddālaka and Vārūpa, Varāha, Garuḍāsana Śuktiman Vega-ānu, Dṛḍha-śṛṅga and Śṛṅgavān, Citrakūṭa, Trikūṭa, Mandaraka mountain, Vindhya, Malaya, Pāriyātra, Durdara, the Kailāsa mountain, Mahendra, Niṣadha, the Añjana mountain—these chief mountains and other subordinate mountains got themselves seated in the assembly hall, bowing down to the Ṛṣis (46, 47, 48, 49)

Then the Lord of the Mountain called his wife Menā, "Come, blessed lady, together with your son." (50)

Bowing at the feet of the Ṛṣis and addressing the relatives, the devout lady entered, accompanied by her daughter (51)

O Nārada, the mountains getting seated, the great mountain Himālaya, who was an

ततोऽद्रिषु महाशैल उपविष्टेषु नारद ।
 उवाच वाक्यं वाक्यज्ञः सर्वानाभाष्य सुस्वरम् ॥ ५२
 हिमवानुवाच ।
 इमे सप्तर्षयः पुण्या याचितारः सुतां मम ।
 महेश्वरार्थं कन्यां तु तच्चावेद्यं भवत्सु वै ॥ ५३
 तद् वदस्व यथाप्रज्ञं ज्ञातयो यूयमेव मे ।
 नोहृद्दृष्य युष्मान् दास्यामि तत्क्षमं वक्तुमर्हथ ॥ ५४
 पुलस्त्य उवाच ।
 हिमवद्वचनं श्रुत्वा मेवाद्या. स्थावरोत्तमाः ।
 सर्व एषाम्नुवन् वाक्यं स्थिता. स्वेष्वासनेषु ते ॥ ५५
 याचितारश्च मृणयो वरस्त्रिपुरहा हरः ।
 दीयतां शैल कालीयं जामाताऽभिमतो हि नः ॥ ५६
 येनाप्यवाह भर्तारं शृणु शैलेन्द्र मद्रचः ।
 पितृनाराच्य देवैस्तेर्दत्ताऽनेनैव हेतुना ॥ ५७

expert in the employment of language, spoke addressing all in a sweet voice. (52)

Himavat said, "These Seven Holy Ṛṣis are soliciting my daughter for Mahēśvara, That indeed is a news to be communicated to you (53)

"Then advise me as wisely as possible, because you are my kinsmen. I shall not give her away in marriage, transgressing you. Therefore you shall tell me what is proper (54)

Pulastya said. Listening to the words of Himavata, great mountains such as Meru and others spoke from their seats. (55)

The suppliants are the sages, and the bridegroom is Hara, the Slayer of Tripura. O Mountains, you may give this Kāli in marriage to Him. He is considered by us as a desirable bridegroom (56)

Menā too said then to her husband, "O Premier Mountain, listen to what I say. For this purpose was she given to me by the gods after they had invoked the Pitṛs (57)

यस्त्वस्या भूतपतिना पुत्रो जातो भविष्यति ।
 न हनिष्यति दैत्येन्द्रं महिषं तारकं तथा ॥ ५८
 ह्येवं मेनया प्रोक्तः शैलैः शैलेश्वरः सुताम् ।
 शोवाच पुत्रि दत्ताऽसि शर्वाय त्वं मयाऽधुना ॥ ५९
 ऋषीनुवाच कालीय मम पुत्री तपोधनाः ।
 प्रणाम शंकरवधूर्भक्तिनम्रा करोति वः ॥ ६०
 ततोऽप्यरन्धरी कालीमङ्गमारोप्य चादुकैः ।
 लज्जमानां समाश्रास्य हरनामोदितैः शुभैः ॥ ६१
 ततः सप्तर्षयः प्रोचुः शैलराज निशामय ।
 जामित्रगुणसंयुक्तां तिथिं पुण्यां सुमङ्गलाम् ॥ ६२
 उत्तराफाल्गुनीयोगं हृदीयेऽह्नि हिमांशुमान् ।
 गमिष्यति च तत्रोक्तो मूहूर्त्तो मंत्रनामकः ॥ ६३
 तस्यां तिथ्यां हरः पाणिं ग्रहीष्यति समन्त्रकम् ।

The son that will be begotten by Śaṅkara in her will slay the mighty demons, Mahiṣa and Tāraka (58)

Being thus spoken to, the Lord of Mountains, together with other mountains, said to his daughter, "Child, you have now been given in marriage by me to Śaṅkara" (59)

He said to the Ṛṣis, "O sages, my daughter Kālī who is betrothed to Śaṅkara is saluting you, bending low before you with devotion." (60)

Then taking the bashful Kālī in her lap Arundhatī began to please her in auspicious and agreeable language involving the name of Hara (61)

Then the Saptarṣis said, "O Lord of the Mountains, listen. The holy and auspicious Tithi which is endowed with the Jāmitra Gṛha The moon will be in the constellation of the Uttarāṣṭāṅgulī on the Third day and then the mubhūrta Jāmitra by name will come On that Tithi, Hara shall accept the hand of your daughter by reciting the

तव पुत्र्या वयं यामस्तदनुज्ञातुमर्हसि ॥ ६४
 ततः संपूज्य विधिना कलमूलादिभिः शुभैः ।
 विसर्जयामास शनैः शैलराट् ऋषिपुंगवान् ॥ ६५
 तेऽप्याजग्मुर्महावेयात् त्वान्मय मत्दालयम् ।
 आसाद्य मन्दरगिरिं भूयोऽवन्दन्त शंकरम् ॥ ६६
 प्रणम्योत्सुर्महेशानं भवान् भर्त्ताऽद्रिना वधुः ।
 सन्नद्धकास्त्रयो लोका द्रक्ष्यन्ति घनवाहनम् ॥ ६७
 ततो महेश्वरः प्रीतो मुनीन् सर्वाननुक्रमात् ।
 पूजयामास विधिना अरन्धरया समं हरः ॥ ६८
 ततः संपूजिता जग्मुः सुराणां मन्त्रणाय ते ।
 तेऽप्याजग्मुर्महर्हरं द्रष्टुं ब्रह्मविष्णुवन्द्रभास्कराः ॥ ६९
 गेहं ततोऽभ्येरेय महेश्वरस्य
 कृतप्रणामा विविशुर्महर्षे ।

Mantras We are going, Please permit us. (62, 63, 64)

After having worshipped them in the proper manner with fruits and roots, the King of Mountains bade the great Ṛṣis farewell, one by one. (65)

They came back with great speed through the sky. Reaching the Mandara Hill they saluted Śaṅkara again (66)

Bowing down to the Great God, they said, "You are the bridegroom and Parvatī the bride. The three worlds together with Brahman will watch Śiva." (67)

Pleased at this, Śaṅkara then honoured the sages along with Arundhatī in their due order and in the right manner. (68)

Thus honoured they proceeded to have consultation with the gods. Brahman, Viṣṇu, Indra, Sūrya too came to see Hara. (69)

O great sage, reaching the residence of Maheshvara they bowed down and got themselves seated. And he called Nandi and

सस्मार नन्दिप्रसूखांश्च सर्वो-
नभ्येत्य ते सन्ध हरं निपण्णाः ॥ ७०
देवैर्गणैश्चापि घृतो गिरीशः

स शोभते मुक्तजटाप्रभारः ।
यथा वने सर्जकदम्बमध्ये
प्ररोहमूलोऽथ वनस्पतिर्न ॥ ७१

इति श्रीवामनपुराणे षड्विंशोऽध्याय ॥२६॥

२७

पुलस्त्य उवाच ।

समागतान् सुरान् दृष्ट्वा नन्दिराख्यातवान् विभोः ।
अथोत्थाय हरिं भक्त्या परिपञ्च्य न्यपीडयत् ॥ १
प्रक्ष्माणं शिरसा नत्वा समाभाष्य शतशतम् ।
आलोक्यान्वान् सुरगणान् संभावयत् स शंकरः ॥ २
गणाश्च जय देवेति वीरभद्रपुरोगमाः ।
शैवाः पाशुपताद्याश्च विविधैर्भन्द्राचलम् ॥ ३

all others Approaching, and saluting
Hara, they sat down. (70)

Surrounded by the gods and Ganas and
with the tuft of the matted hair dishevelled,

ततस्तस्मान्महाशैलं कैलासं सह दैवतैः ।
जयाम भगवान् शर्वः कर्तुं वैवाहिकं विधिम् ॥ ४
ततस्तस्मिन् महाशैले देवमाताऽदितिः शुभा ।
सुरभिः सुरसा चान्याश्चकुर्मण्डनमाकुलाः ॥ ५
महास्थिशेखरी चारुरोचनातिलकी हरः ।
सिहाचिनी चालिनीलघुजगकृतकुण्डलः ॥ ६
महाहिरत्नबलयो हारकेयूरनूपुरः ।

Śaṅkara looked splendid, like a large tree,
in the midst of Sarjas and Kadambas, in
a forest (71)

Thus ends Twenty sixth Chapter in the Vāmana-Purāna—26

27

Pulastya said Casting his glances on
the gods who had assembled there, Nandi
spoke to the Lord who standing up embraced
Hara most cordially. (1)

Bowing down to Brahman, greeting
Indra and glancing at other gods Śaṅkara
honoured them all in a befitting manner. (2)

And the Ganas led by Virabhadra and
the followers of Śiva, Paśupati and
others entered the Mandara Mountain
uttering, "Hail, Lord" (3)

Thence the Lord Śarva proceeded to the
Kailasa Mountains along with the gods to
perform the matrimonial rites. (4)

Then on the great mountain the
virtuous mother of gods, Aditi, Surabhi,
Surasā and others were busily engaged in
decoration. (5)

Hara appeared splendid in a crest of
Mahāsthī, fine Rocana mark in His forehead,
skin of a lion and Kundala of serpents
as black in colour as black bees, bracelet.

समुन्नतजटाभारो शृपभस्थो विराजते ॥ ७
 तस्याग्रतो गणाः स्वैः स्वैरारूढा यान्ति वाहनैः ।
 देवाश्च पृष्ठतो जग्मुर्दुर्वाशनपुरोगमाः ॥ ८
 चैनतेयं समारूढः सह लक्ष्म्या जनार्दनः ।
 प्रयाति देवपार्श्वस्थो हंसेन च पितामहः ॥ ९
 गजाधिरूढो देवेन्द्रश्छत्रं शुक्लपटं विभुः ।
 धारयामास विततं श्लच्या सह सहस्रदक् ॥ १०
 यमुना सरितां श्रेष्ठा पालन्यजनमुत्तमम् ।
 श्वेतं प्रगुह्य हस्तेन कञ्चपे सस्थिता ययौ ॥ ११
 हंसकुन्देन्दुसंकाश पालन्यजनमुत्तमम् ।
 सरस्वती सरिच्छ्रेष्ठा गजारूढा समादधे ॥ १२
 श्रुतवः पटु समादाय कुसुम गन्धसंयुतम् ।
 पञ्चवर्णं महेशानं जग्मुस्ते कामचारिणः ॥ १३

consisting of the precious jewel of serpents and necklace armlet and anklet and a high braid of matted hair and was seated on a bull. (6, 7)

In his front were the Ganas mounting their respective carriers and with Agni as their leader the gods were behind (8)

Janārdana together with His consort Lakṣmī was riding Garuḍa Brahma proceeded on the back of His swan, by the side of Śaṅkara (9)

Indra with Śaci was seated on his elephant, and had a large white umbrella over his head (10)

The great river Yamunā went on the back of a tortoise with the excellent white chowrie in her hand (11)

An exquisite white chowrie resembling the swan, the Kunda flower and the Moon was held by the great river Sarasvatī who was seated on an elephant (12)

The six seasons taking the fragrant

मचमैरावणनिभं गजमारूढः वेगवान् । ११ ।
 अनुलेपनमादाय ययौ तव पृष्टदकः ॥ १४
 गन्धर्वास्तुम्बुरुखा गायन्तो मधुरस्वरम् ।
 अनुजग्मुर्महादेवं वादयन्तश्च किन्नराः ॥ १५
 नृत्यन्त्योऽपसरसश्चैव स्तुवन्तो ह्यनयथ तम् ।
 गन्धर्वा यान्ति देवेशं त्रिनेत्रं शूलपाणिनम् ॥ १६
 एकादश तथा कोट्यो रूपाणां तत्र वै ययुः ।
 द्वादशैवादितेयानामष्टौ कोट्यो वसूनिपि ॥ १७
 सप्तपटिस्तथा कोट्यो गणानामृषिसत्तम ।
 चतुर्विंशत् तथा जग्मुर्ऋषीणामूर्ध्वं रेतसाम् ॥ १८ ।
 असंख्यातानि यूयानि यज्ञकिन्नररक्षसाम् ।
 अनुजग्मुर्महेशानं विवाहाय समाकुलाः ॥ १९
 ततः क्षणेन देवेशः क्षमाधराधिपतेस्तलम् । ॥

five-coloured flowers for Śaṅkara proceeded as they (13)

The powerful Pithūḍaka riding an elephant in rut, resembling the Airāvata, went with unguents. (14)

Tumburu and other Gandharvas followed Mahadeva, singing melodious tunes and so did the Kinnaras, playing on musical instruments, the Apsarases dancing and the Sages singing hymns of praise, and the Gandharavas followed, the Trident-holding three-eyed Śaṅkara (15, 16)

And eleven crores of Rudras, twelve of Āḍityas and the eight of Vasus, sixty seven of Ganas, forty of most ascetic Rṣis accompanied Śaṅkara (17, 18)

Innumerable bands of Yakṣas, Kinnaras and Rākṣasas followed Śaṅkara busily to the marriage (19)

In a moment Śaṅkara reached the foot of the King of mountains¹ Then the

संप्राप्तास्त्वागमन् शैलाः कुञ्जरस्थाः संमंततः ॥ २०
 ततो ननाम भगवांस्त्रिनेत्रः स्थावराधिपम् ।
 शैलाः प्रणोमुरीशानं ततोऽसौ मुदितोऽभवत् ॥ २१
 समं सुरैः पार्षदैश्च विवेश वृषकेतनः ।
 नन्दिना दर्शिते मार्गे शैलराजपुरं महत् ॥ २२
 जीमूतकेतुरायात् इत्येवं नगरस्त्रियः ।
 निजं कर्म परित्यज्य दर्शनव्यापृताभवन ॥ २३
 मास्यार्द्धमन्या चादाय करेणैकेन भ्रांमिनी ।
 केशपाशं द्वितीयेन शंकराभिमुखी गता ॥ २४
 अन्याऽलकतकरागाढ्यं पादं कृत्वाकुलेखणा ।
 जनलकतकमेकं हि हरं प्रष्टुमुपागता ॥ २५
 एकेनाक्ष्णाञ्जितेनैव धृत्वा भीममुपागतम् ।
 साञ्जनां च प्रगृह्णान्या शलाकां सुष्टु धावति ॥ २६

mountains came from all sides on their
 elephants to welcome Him. (20)

Then Śaṅkara bowed down to Himālaya.
 The mountains saluted Śaṅkara and at this
 He was very much pleased. (21)

Then did Śaṅkara enter the extensive
 city of the King of mountains, together
 with the gods and His followers following
 the path shown by Nandi. (22)

'Śaṅkara is come' saying this the women
 of the city interested themselves in beholding
 the groom and the marriage party, leaving
 all household duties. (23)

One of them taking half a garland in
 one hand and the mass of her hair in
 another, went towards Śaṅkara. (24)

Another dyeing one of her feet with
 lac, and with unsteady eyes, and the other
 foot still undyed, hurried to have a glance
 of Śaṅkara. (25)

Still another with collyrium applied to
 one eye and holding the stick with collyrium
 clinging to it in her hand, went running

अन्यां सरसनं वासं पाणिनादाय सुन्दरी ।
 उन्मत्तेषागमन्त्रया हरदर्शनलालसा ॥ २७
 अन्यात्तिकान्तमीशानं धृत्वा-स्तनभारालसा ।
 अनिन्दत रुपा बाला बौवनं स्वं-कृशोदरी ॥ २८
 इत्थं स नागरस्त्रीणां क्षोभं संजनयन् हरः ।
 जगाम वृषभारूढो दिव्यं श्वशुरमन्दिरम् ॥ २९
 ततः प्रविष्टं प्रसमीक्ष्य शंभुं
 शैलेन्द्रवेश्मन्यबला-श्रुवन्ति ।
 स्थाने तपो दुश्चरमम्बिकाया-
 शीर्षं महानेप सुरस्तु शंभुः ॥ ३०
 स एष येनाङ्गमनङ्गतां कृतं
 कन्दर्पनाम्नः कुसुमाधस्य ।
 क्रतोः क्षयी दक्षविनाशकर्ता

easily, hearing Śaṅkara arrived. (26)

And another fair woman ardently longing
 to see Śaṅkara—the bridegroom went out
 in a nude state, holding her cloth and girdle
 in her hand, like one mad. (27)

Another graceful damsel in the prime
 of her youth hearing that Śaṅkara had left
 the place and gone beyond, began to censure
 her youth angrily. (28)

Thus agitating the mind of the amorous
 damsels, Hara went to the pleasing mansion
 of his father-in-law on a bull. (29)

Then looking at Śaṅkara in the mansion
 of the King of the mountains, women began
 to say, "Great was the austerity performed
 by Pārvatī in a proper manner and at an
 opportune moment. Śaṅkara is a Great
 God. (30)

He is one who rendered the embodied
 flower-weaponed cupid, bodiless. He is
 the wielder of the Pināka bow, and the holder
 of the trident. He annihilated the sacrifice-
 of Dakṣ, killed him and destroyed the-

मगाविहा शूलधरः पिनाकी ॥ ३१
नमो नम शंकर शूलपाणे
शृगारिचमोम्भर कालशत्रो ।
महाहिशाराश्रितकृण्डलाय

नमो नमः पार्यतिवल्लमाय ॥ ३२
इत्यं संस्तूपमानः सुरपतिविश्रुतेनातपत्रेण शंसुः
सिद्धैर्यन्यः सयक्षैरहितवलयौ चारुमस्मोपलिप्तः ।
अप्रस्येनाग्रजेन प्रसूदितमनसा विष्णुना चानुगेन
वैवाहीं मद्रलाट्यां हुवराहसुदितामारुरोहाय वेदीम् ॥ ३३
आयाते त्रिपुरान्तकं सहस्रैः सार्धं च गर्भार्पिभि-
र्ब्रह्मोऽभूद्गिरिराजवेश्मनि जनः काल्याः समालंछितौ ।
क्यादुल्यं समुपागतवाह गिरयः पूजादिना देवताः
प्रायोऽप्यादुलिता भवन्ति सुहृदः कन्यानिवाहोत्सुकाः ॥ ३४

प्रमाण्य देवीं गिरिजां ततः त्रियसो
द्वृष्टलशुभलागिष्ट्याङ्गयष्टिकाम् ।
भ्रात्रा गुनामेन तदोरसवे कृते
मा शंकराभ्याश्रमपोषपादिता ॥ ३५
ततः शुभे हर्म्यतले हिरण्यमे
स्थिताः सुराः शंकरकाटिचैष्ठितम् ।
पश्यन्ति देवोऽपि समं कृशाङ्गपा
लोकानुलुप्तं पदमामगाद् ॥ ३६
यत्र श्रीढा विचित्राः सवसुमतरयो पारिणो विन्दुपार्श्व-
गन्धाद्यैर्गन्धचूर्णैः प्रविरलमपनीगुण्डितौ गुण्डिकायाम् ।
सुक्तादार्षः प्रबामं हरगिरितनया श्रीढनार्थं तदाऽऽ-
पन्नाद् सिन्दूरपुञ्जैरविरतचित्तैः

एवं क्रीडां हरः कृत्वा समं त्व गिरिकन्यया ।
 आगच्छद् दक्षिणां वेदिमृषिभिः सेवितां ददाम् ॥ ३८
 अयाजगाम हिमवान् शुक्लाम्बरधरः शुचिः ।
 पवित्रपाणिरादाय मधुपर्कमयोज्ज्वलम् ॥ ३९
 उपविद्यस्त्रिनेत्रस्तु शार्क्यो दिशमपश्यत् ।
 सप्तर्षिकान्श्च शैलेन्द्रः सूपविष्टोऽवलोकयन् ॥ ४०
 सुखासीनस्य शर्वस्य कृताञ्जलिपुटो गिरिः ।
 प्रोवाच वचनं श्रीमान् धर्मसाधनमात्मनः ॥ ४१
 हिमवानुवाच ।
 मत्पुत्रीं भगवन् कार्त्ती पौत्रीं च पुलहाग्रजे ।
 पितृणामपि दौहित्रीं प्रतीच्छेमां मयोद्यताम् ॥ ४२
 पुलस्त्य उवाच ।
 इत्येवमुक्त्वा शैलेन्द्रो हस्तं हस्तेन योजयन् ।
 आदात् प्रतीच्छ भगवन् इदमुच्चैरुदीरयन् ॥ ४३

Having thus sported, with the daughter of Himālaya Hara came to the massive southern platform resorted to by Ṛsis. (38)

Then came Himālaya clad in white cloth and bright, with the Darbha grass and the splendid Madhuparka offering in his hand (39)

Then the Three-eyed god Śaṅkara was seated facing the East and Himālaya was well seated turning towards the Seven Ṛsis (40)

To Śarva who was comfortably seated, the great Himalaya with folded hands spoke words leading to virtue and merit (41)

Himavat said 'Venerable Sir, accept Kāh, my daughter, grand-daughter of the elder brother of Pulaha and the daughter of the daughter of the Pitr̥s, offered by me' (42)

Pulastya said 'Saying this and putting

हर उवाच ।
 न भेज्ति माता न पिता तथैव
 न ज्ञातयो वाऽपि च बान्धवाश्च ।
 निराश्रयोऽहं गिरिशृङ्गवासी
 सुतां प्रतीच्छामि तवादिराज ॥ ४४
 इत्येवमुक्त्वा वरदोऽवपीडयत्
 करं करेणाद्रिकुमारिकायाः ।
 सा चापि संस्पर्शमवाप्य शमोः
 परां घृदं लब्धवती सुरर्षे ॥ ४५
 तथाधिरूढो वरदोऽथ बोद
 सहाद्रिपुत्र्या मधुपर्कमश्नन् ।
 दत्त्वा च लाजान् फलमस्य शुक्लां-
 स्ततो विरिञ्चो गिरिजाह्ववाच ॥ ४६
 कालि पश्यस्व वदनं मर्तुः शश्वधरप्रमम् ।

away the palm of the bride on that of the groom the lord of the mountains gave his daughter in marriage, saying, "Venerable Sir, accept her." (43)

Hara said "I have no mother, no father, and similarly no maternal or paternal relations I am a shelterless dweller on peaks of mountains O King of mountains, I accept your daughter." (44)

Saying this much the Boon-giver Śaṅkara held fast the hand of the daughter of Himālaya with his own hand. O Nārada, she too getting the contact of Śaṅkara experienced great pleasure (45)

Then the Boon-giver Śaṅkara ascended the platform with the daughter of Himālaya, after having eaten the Madhuparka, and offering white parched rice Then Brahman said to Kālī, "Kālī, look at your husband's face as resplendent as the Moon With

भगवन्निहा शूलधरः पिनाकी ॥ ३१

नमो नम शंकर शूलपाणे
मृगारिचर्माम्बर कालशत्रो ।

महाहिहाराङ्कितकुण्डलाय

नमो नमः पार्वतिवल्लभाय ॥ ३२

इत्यं संस्तुयमानः सुरपतिविधृतेनातपत्रेण शंभुः
सिद्धैर्वन्यः सम्यक्षैरहितकृतलयी चारुभस्मोपलिप्तः ।
अग्रस्थेनाग्रजेन प्रमुदितमनसा विष्णुना चानुगेन
वैवाहीं मङ्गलादां हुतमहमुदितामारुरोहाय वेदीम् ॥ ३३
आयाते त्रिपुरान्तके सहचरैः सार्धं च सर्पाभि-
र्च्यप्रोऽभूद्गिरिराजवेष्मनिजनः काल्याः समालंकृतौ ।
व्याकुल्ये समुपागतश्च गिरयः पूजादिना देवताः
प्रायो व्याकुलिता भवन्ति सुहृदः कन्याविवाहोत्सुकाः ॥ ३४

eye of the Sun. (31)

Salutations to you, O Śaṅkara, the Holder of the trident; the Wearer of the tiger's skin and the Subduer of Kāla the god of death, the wearer of the necklace and artistically worked Kuṇḍala, of great serpents Salutations to you the lover of Pārvatī (32)

Thus propitiated and shadowed by the umbrella held by Indra, the worshipped of the Siddhas and the Yakṣas, with the bracelet of a serpent and graceful in ashes smeared all over his body, with Brahman delighted at heart before Him, and Viṣṇu in the rear, ascended the marriage platform which tended abundantly to auspiciousness and was delightful due to the presence of fire (33)

On the arrival of Śaṅkara with his followers and the seven Ṛṣis, the inmates became intently occupied with the decoration of Kālī, and the mountains got greatly agitated over the honour of the gods Generally friends and relatives anxious for the completion of the ceremony in connec-

प्रसाध्य देवीं गिरिजां ततः स्त्रियो
दुकूलशुक्लामिधृताङ्गयष्टिकाम् ।

आत्रा सुनामेन वदोत्सवे कृते
सा शंकराम्याशमयोपपादिता ॥ ३५

ततः शुभे हर्म्यतले हिरण्मये
स्थिताः सुराः शंकरकालिचेष्टितम् ।

पश्यन्ति देवोऽपि समं कृशाङ्ग्या
लोकानुजुष्टं पदमासदा ॥ ३६

यत्र क्रीडा विचित्राः सङ्कसुमतरवो वारिणो विन्दुपातै-
र्गन्धाद्यैर्गन्धपूर्णैः प्रविरलमवनौ गुण्ठितौ गुण्ठिकायाम् ।
मुक्तादामैः प्रकमं हरगिरितनया क्रीडनार्थं वदाऽऽनन्त्
पश्चात् सिन्दूरपुञ्जैरविरतचित्तैश्चक्रतुः स्मा सुरक्ताम् ॥ ३७

tion with the marriage of a daughter are mentally disturbed (34)

After she was decoated the Goddess Pārvatī who was clad in the white silk garment was brought to the presence of Śaṅkara by her brother Sunābha, who had performed the rites and ceremonies connected with marriage (35)

Then staying in the bright gold mansion the gods began to watch the behaviour of Śaṅkara and Kālī, and Śaṅkara with Pārvatī then took part in the popular rites and customary ceremonies of the marriage (36)

Where plays and jokes of various kinds flower laden trees and fall of drops of water, sweet scented fragrant powder, figures drawn on the ground at intervals with powders of various colours assumed a peculiar beauty appropriate for the occasion For the amorous sport of Hara and the daughter of Himalaya, numerous strings of pearls were strewn all over and the earth made deeply red with large quantities of vermilion spread over it (37)

एवं क्रीडां हरः कृत्वा समं च गिरिकन्यया ।
 आगच्छद्दक्षिणां वेदिमृषिमिः सेवितां दृढाम् ॥ ३८
 अथाजगाम हिमवान् शुक्लाम्बरधरः शुचिः ।
 पवित्रपाणिरादाय मधुपर्कमथोज्ज्वलम् ॥ ३९
 उपविष्टस्त्रिनेत्रस्तु शार्कीं दिशमपश्यत् ।
 सप्तर्षिकांश्च शैलेन्द्रः सूपविष्टोऽवलोकयन् ॥ ४०
 सुखासीनस्य शर्षस्य कृताञ्जलिपुटो गिरिः ।
 श्रोवाच वचनं श्रीमान् धर्मसाधनमात्मनः ॥ ४१
 हिमवानुवाच ।
 मत्पुत्रीं भगवन् कालीं पौत्रीं च पुलहाग्रजे ।
 पित्रुणामपि दौहित्रीं प्रतीच्छेमां मयोद्यताम् ॥ ४२
 पुलस्त्य उवाच ।
 इत्येवमुक्त्वा शैलेन्द्रो हस्तं हस्तेन योजयन् ।
 प्रादात् प्रतीञ्च भगवन् इदमुच्चैर्दरीरयन् ॥ ४३

Having thus sported, with the daughter of Himālaya Hara came to the massive southern platform resorted to by R̥sis. (38)

Then came Himālaya clad in white cloth and bright, with the Darbha grass and the splendid Madhuparka offering in his hand (39)

Then the Three-eyed god Śankara was seated facing the East and Himālaya was well seated turning towards the Seven R̥sis (40)

To Śarya who was comfortably seated, the great Himālaya with folded hands spoke words leading to virtue and merit (41)

Himavat said : "Venerable Sir, accept Kāli, my daughter, grand-daughter of the elder brother of Pulaha, and the daughter of the daughter of the Pitr̥s, offered by me" (42)

Pulastya said : Saying this and putting

हर उवाच ।
 न मेऽस्ति माता न पिता तथैव
 न ज्ञातयो वाऽपि च बान्धवाश्च ।
 निराश्रयोऽहं गिरिभृद्भवासी
 सुतां प्रतीञ्चामि तवादिराज ॥ ४४
 इत्येवमुक्त्वा वरदोऽवपीडयन्
 करं करेणाद्रिकुमारिकायाः ।
 सा चापि संस्पर्शमवाप्य शमोः
 परां हृदं लब्धवती सुरर्षे ॥ ४५
 तथाधिरूढो वरदोऽथ बोद
 सहाद्रिपुत्र्या मधुपर्कमशनन् ।
 दत्त्वा च लाजान् कलमस्य शुक्ला-
 स्त्वो विरिञ्चो गिरिजामुवाच ॥ ४६
 कालि पश्यस्व वदनं मर्तुः स्रग्धरप्रभम् ।

away the palm of the bride on that of the groom the lord of the mountains gave his daughter in marriage, saying, "Venerable Sir, accept her." (43)

Hara said "I have no mother, no father, and similarly no maternal or paternal relations I am a shelterless dweller on peaks of mountains O King of mountains, I accept your daughter." (44)

Saying this much the Boon-giver Śankara held fast the hand of the daughter of Himālaya with his own hand. O Nārada, she too getting the contact of Śankara experienced great pleasure (45)

Then the Boon-giver Śankara ascended the platform with the daughter of Himālaya, after having eaten the Madhuparka, and offering white parched rice. Then Brahman said to Kāli, "Kāli, look at your husband's face as resplendent as the Moon With

समदृष्टिः स्थिरा भूत्वा कुरुष्वान्नेः प्रदक्षिणम् ॥ ४७
 ततोऽम्बिका हरमुखे दृष्टे शैत्यमुपागता ।
 यथाकर्करिमसंतप्ता प्राप्य दृष्टिमिवावनिः ॥ ४८
 भूयः प्राह विभोर्वक्षत्रमीक्षस्वेति पितामहः ।
 लज्जया साऽपि दृष्टेति शनैर्द्वाणामध्रवीत् ॥ ४९
 समं गिरिजया तेन हुताशस्त्रिःप्रदक्षिणम् ।
 कृतो लाजाश्च हविषा समं क्षिप्त्वा हुताशने ॥ ५०
 ततो हराङ्घ्रिर्मालिन्या गृहीतो दायकारणात् ।
 किं याचसि च दास्यामि मृञ्चस्वेति हरोऽग्रवीत् ॥ ५१
 मालिनी शंकरं प्राह मत्सख्या देहि शंकर ।
 सौभाग्यं निजगोत्रीयं ततो मोक्षमवाप्स्यसि ॥ ५२
 अथोवाच महादेवो दत्तं मालिनि मृञ्च माम् ।
 सौभाग्यं निजगोत्रीयं योऽस्यास्तं शृणु वन्मि ते ॥ ५३

eyes unaffected and remaining unmoved, circumambulate Agni. (46, 47)

Then Pārvatī experienced coldness as the earth feels after receiving the first shower of rain, after being heated by the rays of the Sun in the summer. (48)

Brahman said again, "Look at the face of the Master." She too said to Brahman, out of modesty, "I have seen". (49)

With Pārvatī he circumambulated Fire thrice, and offered parched rice into the Fire together with clarified butter. (50)

Then the feet of Hara were clasped by Mālīnī for a present. Hara said, "What ever you want, I shall give you. Leave my feet." (51)

Then Mālīnī said, "O Śaṅkara, confer on my friend the good fortune of your Gotra. Then shall you be released." (52)

Then Mahādeva said, "Conferred, O Mālīnī, release me." Listen the good fortune of my Gotra, as I tell you presently. (53)

योऽसौ पीताम्बरधरः शङ्खधृक् मधुसूदनः ।
 एतदीयो हि सौभाग्यो दत्तोऽस्मद्गोत्रमेव हि ॥ ५४
 इत्येवमुक्ते वचने प्रमुमोच वृषध्वजम् ।
 मालिनी निजगोत्रस्य शुभचारित्रमालिनी ॥ ५५
 यदा हरो हि मालिन्या गृहीतधरणे शुभे ।
 तदा कालीमुखं ब्रह्मा ददर्श शशिनोऽधिकम् ॥ ५६
 तद् दृष्ट्वा क्षोभमगमत् शुक्रच्युतिमवाप च ।
 तच्छुक्रं बालुकायां च खिलीचक्रे ससाध्वसः ॥ ५७
 ततोऽग्रवीद्गुरो ब्रह्मन् न द्विजात् इन्तुमर्हसि ।
 अमी महर्षयो धन्या बालखिल्याः पितामह ॥ ५८
 ततो महेशवाक्यान्ते समुत्सृष्टुस्तपस्विनः ।
 अष्टाशीतिसहस्राणि बालखिल्या इति स्मृताः ॥ ५९
 ततो विवाहे निर्वृत्ते प्रविष्टः कौतुकं हरः ।

Madhusudana who is attired in yellow garment and holds a conch—His good fortune I have conferred as my Gotra. (54)

On being so told, Mālīnī, crowned with the virtue of her Gotra released Śaṅkara. (55)

When Mālīnī was clasping the auspicious feet of Hara, then Brahman gazed at the face of Kālī which was more charming than the Moon. (56)

Looking at her he became impassioned and his semen dropped. Perturbed, he made it powerless in sands. (57)

Then Hara said, "O Brahman, you should not kill Brāhmanas. O Brahman, these great sages, the Bālākṛbilyas are virtuous." (58)

Then at the conclusion of the speech of Maheśa the ascetics stood up. They were eighty-eight thousand and known as the Bālākṛbilyas. (59)

Then at the conclusion of the marriage ceremony Hara took part in the gaiety

रेमे सहोमया रात्रिं प्रभाते पुनरुत्थितः ॥६०॥
 ततोऽद्रिपुत्रीं समवाप्य च संसृज्य ॥६१॥
 सुरैः समं भूतगणैश्च हृष्टः ॥६२॥
 संपूजितः पर्वतपार्थिवेन ॥६३॥
 स मन्दरं शीघ्रमुपाजगाम ॥६४॥

ततः सुरान् ब्रह्महरीन्द्रमुखायान् ॥६०॥
 प्रणम्य संपूज्य यथाविभाराम् ॥६१॥
 विसर्ज्य भूतैः सहितो महीधरः ॥६२॥
 मध्यावसन्मन्दरमष्टमूर्तिमान् ॥६३॥

इति श्रीवामनपुराणे सप्तविंशोऽध्यायः ॥२७॥

२८

पुलस्त्य उवाच ॥

सतो गिरौ वसन् रुद्रः स्वेच्छया विचरन् हने ।
 विश्वकर्माणमाहूय प्रोवाच कुरु मे गृहम् ॥ १ ॥
 ततश्चकार शर्वस्य गृहं स्वस्तिकलक्षणम् ।
 योजनानि चतुःषष्टिः प्रमाणेन हिरण्मयम् ॥ २ ॥

indulged in on such occasions and enjoyed with Umā during the night and arose in the morning. (60)

Getting the daughter of Himālaya as His wife, Śaṅkara was extremely happy as were the gods and the Bhūtas. Being honoured by the King of mountains, he

Thus ends the Twenty-seventh Chapter in the Vāmana-Purāna—27.

दन्तोरणनिवृंहं मुक्ताजालान्तरं तुभम् । १ ॥
 शुद्धस्फटिकमोपानं वैहर्षकृतलपकम् ॥ ३ ॥
 सप्तकक्षं सुविस्तीर्णं सर्वैः समुदितं गुणैः ।
 सतो देवपतिशक्रे यज्ञं गार्हस्थ्यलक्षणम् ॥ ४ ॥
 तं पूर्वचरितं मार्गमनुयाति स्म शंकरः ।

reached Mandara without any loss of time (61)

Then bowing down to Brahman, Viṣṇu, Indra and other gods, and worshipping them one after another, and bidding all of them farewell Śaṅkara along with the Bhūtas, dwelt in the Mandara Hills. (62)

28

Pulastya said : O Sage, then living on the mountain and moving about freely, Rudra called Viśvakarman and asked him to build him a house. (1)

He constructed an all gold house of the Svastika type sixty four Yojanas in dimension. (2)

The house had arches and turrets of

ivory, lattice windows with pearls studded, pure crystal staircases and paintings in cat's eye gems. (3)

It had seven large rooms, every one of which was properly built and equipped. Having got it built, Lord Śaṅkara performed a sacrifice of the household kind. (4)

In this Śaṅkara, followed the beaten

तथा सतस्त्रिनेत्रस्य महान् कालोऽभ्यगान्मुने ॥ ५
 रमतः सह पार्वत्या धर्मापेक्षी जगत्पतिः ।
 ततः कदाचिन्मार्थे कालीत्युक्ता मनेन हि ॥ ६
 पार्वती मन्दुनाविष्टा शंकरं वाक्यमब्रवीत् ।
 संरोहतीषुणा विद्धं वनं परशुना हतम् ।
 वाचा दुरुक्तं वीभत्सं न प्ररोहति वाक्शतम् ॥ ७
 वाक्सायका वदनाग्निपतन्ति
 तैराहतः शोचति राभ्यहानि ।
 न तान् विमृञ्चेत हि पण्डितो जन-
 स्तमय धर्मं वितथं त्वया कृतम् ॥ ८
 तस्माद् प्रजामि देवेश तपस्तपमनुचमम् ।
 तथा यत्तप्ये न यथा भवान् कालीति वक्ष्यति ॥ ९
 इत्येवमुक्त्वा गिरिजा प्रणम्य च महेश्वरम् ।

track. O sage for a long time Lord Śaṅkara remained in that condition. (6)

The Lord of the universe Śaṅkara enjoyed with Pārvatī without transgressing the limits of piety. On one occasion for the sake of fun the word 'Kālī' was uttered by Śaṅkara. Offended by this, Pārvatī said, "A tree pierced by an arrow or hooked by an axe revives. But offensive speech is mischievous. A wound caused by words does not heal up. (6, 7)

He who is wounded by wordy arrows, issuing from the mouth suffers day and night from agony. Hence a wise man should not discharge them. But you have acted against righteousness. (8)

Therefore I am proceeding to practise rigorous austerity and so endeavour that you shall not address me as "Kālī" any more. (9)

Saying this, bowing down to Śaṅkara and being permitted by Śaṅkara, Pārvatī flew up

अनुज्ञाता त्रिनेत्रेण दिवमेवोत्पपात ह ॥ १०
 समुत्पत्य च वेगेन हिमाद्रिशिखरं शिवम् ।
 टङ्कच्छिन्नं प्रयत्नेन विषात्रा निर्मितं यथा ॥ ११
 सतोऽवतीर्य सस्मार जयां च विजयां तथा ।
 जयन्तीं च महापुण्यां चतुर्थीमपराजिताम् ॥ १२
 ताः संस्मृताः समाजग्मुः कालीं द्रष्टुं हि देवताः ।
 अनुज्ञातास्तथा देव्या शुश्रूषां चक्रिरे शुभाः ॥ १३
 ततस्तपसि पार्वत्यां स्तितायां हिमवदनात् ।
 समाजगाम सं देशं व्याघ्रो दंष्ट्रानखायुधः ॥ १४
 एकपादस्तितायां तु देव्यां व्याघ्रस्त्वचिन्त्यत् ।
 यदा पतिष्यते चेयं तदादास्यामि वै अहम् ॥ १५
 इत्येवं चिन्त्यन्नेव दत्तदृष्टिर्मुग्धाधिपः ।
 पश्यमानस्तु वदनमेकरुद्रि रजायत ॥ १६

into the sky; (10)

She flew with speed to the auspicious peak of the Himālaya Mountains, which was constructed as it were by the Creator himself by chiselling it strenuously. (11)

Alighting then she called to mind Jayā, Vijayā, the most holy Jayantī, and the fourth, Aparājita. (12)

Being called to mind those goddesses came to see Kālī and being permitted by the Goddess, they began to render necessary service. (13)

Then while Pārvatī was engaged in the performance of austerity, a tiger with sharp teeth and claws as his weapons came to that region from the forest of the Himalayas. (14)

Seeing the Devi standing on one leg, the tiger reflected, "When she will fall down I shall eat her." (15)

Thinking thus, the tiger stared incessantly at the face of Pārvatī who was then engaged in austerity. (16)

ततो वर्षशतं देवी गृणन्ती ब्रह्मणः पदम् ।
 तपोऽतप्यत् ततोऽभ्यागाद् ब्रह्मा निष्ठुवनेश्वरः ॥ १७
 पितामहस्ततोवाच देवीं प्रीतोऽस्मि श्लाघते ।
 तपसा धृतपापाऽसि वरं वृष्टु यथेप्सितम् ॥ १८
 अयोवाच वचः काली न्याग्रस्य कमलोद्भव ।
 वरदो भव तेनाहं यास्ये प्रतिमनुत्तमाम् ॥ १९
 ततः प्रादाद् वरं ब्रह्मा न्याग्रस्याद्भुतकर्मणः ।
 शाणपत्यं विभौ भक्षितमजेयस्त्वं च धर्मिताम् ॥ २०
 वरं न्याग्राय दत्त्वैवं शिवकान्तामथाश्रवीत् ।
 वृणीष्व वरमव्यग्रा वरं दास्ये तजाम्बिके ॥ २१
 ततो वरं गिरिसुता प्राह देवी पितामहम् ।
 वरः प्रदीयतां मह्यं वर्णं कनकसंनिभम् ॥ २२
 तथेत्सुकृत्वा गतो ब्रह्मा पार्वती चामवत् ततः ।

कोशं कृष्णं परित्यज्य पद्मकिञ्चलकसन्निभा ॥ २३
 तस्मात् कोशाच्च संजाता भूयः कात्यायनी ह्यने ।
 तामभ्येत्य सहस्राक्षः प्रतिनग्राह दक्षिणाम् ।
 प्रोवाच गिरिजां देवो वाक्यं स्वार्थाय वासवः ॥ २४
 इन्द्र उवाच ।
 ह्यं प्रदीयतां मह्यं ममिनी मेऽस्तु कौशिकी ।
 त्वत्कोशसंभवा चेयं कौशिकी कौशिकोऽप्यहम् ॥ २५
 तां प्रादादिति संयुस्य कौशिकीं रूपसंयुताम् ।
 सहस्राक्षोऽपि तां गृह्य विन्ध्य वेगाज्जगाम च ॥ २६
 तत्र गत्वा त्वथोवाच तिष्ठतस्तत्र महानले ।
 पूज्यमाना सुरैर्नाम्ना ख्याता त्वं विन्ध्यवासिनी ॥ २७
 तत्र स्थाप्य हरिर्देवीं दत्त्वा सिंहं च वाहनम् ।
 भवामरारिहन्त्रीति उक्त्वा स्वर्गमुपागमत् ॥ २८

Parvati performed austerity for a hundred years invoking the protection of Brahman, and Brahman the Lord of the three worlds arrived there (17)

Brahman said to Devi, "O Eternal One, I am pleased upon you. You have shaken off your sins by penance. Ask a boon agreeably to your desire (18)

Kāli said, "O Brahman, confer a boon on the tiger. I shall get limitless pleasure therefrom" (19)

Brahman conferred on the marvellous tiger a boon comprising the worship of Gapeśa, devotion to the Lord, invincibility and virtuousness (20)

Having granted the boon to the tiger, Brahman said to the beloved of Śaṅkara, "O Pārvatī, ask a boon without any hesitation, I shall grant it" (21)

The Goddess, the Daughter of the mountain-chief, told Brahman, "Grant me the complexion resembling gold as a boon" (22)

Saying "So be it", Brahman left the

place. Immediately did Parvati become like the filament of a lotus, leaving her black sheath. O Sage, from that sheath came into being Kātyāyanī. Approaching her thousand eyed Indra accepted her as a Dakṣiṇa fee and requested Pārvatī to bestow her on him (23, 24)

Indra said, "Give her to me. Let Kauśiki be my sister. Kauśiki is born of your Kośa (sheath) and I too adopt the name Kauśika." (25)

Hearing this from Indra Pārvatī gave the handsome Kauśiki to Indra taking her with him. Indra hurried to the Vindhya Mountains (26)

Going there he said, "O Great one, stay here worshipped by gods and known by the name of Vindhyaśāśinī." (27)

Installing the goddess there, providing her with a lion as her carrier and saying, "Be the slayer of the enemies of the gods," he reached heaven (28)

उमाऽपि तं वरं लब्ध्वा मन्दरं पुनरेत्य च ।
 प्रणम्य च महेशानं स्थिता, सविनयं मुने ॥ २९ ॥
 ततोऽमरगुरुः श्रीमान् पार्वत्या सहितोऽव्ययः ॥
 तस्यै वर्षसहस्रं हि महामोहनके मुने ॥ ३० ॥
 महामोहस्थिते रुद्रे भुयनाथेरुद्धताः ।
 चुक्षुभुः सागराः सप्त देवाश्च भयमागमन् ॥ ३१ ॥
 ततः सुराः सहेन्द्रेण ब्रह्मणः सदनं गताः ।
 प्रणम्योचुर्महेशानं जगत् क्षुब्धं तु किं त्विदम् ॥ ३२ ॥
 सानुवाच भयो नूनं महामोहनके स्थितः ।
 तेनाक्रान्तास्त्वमे लोका जग्मुः क्षीमं दुरत्ययम् ॥ ३३ ॥
 इत्युक्त्वा सोऽभवत् तूर्णान् ततोऽप्युचुः सुरा हरिम् ।
 आगच्छ शक्र गच्छामो यावत् तत्र समाप्यते ॥ ३४ ॥
 समाप्ते मोहने वाली यः समुत्पत्स्यतेऽव्ययः ॥

O Sage, being blessed with the boon, reaching Mandara again and bowing down to Mahesvara, Umā remained there modestly. (29)

O Sage, the majestic and imperishable Master of the gods remained immersed in sensual enjoyment with Pārvatī for a thousand years (30)

While Śaṅkara was thus engrossed in sensualism, the worlds shook exceedingly, the seven oceans were agitated and the gods were frightened (31)

Then the gods together with Indra went to the heaven of Brahman. Bowing down they said to Brahman, "The world is very much disturbed. Why so?" (32)

To them Brahman said, "Śaṅkara is engaged in sensual enjoyment, I am sure. On His being possessed of it, these worlds have become extremely agitated." (33)

Saying this he became silent. Then the gods said to Indra, "O Indra, come; we shall go before it comes to an end." (34)

At the conclusion of the sensual enjoy-

स नूनं देवराजस्य पदमैन्द्रं हरिष्यति ॥ ३५ ॥
 ततोऽमराणां वचनात् विवेको पलघातिनः ।
 भयाञ्जानं ततो नटं भाविकर्मप्रचोदनात् ॥ ३६ ॥
 ततः शक्रः सुरैः सार्धं वह्निना च सहस्रह्क् ।
 जगाम मन्दरगिरिं तच्छुद्धे न्यविश्रुततः ॥ ३७ ॥
 अशक्ताः सर्वे एवैते प्रवेष्टुं तद्वाजिरम् ।
 चिन्तयित्वा तु सुचिरं पावकं ते व्यसर्जयन् ॥ ३८ ॥
 स चाम्येत्य सुरश्रेष्ठो हृष्ट्वा द्वारं च नन्दिनम् ।
 दुष्प्रवेशं च तं मत्वा चिन्तां वह्निः परां गतः ॥ ३९ ॥
 स तु चिन्तापार्वे मग्नः प्रापयञ्छुस्रस्रनः ।
 निष्कामन्तीं महापङ्क्तिं हंसानां विमलां तथा ॥ ४० ॥
 असाधुपाय इत्युक्त्वा हंसरूपो हुताशनः ।
 वञ्चयित्वा प्रतीहारं प्रविवेश हराजिरम् ॥ ४१ ॥

ment the child that will be born as a result of their union will be imperishable. He shall certainly deprive Indra of his position. (35)

Due to this utterance of the gods, the discretion of Indra-disappeared and out of fear, his consciousness vanished. Due to the fear of what is destined to happen, the thousand-eyed Indra together with the gods including Agni, went to the Mandara Hills and encamped on its peak. (36, 37)

But they were unable to enter the compound of Śaṅkara. Reflecting for some time they despatched Agni. (38)

Approaching he found Nandin stationed at the gate. The great god Agni became highly distressed on discovering that it was difficult to enter. (39)

When he was thus plunged in anxious thought he saw a large white line of swans issuing from the mansion of Śaṅkara. (40)

"This is an opportunity", saying this, Agni in the guise of a swan entered the compound of Śaṅkara by deceiving the door-keeper. (41)

प्रविश्य सूक्ष्ममूर्तिश्च शिरोदेशे कपर्दिनः । ४१ ॥
 प्राह प्रहस्य गम्भीरं देवा, द्वारि स्थिता इति ॥ ४२ ॥
 तच्छ्रुत्वा सहस्रोत्थाय परित्यज्य गिरेः सुताम् ।
 विनिष्कान्तोऽजिराच्छ्रुत्वा बहिना सह नारद ॥ ४३ ॥
 विनिष्कान्ते सुरपते देवा मृदितमानसाः ।
 शिरोभिरवनीं जग्मुः सेन्द्राकशशिपावकाः ॥ ४४ ॥
 ततः प्रीत्या सुरानाह यद्वचं कार्यमाशु मे ।
 प्रणामावनतानां यो दास्येऽहं वरमुत्तमम् ॥ ४५ ॥
 देवा ऊचुः ।
 यदि तृष्टोऽसि देवानां वरं दातुमिहेच्छसि ।
 तदिदं त्यज्यतां तावन्महामैथुनमीश्वर ॥ ४६ ॥
 ईश्वर उवाच ।
 एवं भवतु संत्यक्तो मया भावोऽभरोचमाः ।

ममेदं तेज उद्विक्तं कथिद् देवः प्रतीच्छतु ॥ ४७ ॥
 पुलस्त्य उवाच ।
 इत्युक्त्वाः शंभुना देवाः सेन्द्रचन्द्रदिवाकराः ।
 असीदन्व यथा मग्नाः पङ्के वृन्दारका इव ॥ ४८ ॥
 सीदन्तु देवतेष्वेवं हुताशोऽभ्येत्य शंकरम् ।
 प्रोवाच मूञ्च तेजस्त्वं प्रतीच्छाम्येष शंकर ॥ ४९ ॥
 ततो मृमोच भगवांस्त्रोटः स्कन्नमेव तु ।
 जल वृषान्ते वै यद्वत् तैलपानं पिपासितः ॥ ५० ॥
 ततः पीते तेजसि वै शर्वे देवेन बहिना ।
 स्वस्थाः सुराः समामन्य हरं जग्मुस्त्रिविधपम् ॥ ५१ ॥
 संप्रयातेषु देवेषु हरोऽपि निजमन्दिरम् ।
 समभ्येत्य महादेवीमिदं वचनमब्रवीत् ॥ ५२ ॥
 देवि देवैरहाम्येत्य यत्नात् प्रेष्य हुताशनम् ।

Entering in a diminutive form and flying over the head of Śaṅkara he said in a serious manner, yet with a smile, that the gods were waiting at the gate. (42)

Hearing it he at once stood up and leaving the daughter of Himālaya, Śaṅkara came out of the courtyard together with his Agni, O Narada (43)

When Śaṅkara went out, gods were very much pleased Indra, Śūrya, Candra, and Agni saluted Him by touching the earth with their heads (44)

Then he said affectionately to the gods, "Tell me your business without further delay To those that have bent low in salutation, I shall grant a great boon" (45)

The gods said, "If you are pleased upon the gods and desire to grant them a boon, then put a stop to the great copulation you are engaged in, O Lord" (46)

The Lord said, "May it be so I have renounced the disposition But some god should receive my semen which is over

flowing" (47)

Pulastya said Being thus addressed by Śaṅkara, the gods Indra, Candra and Śūrya became despondent like elephants sunk in a bog. (48)

When the gods were thus distressed, Agni approached Śaṅkara and said, "Release your semen. I shall hold it, O Śaṅkara." (49)

Then the Lord released the semen which had trickled down, like one thirsty gets the drink of oil, to quench his thirst (50)

When the semen of Śaṅkara was drunk by the god Agni, the gods were restored to their peace of mind and bidding farewell to Śaṅkara, they returned to heaven. (51)

On the departure of the gods, Śaṅkara went back to his dwelling and told the Great Goddess the following (52)

"Dear one, gods came here and particularly sent Agni to me They prevailed upon me and made me accept that I shall

नीतः प्रोक्तो निपिद्वस्तु पुत्रोत्पत्तिं तवोदरात् ॥ ५३
 साऽपि भर्तुर्वचः श्रुत्वा क्रुद्धा रफतान्तलोचना ।
 शशप देवतान् सर्वान् नष्टपुत्रोद्भवा त्रिवा ॥ ५४
 यस्मान्नेच्छन्ति ते दुष्टा मम पुत्रमथौरसम् ।
 तस्मात् ते न जनिष्यन्ति स्वास्तु योषित्सु पुत्रकान् ॥ ५५
 एषं श्रुत्वा सुरान् गौरी शौचशालाह्वयागमत् ।
 आहूय मालिनीं स्नातुं मतिं चक्रे तपोधवा ॥ ५६
 मालिनी सुरभिं शुषा इलक्ष्णमुद्वर्तनं शुभा ।
 देवयङ्गमुद्वर्षते कराम्यां फनफनभम् ।
 तत्स्वेदं पार्श्वी चैव मेने फीट्यगुणेन हि ॥ ५७
 मालिनी तूर्णमगमद् गृहं स्नानस्य कारणात् ।
 तस्यां गतायां शैलेयी मलाच्छक्रे गजाननम् ॥ ५८
 चतुर्भुजं शीतबलं पुरुषं लक्ष्म्यान्वितम् ।

not beget a son in you." (53)

Hearing the words of her husband, the eyes of the Devi became red with anger, and Pārvati who could not give birth to a son now, cursed the host of gods saying. "As those wicked fellows do not desire that a son should be begotten in me, so shall they not produce sons in their own wives." (54, 55)

Having thus pronounced a curse upon the gods, Parvati went to the bath-room and calling Malini, the ascetic goddess (Pārvati) prepared to have a bath (56)

She began to rub and cleanse with fragrant unguents with her hands, the gold bright body of the Devi, but Pārvati was thinking about the merit of the sweat. (57)

Immediately after, Malini went to the bath room to take her bath there. On her departure, Parvati made out, of her bodily filth, a four armed, full breasted, and lucky

कृत्वोत्ससर्ज भूम्यां च स्थिता भद्रासने पुनः ॥ ५९
 मालिनीं तच्छिरःस्नानं देदी विहसती तदा ।
 ईषद्दासाह्वया दृष्ट्वा मालिनीं प्राह नारद ॥ ६०
 किमर्थं भोः शनकैर्हससि त्वमतीव च ।
 साऽथोवाच हसाम्येवं भवत्याल्लनयः फिल ॥ ६१
 भविष्यतीति देवेन प्रोक्तो नन्दी गणाधिपः ।
 तच्छ्रुत्वा मम हासोऽयं संजातोऽद्य कृशोदरि ॥ ६२
 यस्माद् देवैः पुत्रकामः शंकरो विनिवारितः ।
 एतच्छ्रुत्वा बचो देवी सखी तत्र विधानतः ॥ ६३
 स्नात्वाऽर्च्यं शंकरं भक्त्या समभ्यागाद् गृहं प्रति ।
 ततः शंभुः समागत्य तस्मिन् भद्रासने त्वपि ॥ ६४
 स्नातस्तस्य ततोऽथस्तात् स्थितः स मलपूरुषः ।
 उमास्वेदं भवस्वेदं जलभृतिसमन्वितम् ॥ ६५

male being Ganeśa. Having produced him, she placed him on the ground and took her seat again on the throne (58, 59)

O Narada, smiling Mālini perfumed her head. Seeing her smiling, Umā said, "Why are you smiling timidly and slowly, but frequently?" She then replied, "That you will have a son was told to Nandi the chief of the Ganas, by Śaṅkara himself. O Dear one, hearing it I could not help laughing to-day. Śaṅkara, who desired a son to be born to Him was compelled by the gods to desist from begetting one." Hearing these words, Devi took a regular bath as is prescribed by the rules. (60, 61, 62, 63)

Bathing and worshipping Śaṅkara devotedly, she entered the house. Śaṅkara came and had a bath on the throne and below Him was seated, the filth born being. The sweat of Umā and Śaṅkara mixed on the moist earth. From their union sprang

तत्संपर्कात् समुत्तस्यौ फूत्कृत्य करमुत्तमम् ।
 अपत्यं हि विदित्वा च प्रीतिमान् श्वनेश्वरः ॥ ६६ ॥
 तं चादाय हरो नन्दिमुवाच भगनेत्रहा ।
 रुद्रः स्नात्वाऽर्च्य देवादीन् वाग्भिरद्भिः पितृनिपि ॥ ६७ ॥
 जप्त्वा सहस्रनामानमुमापार्थमुपागतः ।
 समेत्य देवीं विदहसन् शंकरः शूलधृग् वचः ॥ ६८ ॥
 ग्राह त्वं पश्य शैलेयि खसुत गुणसंयुतम् ।
 हृत्युक्ता पर्वतसुता समेत्यापश्यदद्भुतम् ॥ ६९ ॥
 यत्तदङ्गमलादिव्यं कृतं गजसुतं नरम् ।
 ततः प्रीता गिरिसुता तं पुत्रं परिपञ्चजे ॥ ७० ॥
 मूर्ध्नि चैनमुपाग्राय ततः शर्वोऽप्रपीदुभाम् ।
 नायकेन विना देवि तव भूतोऽपि पुत्रकः ॥ ७१ ॥
 यस्माज्जातस्ततो नाम्ना भविष्यति विनायकः ।
 एष विन्नसहस्राणि सुरादीनां करिष्यति ॥ ७२ ॥

पूजयिष्यन्ति चैवास्व लोका देवि चराचराः ।
 हृत्येषमुक्त्वा देव्यास्तु दत्त्वास्तनयाय हि ॥ ७३ ॥
 सहायं तु गणश्रेष्ठं नाम्ना रूपात् घटोदरम् ।
 तथा मातृगणा घोरा भूता विन्नकराश्च ये ॥ ७४ ॥
 ते सर्वे परमेशेन देव्याः प्रीत्योपपादिताः ।
 देवी च स्वसुतं दृष्ट्वा परां मुदमवाप च ॥ ७५ ॥
 रेमेऽथ शंभुना सार्धं मन्दरे चारुन्दरे ।
 एवं भूयोऽभवत् देवी इयं कात्यायनी विभो ।
 या जघान महादैत्यौ पुरा शुम्भनिशुम्भकौ ॥ ७६ ॥
 एतत् तवोक्तं वचनं शुभारयं
 ययोद्भवं पर्वततो मृडान्याः ।
 स्वर्गं यन्नस्य च तथाघहारि
 आरयानमूर्जस्करमद्रिपुत्र्याः ॥ ७७ ॥

इति श्रीवामनपुराणे अष्टाविंशोऽध्याय ॥२८॥

up (a person with) the trunk, blowing air
 The Lord of the universe was pleased to
 know him as his child (64, 65, 66)

Taking him Śaṅkara, the destroyer of the
 eyes of Bhaga, gave this information to
 Nandi Bathing, worshipping gods with
 sacred words and the Manes with water,
 and reciting the hymn of the Thousand
 Names he went near Umā. Approaching,
 the Smiling, Trident-holding Śaṅkara
 said, "O Pārvatī, see your own son
 endowed with various high qualities"
 Being thus told Parvatī arrived there and
 witnessed a marvel, that from the filth of
 her body was created an elephant faced
 human being Pleased with it, she embrac-
 ed the son (67, 68, 69, 70)

Smelling in his head, Śarva said to
 Umā, "O Devi, a son has been born to you
 without a Nāyaka (husband) Therefore will
 he bear the name Vināyaka He will cause
 a thousand difficulties to the gods. (71, 72)

"O Devi, the entire world will worship
 him", Saying this, he offered to the son
 of Devi the chief of the Ganas well-
 known by the name Ghaṭodara his helper,
 and gave the Mātr̥s and the dreadful Bhūtas
 etc, who cause obstacles, his helpers (73,74)
 Śaṅkara commissioned them to help
 Gaṇeśa for the satisfaction of Devi And
 Devi looking at her son obtained great
 pleasure (75)

She enjoyed life with Śaṅkara on the
 Mandara Hills of charming caves, O Narada
 Thus the Goddess Kātyayani incarnated
 Herself again and killed the two mighty
 demons Śumbha and Niśumbha in olden
 days (76)

I have narrated to you the auspicious
 account of the birth of Parvatī from
 Himālaya, which leads one to heaven,
 brings about reputation, destroys sins and
 gives great strength (77)

Thus ends the Twenty-eighth Chapter in the Vāmana-Purāṇa-28

पुलस्त्य उवाच ।

कश्यपस्य दनुर्नाम भार्यासीद् द्वित्रसत्तमम् ।
 तस्याः पुत्रत्रयं चासीत् सहस्राधाद् बलाधिकम् ॥ १
 ज्येष्ठः शुम्भ इति रयातो निशुम्भश्चापरोऽसुरः ।
 तृतीयो नमुचिर्नाम महाबलसमन्वितः ॥ २
 योऽसौ नमुचिरित्येष रयातो दनुसुतोऽसुरः ।
 स हन्तुमिच्छति हरिः प्रशूङ्ग कुलिशं करे ॥ ३
 त्रिदिवेशं समायान्तं नमुचिस्तद्गयादथ ।
 प्रविशेद्य रथं भानोस्ततो नाशकदच्युतः ॥ ४
 शक्रस्तेनाय समयं चक्रे सह महात्मना ।
 अवच्यत्स वरं प्रादाच्छस्त्रैरस्त्रैश्च नारद ॥ ५

ततोऽवच्यत्वमाज्ञाय शस्त्रादस्त्राद्य नारद ।
 संत्यज्य भास्कररथं पातालमुपमादथ ॥ ६
 स निमज्जन्नपि बले सामुद्रं फेनमुत्तमम् ।
 ददशे दानवपतिस्तं प्रशूङ्गोदमग्रवीत् ॥ ७
 यदुक्तं देवपतिना वासवेन यचोऽस्तु तत् ।
 अयं स्पृशतु मां फेनः कराम्भ्यां गृह्य दानव ॥ ८
 मुखनासाक्षिकर्णादीन् संममार्ज्जं यथेच्छया ।
 तस्मिच्छक्रेऽसृजद् बभ्रमन्तर्हितमपीश्वरः ॥ ९
 तेनासौ भ्रमनासास्यः पपात च ममार च ।
 समये च तथा नष्टे ब्रह्महत्याऽस्पृशद्हरिम् ॥ १०
 स वै तीर्थं समासाद्य स्नातः पापादमुच्यत ।

29

Pulastya said O Great Brahmana, Kāśyapa's wife was known as Danu who had three sons mightier than Indra. (1)

The eldest was known as Śumbha and the other demon, Niśumbha. The third who possessed extraordinary strength was named Namuci. (2)

Indra holding the thunderbolt in his hand resolved to kill Danu's son who was known as the demon Namuci. (3)

Observing the Lord of heaven approaching, Namuci afraid of him entered the chariot of the Sun god. Then Indra did not succeed in killing him. (4)

Indra entered into an agreement with the mighty one, O Nārada, he granted him the boon that he would neither be killed by weapons nor by missiles. (5)

O Nārada, knowing that he was not slayable by weapons and missiles, he left the chariot of the sun god and went to the nether world. (6)

Having immersed in water, he saw a nice white foam of the sea, getting hold of which, the chief of the demons said, "Let what has been said by Indra the Lord of the gods materialise. Let this foam touch me". Saying this and holding it in his hands, the demon cleansed his mouth, nose, eyes, ears etc. as he liked. Within it the mighty Indra created a secret thunderbolt. (7, 8, 9)

Due to this, with his nose broken and face shattered he fell and expired. And the established rule of conduct being broken, the crime of murdering a Brāhmana clung to Indra. (10)

Reaching the Tirtha, he had his bath

ततोऽस्य अंतरो वीरौ क्रद्धो शुम्भनिशुम्भकौ ॥ ११ ॥
 उभोगं सुमहकृत्वा सुरान् पाप्मित्तुमागतौ ।
 सुरास्तेऽपि सहस्राक्षं पुरस्कृत्य विनिर्ययुः ॥ १२ ॥
 जितास्त्वाक्रम्य दैत्याभ्यां सखलाः सपदाजुगाः ।
 शक्रस्याहृत्य च गजं याम्यं च महिषं बलात् ॥ १३ ॥
 बरुणस्य मणिच्छत्रं गदां चै मारुतस्य च ।
 निधयः पद्मशङ्खाद्यां हतास्त्वाक्रम्य दानवैः ॥ १४ ॥
 त्रैलोक्यं वशगं चास्ते सभ्यां नारद सर्वतः ।
 तदाजग्मुर्महीषुष्टं ददृशुस्ते महासुरम् ॥ १५ ॥
 रक्तवीजमथोचुस्ते को भवानिति सोऽब्रवीत् ।
 स चाह दैत्योऽस्मि विभो सचिवो महिषस्य तु ॥ १६ ॥
 रक्तवीजेति विख्यातो महावीर्यो महाभुजः ।
 अमातयौ रुचिरौ धीरौ चण्डहृण्डाविति श्रुतौ ॥ १७ ॥

तांवास्तां सलिले मग्नौ भयाद् देव्या महाभुजौ ॥ ११ ॥
 यस्त्वासीत् प्रभुरस्माकं महिषो नाम दानवः ॥ १२ ॥
 निहतः स महादेव्या विन्ध्यशैले सुविस्तृते ।
 भवन्तौ कस्य तनयो को वा नाम्ना परिश्रुतो ।
 किंवीर्यं किंप्रभावो च एतच्छंसितुमर्हथः ॥ १९ ॥
 शुम्भनिशुम्भाश्चतुः ।
 अहं शुम्भ इति ख्यातो दनोः पुत्रस्तथौरसः ।
 निशुम्भोऽयं मम भ्राता कनीयान् शशुपूगहा ॥
 अनेन बहुशो देवाः सेन्द्ररुद्रदिवाकराः ।
 समेत्य निजिता वीरा येऽन्ये च फलवचराः ॥ २ ॥
 तदुच्यतां कया दैत्यो निहवो महापासुरः ।
 यावतां यातयिष्यावः स्वसैन्यपरिवारितौ ॥ २२ ॥
 इत्यं तयोस्तु वदतीर्नर्भदायांस्तदे मुने ।

there and was delivered from sin. Then two warrior brothers of him, Śumbha and Niśumbha made abundant preparation for war and began to harass the gods. The gods too went out with Indra in their forefront and they were attacked and vanquished together with their army and followers by the two demons. They brought away from Indra his elephant and from Yama his buffalo by force, the jewelled umbrellas of Varuṇa and the club of Māruta. The treasures Padma, Śaṅkha, etc. were snatched by the demons after an attack. (11, 12, 13, 14)

The three worlds were brought under their absolute control by them, O Nārada. Then they came to the earth and saw the great demon Raktabiṣa. And they said, "Who are you?" He said, "I am a demon, O lord, a companion of Mahiṣa, well-known as Raktabiṣa of great prowess and might. The two bright and brave ministers of Mahiṣa are known as Caṇḍa and Muṇḍa. (15, 16, 17)

The mighty ones are submerged under water, out of the fear of the Goddess. The demon known as Mahiṣa who was our lord was slain by the Great Goddess on the extensive Vindhya Mountains. Whose sons are you and by what name are you known, what is your might and what influence do you wield? Please tell me all these, (18, 19)

Śumbha and Niśumbha said, "I am the son of Danu, born of her own self and known as Śumbha, and Niśumbha, the annihilator of enemies is my younger brother. (20)

Innumerable gods including Indra, Rudra and Śūrya and also other warriors who were more powerful were faced and completely vanquished by him. (21)

Then tell me by whom was the demon Mahiṣāsura slain. So that we supported by our own army may kill her. (22)

O Nārada, when these two were thus speaking among themselves on the bank of the Narmadā, the two demons, Caṇḍa and

जलवासाद् विनिष्क्रान्तौ चण्डगुण्डौ च दानवौ ॥ २३
 ततोऽभ्येत्यासुरश्रेष्ठौ रक्तवीजं समाश्रितौ ।
 ऊचतुर्वचनं श्लक्ष्णं कोऽयं तव पुरस्सरः ॥ २४
 स चोभौ प्राह दैत्योऽसौ शुम्भो नाम सुरार्दनः ।
 कनीयानस्य च भ्राता द्वितीयो हि निशुम्भकः ॥ २५
 एतावाश्रित्य तां दुष्टां महिषघ्नीं न संशयः ।
 अहं विवाहयिष्यामि रत्नभूता जगत्त्रये ॥ २६
 चण्ड उवाच ।
 न सम्यगुक्तं भवता रत्नार्होऽसि न मामप्रवम् ।
 यः प्रह्वः स्यात्स रत्नार्हस्तस्मान्च्युम्भाय योज्यताम् ॥ २७
 तदाचक्षते शुम्भाय निशुम्भाय च कौशिकीम् ।
 भूयोऽपि तद्विधा जातां कौशिकीं रूपशालिनीम् ॥ २८
 ततः शुम्भो निर्जं दत्तं सुग्रीवं नाम दानवम् ।
 दैत्यं च प्रेषयामास सकाशं विन्ध्यवासिनीम् ॥ २९

Munda emerged from their watery residence (23)

Approaching, the two mighty demons resorted to Raktabija and spoke sweetly, "Who is there before you?" (24)

He said to both of them, "This demon who is called Sumbha is an enemy of the gods and the other Nisumbha, is his younger brother" (25)

"With the help of these two I shall, with out any doubt marry the wicked slayer of Mahiṣa who is verily a jewel in all the three worlds" (26)

Caṇḍa said, "You have not spoken rightly. You are not fit to receive a jewel. The master alone deserves a jewel. Therefore, offer the jewel of this beautiful damsel to Sumbha" (27)

Then he informed about the reborn handsome looking Kauṣiki to Sumbha and Nisumbha (28)

Afterwards Sumbha sent his messenger, the demon Sugriva to Vinḍhyavasini. (29)

स गत्वा तद्वचः श्रुत्वा देव्यागत्य महासुरः ।
 निशुम्भशुम्भावाहेदं मन्युनाभिपरिप्लुतः ॥ ३०
 सुग्रीव उवाच ।

युवयोर्वचनाद् देवीं प्रदेष्टुं दैत्यनायकौ ।
 गतगानहमयैव तामह वाक्यमब्रुवम् ॥ ३१
 यथा शुम्भोऽतिविरयातः कदुमी दानवेष्वपि ।
 स त्वां प्राह महाभागे प्रभुरस्मि जगत्त्रये ॥ ३२
 यानि स्वर्गे महीपृष्ठे पाताले चापि सुन्दरि ।
 रत्नानि सन्ति तावन्ति मम वेश्मनि नित्यशः ॥ ३३
 स्वमुक्ता चण्डगुण्डाभ्यां रत्नभूता कृशोदरि ।
 तस्माद् भजस्व मा वा त्वं निशुम्भं वा ममानुजम् ॥ ३४
 सा चाह मां विहसती भृशु सुग्रीव मद्रचः ।
 सत्यमुक्तं त्रिलोकेशः शुम्भो रत्नार्ह एव च ॥ ३५
 किं स्वस्ति दुर्विनीताया हृदये मे मनोरयः ।

Going to the goddess and hearing what she said the great demon came back and said the following in great anger to Sumbha and Nisumbha (30)

Sugriva said "As commanded, I proceeded to the Goddess today and spoke to her as follows (31)

"Sumbha who is very well known and is the most eminent of demons has sent you the following message "Fortunate one, I am the Lord of the three worlds (32)

"All the gems in heaven, earth and nether world are ever present in my palace. O Charming one (33)

"O Beautiful lady, Caṇḍa and Munda have declared you as a jewel. Therefore take to me or to my younger brother Nisumbha" (34)

She told me smiling, "Hear then what I say, O Sugriva. You have spoken the truth. Sumbha, the lord of the three worlds deserves jewels (35)

"But stubborn as I am, I entertain a

यो मां विजयते युद्धे न मर्ता स्थान्महासुर ॥ ३६
मया चोक्ताऽवलिप्ताऽसि यो जयेत् ससुरसुरान् ।
स त्वां कथं न जयते सा त्वष्टुच्छिष्ट भामिनी ॥ ३७
साऽथ मां प्राह किं कुर्मि यदनालोचितः कृतः ।
मनोरथस्तु तद् गच्छ शुम्भाय त्वं निवेदय ॥ ३८
तयैवमुक्तस्त्वभ्यागां त्वत्सकाशं महासुर ।
सा चाग्निकोटिसदृशी मत्तैव कुरु यत्क्षमम् ॥ ३९

पुलस्त्य उवाच ।

इति सुग्रीवचर्चनं निशम्य स महासुरः ।
प्राह दूरस्थितं शुम्भो दानव धूम्रलोचनम् ॥ ४०
शुम्भ उवाच ।
धूम्राक्ष गच्छ ता दुष्टां केशाकर्षणविह्वलाम् ।
सापराधां यथा दासीं कृत्वा शीघ्रमिहानय ॥ ४१

desire in my mind—he who conquers me in battle shall be my husband, O great demon.”

(36)

I said, ‘You are haughty. How can he who has conquered gods and demons fail to conquer you, O fair lady?’

(37)

She replied, “What can I do, since an ill-considered vow has been taken by me. So you go back, and tell Śumbha all that I have said.”

(38)

O great demon, being thus spoken to, I have come to your presence. And she is like a crore of fires in brilliance. Knowing this you may do whatever you deem proper.

(39)

Pulastya said: Hearing these words, the mighty demon Śumbha sent communication to the demon Dhūmrākṣa who was stationed at a distance.

(40)

Śumbha said, “O Dhūmrākṣa, go and immediately fetch the wicked woman here, with her dignity lost by being dragged by

यथास्याः पक्षकृत् कश्चिद् भविष्यति महानलः ।
स हन्तव्योऽविचार्यैव यदि हि स्यात् पितामहः ॥ ४२
स एवमुक्तः शुम्भेन धूम्राक्षोऽशौहिणीधृतैः ।
वृतः पङ्क्तिर्भ्रूतेजो विन्ध्यं गिरिमृपाद्रवत् ॥ ४३
स तत्र दृष्ट्वा तां दुर्गां भ्रान्तदृष्टिरुवाच ह ।
एहोहि मूढे भर्तारं शुम्भमिच्छस्व कौशिकि ।
न चेद् बलान्निष्पामि केशाकर्षणविह्वलाम् ॥ ४४

श्रीदेव्युवाच ।

प्रेषितोऽसीह शुम्भेन बलान्नेतुं हि मां किल ।
तत्र किं क्षयला कुर्याद् यथेच्छसि तथा कुरु ॥ ४५
पुलस्त्य उवाच ।

एवमुक्तो विभावया बलवान् धूम्रलोचनः ।
समम्बधावत् त्वरितो गदामादाय वीर्यवान् ॥ ४६

her hair, like an offending slave girl” (41)

“Or if any one of great might takes her side, let him be slain without any hesitation, be he Brahman himself”

(42)

Being thus commanded by Śumbha, the vigorous Dhūmrākṣa accompanied by six hundred Akṣauhīni arrays of army marched towards the Vindhya Mountains.

(43)

On seeing Durgā there, he said with his vision confused, “Come, come, O foolish Kauśiki, choose Śumbha as your husband. If you do not go, I shall take you by force, distressed by being dragged by your hair”

(44)

The goddess said, “You have been sent by Śumbha to take me by force. What can a woman do in this matter? You may do as you like”

(45)

Pulastya said. Being thus spoken to by Durgā, the mighty and vigorous Dhūmrākṣa ran towards her speedily with a club in hand.

(46)

तमापतन्तं सगदं हुंकारेणैव कौशिकी ।
 सवलं भस्मसाचत्रे शुष्कमग्निरिवेन्धनम् ॥ ४७
 ततो हाहावृत्तमभूजगत्यस्मिंश्चराचरे ।
 सवलं भस्मसाचोत्तं कौशिक्या वीक्ष्य दानवम् ॥ ४८
 तच्च शुम्भोऽपि शुश्राव महच्छब्दमुदीरितम् ।
 अथादिदेश बलिना चण्डमूण्डौ महासुरौ ॥ ४९
 रुहं च बलिनां श्रेष्ठं तथा जग्मुर्मुदान्विताः ।
 तेषां च सैन्यमतुलं राजाश्वरथसंकुलम् ॥ ५०
 समाजगाम सहसा यत्रास्ते कोशसंभवा ।
 तदायान्तं रिपुबलं दृष्ट्वा कोटिशतावरम् ॥ ५१
 सिंहोद्भवद् ध्रुवसटः पाटयन् दानवान् रणे ।
 काश्चित् करप्रहारेण कांश्चिदास्येन लीलया ॥ ५२
 नखैः काश्चिदाक्रम्य उरसा प्रममाथ च ।

With a Hum sound Kausiki reduced
 him together with his army to ashes as fire
 consumes dry fuel (47)

On seeing the demon along with his
 army reduced to ashes by Kausiki, people all
 over made the 'Alas' sound in horror (48)

Sumbha too heard that great uproar
 thus produced and issued command to the
 mighty demons of high rank, Canda and
 Munda and the extremely powerful Ruru.
 They proceeded to the Vindhya Mountains,
 very much delighted. Under their command
 a peerless army consisting of elephant,
 horse and chariot met without loss of time
 where Kausiki was. Then seeing several
 hundred crores of battalions of soldiers
 come, the carrier of the Goddess, the lion
 shook his mane in anger and tore the
 demons asunder in the field of battle. Some
 demons it killed with the blow of its fore
 paw, others very easily with its mouth.

(49, 50, 51, 52)

Attacking, the lion tore out their hearts

ते वध्यमानाः सिंहेन गिरिकन्दरवासिना ॥ ५३
 भूतैश्च देव्यनुचरैश्चण्डमूण्डौ समाश्रयन् ।
 तावार्त्तं सवलं दृष्ट्वा कोपप्रस्फुरिताधरौ ॥ ५४
 समाद्रवेता दुर्गा वै पतङ्गाविव पावकम् ।
 तावापतन्तौ रौद्रौ वै दृष्ट्वा क्रोधपरिच्छुता ॥ ५५
 त्रिशासां भ्रुकुटीं वक्त्रे चकार परमेश्वरी ।
 भ्रुकुटीकुटिलाद् देव्या ललाटफलकाद् द्रुतम् ।
 काली करालवदना निःसृता योगिनी शुभा ॥ ५६
 खट्वाङ्गमादाय करेण रौद्र-
 मसिञ्च कालाञ्जनकोशमुग्रम्
 संशुष्कमात्रा रुधिराच्छुताङ्गी
 नरेन्द्रमूर्ध्ना स्रजमुद्धहन्ती ॥ ५७
 काश्चित् खड्गेन चिच्छेद खट्वाङ्गेन परान् रणे ।

with its nails. Being thus killed by the
 lion, the habitual dweller in caves of moun-
 tains, and by the Bhūtas, the followers of
 the Goddess, the demons took refuge with
 Canda and Munda, and finding their army,
 struck by calamity, their lips throbbed
 with anger and they chased Durgā like
 moths rushing upon fire. Seeing the two
 dreadful demons coming towards her, the
 great Goddess assumed a frowning appea-
 rance out of anger. Out of the forehead,
 dreadful due to anger, issued suddenly
 Kālī of terrible countenance, the benign
 Durgā. Bearing the strange skull-topped
 staff in her hand, and a fearful sword
 and its jet black sheath, with the flesh of
 her body emaciated, besmeared with blood
 and wearing a garland of the skull of King-
 (53, 54, 55, 56, 57)

Some were killed with her sword and
 others were beaten with her skull topped
 staff. The highly enraged Devi destroyed

न्यपुदयद् भृशं क्रुद्धा सरथाश्चगजान् रिपून् ॥ ५८
 चर्मोद्भृशं मुद्गरं च सधनुष्कं सषण्टिकम् ।
 इञ्जरं सह यन्त्रेण प्रचिक्षेप ह्यतोऽम्बिका ॥ ५९
 सचक्रवृत्तरथं ससारयितु रङ्गमम् ।
 समं योधेन यदने क्षिप्य चर्षयतेऽम्बिका ॥ ६०
 एकं जग्राह केद्रेषु ग्रीवायामपरं तथा ।
 पादेनाक्रम्य चैरान्यं प्रेषयामास मृत्यये ॥ ६१
 ततस्तु तद् धलं देव्या भक्षितं समलाधिपम् ।
 रुरुदृष्ट्या प्रदुद्राघ तं चण्डी ददृशे स्वयम् ॥ ६२
 आनयानाय शिरसि सद्वाङ्मेन महासुरम् ।
 स पपात हतो भूम्या छिन्नमूल इव हुमः ॥ ६३
 ततस्तं पतितं दृष्ट्या पशोरिष विभावरी ।
 फोद्युत्कर्तृयामास कर्णादिचरणान्तिकम् ॥ ६४

the enemies and their chariot, horses and elephants (58)

Durgā slung into her mouth the shield, goad, club, together with the bow and bells and the elephant together with the fetters (59)

Taking into her mouth the chariots with their wheels, pole, drivers, horses, and warriors, Durgā ground them with her teeth (60)

She seized one by the hair and another by the neck. Cru hing one demon by the weight of her foot, she despatched him to death (61)

Then the Goddess devoured the army together with its commander. Seeing this, Ruru ran away and Capṭi herself saw him doing so (62)

She beat the great demon in the head with the skull topped staff and he fell down dead on the ground like a tree cut up by the root's (63)

Seeing him fall down, Durgā got her sheath from the car to the foot cut like that of an

सा च कोशं समादाय वनन्ध त्रिमला जटाः ।
 एका न नन्धमगमत् ताम्रुत्पाट्याक्षिपद् भुवि ॥ ६५
 मा जाता सुतरां रौद्री तैलाभ्यक्तशिरोरहा ।
 कृष्णार्धमर्धशुक्लं च धारयन्ती स्वकं घणुः ॥ ६६
 साऽनवीद् वरमेकं तु मारयामि महासुरम् ।
 तस्या नाम तदा चक्रे चण्डमारीति निश्रुतम् ॥ ६७
 प्राह गञ्जस्व सुमगे चण्डमुण्डाग्निहानय ।
 स्वयं हि मारयिष्यामि तामनेतुं तमर्हमि ॥ ६८
 श्रुत्वायं वचनं देव्याः साऽभ्यद्रवत् तापुमौ ।
 प्रदुद्रुवतुर्भयाचा दिशमाथित्य दक्षिणाम् ॥ ६९
 ततस्तावपि वेगेन प्राधावत् त्यक्तगससौ ।
 साऽधिरह्य महावेगं रासभं गरुडोपमम् ॥ ७०
 यतो गतो च तौ दैत्यौ सदैवानुययौ शिवा ।

animal. (64)

taking the sheath, she prepared a nice braid. One of these could not be tied and therefore it was uprooted and thrown on the ground (65)

In a moment that braid of hair assumed a fearful appearance with the hair of her head properly scaled in oil and possessing a body dark complexioned in one half and white in another. (66)

She said 'I shall rather slay at least one great demon' Then she was given the name, Capṭamāri, by which she became well known in the world. (67)

Then Durgā said, 'O Fortunate One, go and fetch Capṭi and Mupṭi here. I shall myself slay them. Go and bring them' (68)

Hearing the words of Devi, she pursued them both. I rightened, they ran to the eastern direction (69)

Then they too ran with speed, leaving the cloth they wore. Durgā riding a donkey with great speed, like Garuḍa, pursued the

सा ददर्श तदा पौण्ड्रं महिषं वै यमस्य च ॥ ७१
 सा तस्योत्पाटयामास विषाणं भुजगाकृतिम् ।
 तं प्रगृह्य करेणैव दानवावन्मगाञ्जनात् ॥ ७२
 तौ चापि भूमि संत्यज्य जगन्मर्गानं तदा ।
 वेगेनाभिसृता सा च रासमेन महेश्वरी ॥ ७३
 सतो ददर्श गरुडं पद्मगेन्द्रं चिपादिपुम् ।
 फर्कोटकं स दृष्ट्वैव ऊर्ध्वरोमा व्यज्जयत् ॥ ७४
 भयान्मार्याश्च गरुडो मांसपिण्डोपमो वमौ ।
 न्यपतस्तस्य पत्राणि रौद्राणि हि पतत्रिणः ॥ ७५
 खगेन्द्रपत्राण्यादाय नागं फर्कोटकं तथा ।
 वेगेनासुरसद् देवी चण्डमृण्डौ भयासुरौ ॥ ७६
 संप्राप्तौ च तदा देव्या चण्डमृण्डौ महासुरौ ।
 बद्धौ फर्कोटकेनैव बद्ध्वा विन्ध्यमृपागमत् ॥ ७७

demons wherever they went She then saw
 Yama's buffalo Paundra (70, 71)

She uprooted his snake shaped horn and
 taking it in one hand speedily pursued the
 demons (72)

And leaving the earth, they reached
 the sky then. And the great Goddess
 vigorously attacked riding the donkey (73)

Then she saw Garuda ready to eat
 Karkoṭaka, the chief of the snakes. Seeing
 Her Garuda was horripilated (74)

Out of the fear of Caṇḍamāri, Garuda
 appeared as a mass of flesh and the dreadful
 feathers of the bird began to fall (75)

Picking up the feathers of the great bird
 and the snake Karkoṭaka, the Goddess
 pursued the extremely scared Canda and
 Muṇḍa, and catching hold of the two great
 demons after they were bound by Karkoṭaka
 and binding them she reached the Vindhya
 Mountains (76, 77)

Taking the fearful sheath she offered it

निवेदयित्वा कौशिक्यै कोशमादाय भैरवम् ।
 शिरोभिर्दानवेन्द्राणां तार्क्ष्यपत्रैश्च शोभनैः ॥ ७८
 कृत्वा स्रजमनौपम्यां चण्डिकायै न्यवेदयत् ।
 घर्घरां च मृगेन्द्रस्य चर्मणः सा समार्पयत् ॥ ७९
 स्रजमन्यैः खगेन्द्रस्य पत्रैर्मूर्ध्नि निषण्य च ।
 आत्मना सा पपौ पानं रुधिरं दानवेष्वापि ॥ ८०
 चण्डा त्वादाय चण्डं च मृण्डं चासुरनायकम् ।
 चकार कुपिता दुर्गा विशिरस्कौ महासुरौ ॥ ८१
 तयोरेवाहिना देवी शेरखरं शुष्करेवती ।
 कृत्वा जगाम कौशिक्याः सकाशं मार्यया सह ॥ ८२
 सन्नेत्य सावधीद् देवि गृह्यतां शेररोचमः ।
 प्रथितो दैत्यशीर्षम्यां नागराजेन वेष्टितः ॥ ८३
 तं शेरखरं शिवा गृह्य चण्डाया मूर्ध्नि विस्तृतम् ।

to Kauṣiki, and preparing an incomparable
 garland of the heads of the demons, decorated
 with the nice feathers of Garuda, she dedi-
 cated to Caṇḍikā and also offered a girdle
 with small bells made of lion's skin. (78, 79)

Fixing a garland with other feathers of
 Garuda on her head, she had by herself a
 drink of wine and blood in the midst of the
 demons (80)

The fearful and irate Goddess Durgā
 getting hold of the two demon chiefs, behead-
 ed them angrily (81)

Preparing a crest with their snakes, the
 goddess Śuṣkarevatī reached the presence of
 Kauṣiki taking Candamari with Her. (82)

Arriving she said, 'O Goddess, accept
 this extraordinary crest prepared out of the
 skulls of the two demons and bound by the
 chief of the snakes' (83)

Taking the crest, Durgā fixed it on her
 extensive head and said to her, "You have
 done something awful. As you are putting

वबन्ध प्राह चैवैनां कृतं कर्म सुदारुणम् ॥ ८४
 शेखरं चण्डमुण्डाभ्यां यस्माद् धारयसे शुभम् ।
 तस्माद्धोके तव रुयातिश्रामुण्डेति भविष्यति ॥ ८५
 इत्येवमुक्त्वा वचनं त्रिनेत्रा
 सा चण्डमुण्डस्रजधारिणीं वै ।
 दिग्वाससं चाम्यवदत् प्रतीता
 निपूदय स्वारिबलान्यमूनि ॥ ८६
 सा त्वेवमुक्त्वाऽथ विपाणकोट्या

सुवेगशुकतेन च रासमेन ।
 निपूदयन्ती रिपुसैन्यमुग्रं
 चत्वारं चान्यानसुरांश्चखाद ॥ ८७
 ततोऽम्बिकायास्त्वय चर्ममुण्डया
 मार्यां च सिंहेन च भूतसंघैः ।
 निपात्यमाना दनुपुंगवास्ते
 ककुभिर्न शुम्भमहाध्वजन्त ॥ ८८

इति श्रीवामनपुराणे एकोनत्रिशोऽध्यायः ॥२६॥

३०

पुलस्त्य उवाच ।
 चण्डमुण्डौ च निहतौ दृष्ट्वा सैन्यं च विद्रुतम् ।
 समादिदेशातिबलं रक्तपीजं महासुरम् ।

on the crest of the heads of Canda and
 Munḍa, You shall be known in the world as
 Cāmunḍā, (84, 85)

Saying these words to her who was wear-
 ing the garland prepared of the heads of
 Caṇḍa and Muṇḍa, Durgā, requested Digvāsā
 with an amount of confidence, "Slay the
 armies of your enemies." (86)

Being thus spoken to, she moved about

अक्षोहिणीनां त्रिंशद्भिः कोटिभिः परिवारितम् ॥ १
 तमापतन्तं दैत्यानां बलं दृष्ट्वैव चण्डिका ।
 मुमोच सिंहनादं वै ताम्यां सह महेश्वरी ॥ २

with her donkey of great speed and destroyed
 the terrible army of the enemy with the
 point of the horn and devoured the remaining
 demons (87)

Then the great demons who were being
 slain by the lion, the Bhūtas of Durgā, and
 Cāmunḍā took refuge with their chief
 Śumbha. (88)

Thus ends the Twenty-ninth Chapter in the Vāmana-Purāna—29.

30

Pulastya said: Having seen Caṇḍa and
 Muṇḍa slain and the army put to flight,
 Śumbha issued commands to the mighty and
 important demon, Raktabīja who was

surrounded by thirty crores of Akṣauhīptas. (1)
 The Great Goddess Caṇḍīkā ३ soon as
 she saw the assailing army of the demons
 raised a war cry along with them. (2)

निनदन्त्यास्ततो देव्या ब्रह्मणी मृगतोऽभवत् ।
 हंसयुक्तविमानस्था साधसूत्रकमण्डलः ॥ ३
 माहेश्वरी त्रिनेत्रा च घृषास्टा त्रिशूलिनी ।
 महाह्रिवलया रौद्रा जाता कुण्डलिनी क्षणात् ॥ ४
 कण्ठादथ च कौमारी बर्हिषत्रा च शक्तिनी ।
 समुद्भूता च देवर्षे मयुरवरसाहना ॥ ५
 घाहुभ्यां गरुडास्टा शङ्खचक्रगदासिनी ।
 शार्ङ्गबाणधरा जाता वैष्णवी रूपशालिनी ॥ ६
 महोत्प्रमृशला रौद्रा दंष्ट्रीस्त्रिखितभूतला ।
 वाराही पृथ्वी जाता शेषनागोपरि स्थिता ॥ ७
 पद्माङ्कुशोद्यतकरा नानालंकारभूयिता ।
 जाता गजेन्द्रप्रपृस्था माहेंद्री स्तनमण्डलात् ॥ ८
 विश्विपन्ती सटाक्षैर्ग्रहहनक्षत्रतारकाः ।

While the Goddess was roaring, issued forth from her mouth Brahmāṇī seated on Swan-yoked heavenly car, holding a roary and a Kamaṇḍalu, and the three-eyed, trident-holding dreadful Māhēsvārī who was riding a bull and wearing bracelets of great snakes, ear rings, was born in a moment (3, 4)

O sage, and then was born from her throat, Kaumārī with peacock's feather holding a lance in her hand and riding on an excellent peacock (5)

From her arms was born the beautiful Śakti of Viṣṇu, seated on Garuda, holding a conch, discus, club and sword and the Śārṅga bow, and arrows in her hands (6)

From her back was born Vārāhī armed with a very dreadful mace, fearful, scratching the earth with her teeth, and seated on the serpent Śeṣa (7)

Mahēndrī was born from the region of the breast, with hands holding a thunderbolt and a goad, decorated with various ornaments, and seated on an elephant. (8)

नखिनी हृदयाज्जाता नारासिंही सुदारुणा ॥ ९
 तामिर्निपात्यमानं तु निरीक्ष्य बलमासुरम् ।
 ननाद भूथो नादान् वै चण्डिका निर्भया रिपून् ।
 तत्रिनादं महच्छ्रुत्वा त्रैलोक्यप्रतिपूरकम् ॥ १०
 समाजगाम देवेशः शूलपाणिरत्रिलोचनः ।
 अश्वेत्य बन्ध चैवैनां प्राह वाक्यं तदाऽम्बिके ॥ ११
 समायातोऽस्मि वै दुर्गे देहाज्ञां किं करोमि ते ।
 तडाक्षयसमकालं च देव्या देहोद्भवा शिवा ॥ १२
 जाता सा चाह देवेशं गच्छ दौत्येन शंकर ।
 ब्रूहि शुभं निशुभं च यदि जीयितुमिच्छथ ॥ १३
 तद् गच्छष्वं दुराचाराः सप्तमं हि रसातलम् ।
 वासवो लभतां स्वर्गं देवाः सन्तु गत्वथथाः ॥ १४
 यजन्तु ब्राह्मणाद्यामी वर्णा यज्ञांश्च साम्प्रतम् ।

The extremely frightful Nārasimbi scattering about planets and stars with the movement of the mane and with claws and nails was born from the chest. (9)

Finding the army of the demons destroyed by them the fearless Candikā roared again at the enemies Hearing that great roar which filled the three worlds, the Three-eyed, Trident holding, Śaṅkara arrived, Then drawing near and greeting her he said then, 'O Ambikā, O Durgā, I have come Please give me order How can I help you?' Simultaneously with the utterance of these words Śivā was born from the body of the Goddess and she said to Śaṅkara 'O Śaṅkara, go on a mission and tell Śumbha and Niśumbha, 'If you desire to remain alive, then proceed, you wicked fellows, to the seventh region below the earth Let Indra get back his heaven and the gods be free from all suffering. Let Brāhmanas and other castes perform sacrifices now Otherwise, if out of arrogance

नोचेद् बलावलेपेन भवन्तो योद्धुमिच्छथ ॥ १५
 तदागच्छन्वमव्यग्रा एषाऽहं विनिपूदये ।
 यतस्तु सा शिवं दौत्ये न्ययोजयत नारद ॥ १६
 ततो नाम महादेव्याः श्रियदूतीत्यजायत ।
 ते चापि शंकरवचः श्रुत्वा गर्वसमन्वितम् ।
 हुंकृत्वाऽभ्यद्रवन् सर्वे यत्र कात्यायनी स्थिता ॥ १७
 ततः शरैः शक्तिमिरङ्कुशैर्वैरैः
 परश्वधैः शूलभृशुण्डिपट्टिभैः ।
 प्रासैः सुतीक्ष्णैः परिपैथ विस्तृते-
 र्धर्षपुतुदैत्यवरौ सुरेश्वरीम् ॥ १८
 सा चापि धार्प्यैर्वरकाष्ठैर्कृच्युतैश्
 चिच्छेद शस्त्राण्यथ पाहुभिः सह ।
 जघान चान्यान् रणचण्डविक्रमा
 महासुरान् बाणशतैर्महेश्वरी ॥ १९
 मारी त्रिशूलेन जघान चान्यान्

सट्वाङ्गपातैरपरांश्च कौशिकी ।
 महाबलक्षेपहवप्रभावाञ्
 ब्राह्मी तथान्यानसुरांश्चकार ॥ २०
 माहेश्वरी शूलविदारितोरसश्
 चकार दग्धानपरांश्च वैष्णवी ।
 शक्त्या कुमारी कुलिशेन चैन्द्री
 तुण्डेन चक्रेण घराहरूपिणी ॥ २१
 नरैर्विभिन्नानपि नारसिंही
 अट्टाट्टहासैरपि रुद्रदूती ।
 रुद्रस्त्रिशूलेन तथैव चान्यान्
 विनायकश्चापि परश्वधेन ॥ २२
 एवं हि देव्या विविधैस्तु रूपै-
 र्निपात्यमाना दनुपुंगवास्ते ।
 पेतुः पृथिव्यां भुवि चापि भूतै-
 स्ते भक्ष्यमाणाः प्रलयं प्रजग्मुः ॥ २३

you desire to fight, then come Unruffled
 I shall slay you " (10, 11, 12, 13, 14, 15)

Because she appointed Śiva as ambass-
 dor, O Nārada, she became known by the
 name of Śivadūti thence forth (16)

And hearing the words of Śankara they
 were filled with pride and ran with a Hun-
 sound to the spot here Kātyāyani stood (17)

Then the two well known demon^s
 showered on the Great Goddess arrows,
 spears, goads, axes, tridents, Bhusundis,
 Paṭṭāsas, sharp Prāsas and large Parighas. (18)

And the Great Durgā too darting arrow^s
 from her excellent bow, chopped off their
 arms together with the missiles they held
 and she of impetuous valour in the battle-
 field with hundreds of arrows killed the
 other mighty demons (19)

Mārī slew other demons with her trident

and Kauśiki with her skull-topped staff.
 And Brāhmi rendered other demons bereft of
 valour and prowess by sprinkling upon them
 highly sanctified water. (20)

Māheshvari pierced the chests of the
 demons with the trident and Vaiṣṇavi
 reduced others to ashes Kumari killed the
 demons with a javelin, Gaṇḍi with the thunder-
 bolt and the boar-formed Goddess with
 blows of her anout and the discus (21)

Nārasinhi rent the chest of many
 demons with her nails Rudradūti killed a
 number of demons with her violent laughter
 Likewise Śankara slew a number of demons
 with his trident and Gaṇeśa with the
 battle-axe (22)

Thus assuming various forms, the
 Goddess destroyed the chief demons, who
 came to the point of being practically
 extirpated by being devoured by the Bhūtas
 as soon as they fell on the ground. (23)

ते वन्यमानास्तथ देवताभि-
 र्महासुरा मातृभिराकुलाश्च ।
 विद्युक्त्तकेशास्त्रलेक्षणा भयात्
 ते रक्तवीजं शरणं हि जग्मुः ॥ २४
 स रक्तरीजः सहसाम्भुपेत्य
 वरास्त्रमादाय च मातृमण्डलम् ।
 विद्रावयन् भूतगणान् समन्ताद्
 विवेश कोपात् स्फुरिताघरथ ॥ २५
 तमापतन्तं प्रसमीक्ष्य मातरः
 शस्त्रैः शिताग्रैर्दिविजं वषट्पुः ।
 यो रक्तपिन्दुर्न्यपतत् पृथिव्या
 स तत्प्रमाणस्त्वसुरोऽपि जज्ञे ॥ २६
 ततस्तदाधर्ममयं निरीक्ष्य
 सा कौशिकी केशिनिमम्भुवाच ।
 पिषस्व चण्डे रुधिरं त्वराते-
 र्वितत्य वक्त्रं बडवानलाभम् ॥ २७

Being killed by the gods and by the
 Mātr̥s, the terrified, great demons took
 refuge with Raktabija with dishevelled hair
 and unsteady gaze (24)

With his lips throbbing with anger,
 Raktabija suddenly chastised the Mātr̥s and
 the Bhūtas with an excellent weapon from
 all sides (25)

Seeing him attack, the Mātr̥s heaped
 upon the demon sharp pointed weapons
 Whenever a drop of blood from his body
 fell on the ground, a demon of his stature
 was born. (26)

Seeing this marvel, Kauśiki said then
 to Keśini, O Capde, open your mouth like
 the marine fire and quickly take in the
 blood of the enemy (27)

सा त्वेवमुक्त्वा वरदाऽम्बिका हि
 वितत्य वक्त्रं विरुरालमुग्रम् ।
 ओष्ठं नभस्सृक् पृथिवीं स्पृशन्तं
 कृत्वाऽघर विष्टिति चर्ममुण्डा ॥ २८
 ततोऽम्बिका केशनिकर्षणाङ्गुलं
 कृत्वा रिपुं प्राक्षिपत् स्ववक्त्रे ।
 निभेद शूलेन तथाऽप्युरस्तः
 क्षतोद्भवान्ये न्यपतन्श्च वक्त्रे ॥ २९
 ततस्तु शोष प्रनगाम रक्त
 रश्मयश्चे हीनगलो वभूव ।
 तं हीनवीर्यं क्षतधा चकार
 चक्रेण चामीकरभूपितेन ॥ ३०
 तस्मिन् निश्चस्ते दनुसैन्यनाथे
 ते दानवा दीनतरं विनेदुः ।
 हा तात हा भ्रातरिति भ्रुवन्तः
 क यासि तिष्ठत्य गृहर्चमेहि ॥ ३१

Being thus spoken to, Durgā opened her
 dreadful and fierce mouth and stood with
 her upper lip touching the sky and the
 lower the earth (28)

Distressing the enemy by dragging him
 by the hair, Durgā threw him into her
 mouth and rent his chest. The blood flowing
 from the wound in his chest fell into her
 mouth then (29)

Thus the blood of the body of the demon
 exhausted and on the exhaustion of the
 blood he lost strength. Then the demon
 became weaker and weaker Him rendered
 weak now the Goddess rent him asunder into
 a hundred pieces with the discus decorated
 with gold (30)

On the death of the commander of the
 army of the demons, the demons shouted
 very piteously "Father, Brother, are you
 going ? Stay a while" (31)

तथाऽपरे विलुलितकेशपाशा
विशीर्णवर्माभरणा दिग्म्बराः ।
निपातिता धरणितले मृडान्या
प्रदुर्दुर्गारिवरमृत्त्र दैत्याः ॥ ३२
विशीर्णवर्मायुधभूषणं तत्
बलं निरीक्ष्यैव हि दानवेन्द्रः ।
विशीर्णचक्राक्षरयो निशुम्भ.
क्रोधान्मृडानीं समुपाजगाम ॥ ३३
राङ्गं समादाय च चर्म भास्वरं
धुन्वन् शिरः प्रेक्ष्य च रूपमस्याः ।
सस्तम्भमोहज्वरपीडितोऽथ
चित्रे यथाऽसौ लिखितो वभूव ॥ ३४
तं स्तम्भितं वीक्ष्य सुरारिमग्रे
प्रोवाच देवी वचनं विहस्य ।

अनेन वीर्येण सुरास्त्वया जिता
अनेन मा प्रार्थयसे बलेन ॥ ३५
श्रुत्वा तु वाक्य कौशिक्या दानवः सुचिरादिव ।
प्रोवाच किन्तयित्वाऽथ वचन वदता वरः ॥ ३६
सुकुमारशरीरोऽयं मच्छस्त्रपतनादपि ।
शतधा यास्यते मीरु आमपात्रमिवामसि ॥ ३७
एतद् विचिन्तयन्नर्धं त्वा प्रहृत्तुं न सुन्दरि ।
करोमि बुद्धिं तस्मात् त्वं मां भजस्वायतेक्षण्ये ॥ ३८
मम खड्गनिपात हि नेन्द्रो धारयितुं क्षमः ।
निवर्त्तय मतिं युद्धाद् भार्या मे भव साम्प्रतम् ॥ ३९
इत्य निशुम्भवचनं श्रुत्वा योगीश्वरी मृते ।
विहस्य भागम्भीरं निशुम्भं वाक्पयमब्रवीत् ॥ ४०
नाजिताऽहं रणे वीर भवे भार्या हि कस्यचित् ।
भवान् यदिह भार्याधी ततो मां जय संपुगे ॥ ४१

And others with dishevelled hair and naked and deprived of armour and decorations were thrown down on the earth by Pārvatī. The demons subsequently left the mountain and ran with their lives. (32)

The chief of the demons Niśumbha as he saw the army bereft of shields, weapons, and ornaments was very much enraged. He went to Durgā, with his chariot shattered and its wheels and axles broken (33)

Getting hold of a sword and a lustrous shield, and seeing his beautiful appearance, soon he shook his head. Infatuated and afflicted with passion he appeared as if drawn in a picture (34)

Seeing the demon standing stupefied before her, the Goddess smilingly said, "You have conquered the gods with this kind of valour! With this valour you

expect to win me!" (35)

Hearing the words of Kauṣīkī, the demon who was a good speaker, thought for a while and then said, "You are delicate in body and are sure to be broken into a hundred pieces, like an unbaked earthenware, the moment my weapon falls upon you, O timid one (36, 37)

"O charming one, with this consideration I am not seriously thinking of smiting you. Therefore, O handsome lady, you take to me" (38)

Strokes of my sword, even Indra is not able to bear. Give up the idea of fighting, and become my wife. (39)

O Nārada, hearing the words of Niśumbha, Logeśvarī smiled and spoke heartily the following words to Niśumbha (40)

'Unconquered in battle I shall not be the wife of any one, O brave one, if you are

इत्येवमुक्ते वचने खड्गमुद्यम्य दानवः ।
 प्रचिक्षेप तदा वेगात् कौशिकीं प्रति नारद ॥ ४२
 तमापतन्तं निस्त्रियं पङ्क्तिर्भर्हिणराजितैः ।
 चिच्छेद चर्मणा सार्द्धं तदद्भुतमिवाभवत् ॥ ४३
 खड्गे सचर्मणि छिन्ने गदां गृह्य महासुरः ।
 समाद्रवत् कौशभवा वायुवेगसमो जवे ॥ ४४
 तस्यापतत् द्वाशु करौ शिलटौ समौ दृष्टौ ।
 गदया सह चिच्छेद क्षुरप्रेण रणेऽम्बिका ॥ ४५
 तस्मिन्निपतिते रीद्रे सुरशत्रौ भयंकरे ।
 षण्ढाद्या मातरो हृदाशक्रुः किलकिलापनिम् ॥ ४६
 ममनस्यास्त्रद्वे देवाः शङ्करतुपुरेणमाः ।
 जयस्व विजयेत्पूजुर्हृदाः शत्रौ निपतिते ॥ ४७
 ततस्तूर्याण्यवाचन्त भूतमयैः समन्ततः ।

anxious to have me as your wife, then
 conquer me in the battlefield" (41)

This said, the demon whirled the sword
 and threw it with speed on Kausiki, O
 Narada (42)

The Goddess then cut the weapon
 together with the shield into pieces with six
 arrows It was a marvel (43)

The sword together with the shield was
 broken, the great demon equal in speed to
 Vayu now took up a club and chased
 Kausiki (44)

In the battlefield the Goddess Durgā
 chopped off the mighty, well formed and
 symmetrical hands holding in them a club
 by a Ksurapra, before the demon could rush
 towards the Goddess (45)

On the formidable demon falling dead,
 Candī and other Mitrā were very much
 pleased and made a sound of great joy (46)

The enemy being killed, the delighted
 Gods in heaven, Indra and others exclaimed
 loudly, 'O Goddess Vijayā, may you be
 victorious' (47)

Then were the Tūryas sounded on all

पुष्पवृष्टिं च मृगशुः सुराः कात्यायनीं प्रति ॥ ४८
 निशुम्भं पतितं दृष्ट्वा शुम्भः क्रोधान्महाहृष्टेन ।
 वृन्दारकं समारह्य पाशपाणिः समभ्यगात् ॥ ४९
 तमापतन्तं दृष्ट्वाऽथ सगजं दानवेश्वरम् ।
 जग्राह चतुरो बाणांश्चन्द्रार्धाकारवर्चसः ॥ ५०
 क्षुरप्राम्यां समं पादौ द्वौ चिच्छेद द्विपस्य सा ।
 द्वाभ्यां कुम्भे जघानाथ हसन्ती लीलयाऽम्बिका ॥ ५१
 निवृत्ताभ्यां गजः पङ्क्त्या निपपात यथेच्छया ।
 शक्रवज्रसमाहान्तं शैलराजशिरो यथा ॥ ५२
 तस्यावर्जितनागस्य शुम्भस्याप्युत्पतित्यतः ।
 क्षिरचिच्छेद षण्णेन वृण्डललङ्घितं शिवा ॥ ५३
 छिन्ने क्षिरसि दैत्येन्द्रो निपपात सकुञ्जरः ।
 यथा समहिपः शौचो महासेनसमाहृतः ॥ ५४

sides by the Bhūtas and flowers were
 showered by the gods on Kātyāyanī (48)

O great sage, on seeing Niśumbha fallen,
 Śumbha became angry and riding an
 elephant, with the Prāsa in hand entered
 the battlefield (49)

On seeing the lord of the demons approa-
 ching on the back of an elephant, the
 Goddess took four crescent-shaped arrows and
 with a smile Durgā chopped off simulta-
 neously, two legs of the elephant with two
 Ksurapra arrows and with two others smote
 him in the temples. (50, 51)

The legs chopped, the elephant fell down
 easily like the peak of a great mountain
 smitten by the thunderbolt of Indra (52)

On the elephant expiring and Śumbha
 alighting from him Durgā severed his head
 decorated with a Kundalā (53)

On the head being severed, the great
 demon with the elephant fell down, as did
 Krauñca with Mahiṣa slain by Kartīkeya
 (54)

श्रुत्वा सुराः सुररिपू निहतौ मृडान्या
 सेन्द्राः ससूर्यमरुदश्विवसुप्रधानाः ।
 आगत्य तं गिरिवरं विनयायनम्रा
 देव्यास्तदा स्तुतिपदं त्विदमीरयन्तः ॥ ५५
 देना ऊचुः ।
 नमोऽस्तु ते भगवति पापनाशिनि
 नमोऽस्तु ते सुररिपुदपंशातनि ।
 नमोऽस्तु ते हरिहरराज्यदायिनि
 नमोऽस्तु ते मखभुजकार्यकारिणि ॥ ५६
 नमोऽस्तु ते त्रिदशरिपुक्षयंकरि
 नमोऽस्तु ते घटमण्डपदपूजिते ।
 नमोऽस्तु ते महिषविनाशकारिणि
 नमोऽस्तु ते हरिहरभास्करस्तुते ॥ ५७
 नमोऽस्तु तेऽष्टादशबाहुशालिनि
 नमोऽस्तु ते शुम्भनिशुम्भघातिनि ।
 नमोऽस्तु लोकार्चिहरे त्रिशूलिनि

Hearing that the two demons Śumbha and Niśumbha have been slain by Durgā, Indra, Śūrya, Vāyu, Āśvins and other gods came down to the mountain and with modest submission recited the following hymn of praise of the Goddess. (55)

The gods said: Om, O Sin-destroying Goddess, salutation be to you. Salutation be to you, the Humbler of the pride of the demons. Salutation be to the Bestower of Kingdom to Hari and Hara and salutation to the Annihilator of the sacrifice (56)

Salutation be to you, the Destroyer of the demons, the Worshipped of Indra, the Slayer of Mahiṣa, and the praised of Hari, Hara and Bhāskara. (57)

Salutation be to you, the Eighteen-armed, the Slayer of Śumbha and Niśumbha, the remover of suffering of the people, the Holder of the trident, Salutation be to you Nārāyaṇi,

नमोऽस्तु नारायणि चक्रधारिणि ॥ ५८
 नमोऽस्तु चाराहि सदा घराधरे
 त्वां नारसिंहि प्रणता नमोऽस्तु ते ।
 नमोऽस्तु ते वज्रधरे गजपञ्जरे
 नमोऽस्तु कौमारि मयुरवाहिनि ॥ ५९
 नमोऽस्तु पैतामहहंसवाहने
 नमोऽस्तु मालाविक्रटे सुनेशिनि ।
 नमोऽस्तु ते रासमण्डपवाहिनि
 नमोऽस्तु सर्वाचिहरे जगन्मये ॥ ६०
 नमोऽस्तु विश्वेश्वरि पाहि विश्वं
 निपूद्वारीन् द्विजदेवतानाम् ।
 नमोऽस्तु ते सर्वमयि त्रिनेत्रे
 नमो नमस्ते वरदे प्रसीद ॥ ६१
 ब्रह्माणी त्वं मृडानी धरशिखिगमना शक्तिहस्ता कुमारी
 वाराही त्वं सुवक्त्रा खगपतिगमना वैष्णवी त्वं सशार्ङ्गी ।
 दुर्दश्या नारसिंही घुरघुरितरवा त्वं तपैन्द्री सवक्त्रा

the Holder of the discs (58)

Salutation be to you Vārāhī, the Sustainer of the earth, O Nārasimhī, we bow to you constantly Salutation be to the holder of Vajra, the Elephant bannered. O Kaumārī, the Rider of the peacock, Salutation to you. (59)

Salutation to you, the Rider of the swan of Brahman, the Garland-bedecked, Comely-haired Salutation be to you the Rider of the donkey, the Remover of the suffering of all, the Universe in essence (60)

O Goddess of the Universe, protect the universe Salutation be to you. Slay the enemies of the Brāhmaṇas and gods. Salutation to you the all-including, the Three-eyed Goddess Salutation be again and again to you. O Boon-granter, be pleased. (61)

You are Brahmāṇī, Mṛdānī, the Rider of the excellent peacock, Śakti-holding

त्वं मारी चर्मघण्टा श्ववगमनरता योगिनीयोगसिद्धा ॥ ६२ ॥
 नमस्ते त्रिनेत्रे भगवति त्वचरणानुपिता ये
 अहरहर्विनतशिरसोऽवनताः ।
 नहि नहि परिभवमस्त्यशुभं च
 स्तुतिवलिकुसुमकराः सततं ये ॥ ६३ ॥
 एवं स्तुता सुरवरैः सुरशत्रुनाशिनी
 प्राह प्रहस्य सुरसिद्धमहर्षिवर्यान् ।
 प्राप्तो मयाऽद्भ्युत्तमो भवतां प्रसादात्
 संग्राममूर्धनि सुरशत्रुजयः प्रमर्दात् ॥ ६४ ॥
 इमां स्तुतिं भक्तिपरा नरोत्तमा
 भवद्भिरुक्तामनुकीर्षयन्ति ।
 दुःस्वप्ननाशो भविता न संशयो
 वरस्तथान्यो त्रियताममीप्सितः ॥ ६५ ॥
 देवा ऊचुः ।
 यदि वरदा भवती त्रिदशानां

Kumārī, you are the Fair faced Vārāhī,
 You are Vaisnavī, the Garudā rider and the
 Śārṅga holder, the fearful Nārasimhī making
 the Ghurughura sound and you are Andrī
 holding the thunderbolt You are Mārī,
 Cārmamūṅḍā, the Carrier of dead bodies and
 you are Yoginī and Yoga perfected (62)

Those who most humbly resort to your
 feet daily with their heads down and those
 take refuge with you, those that ever
 propitiate with offerings and flowers in their
 hands, do not meet with any misfortunes (63)

Being thus propitiated by the great gods,
 the Destroyer of the demons with a smile
 said to the gods, Siddhās and the most
 exalted great Rṣis, "It is due to your favour
 that I could vanquish the demons so
 wonderfully in the battle (64)

The evil dreams of those fortunate men
 who will repeat with devotion the hymn
 recited by you, will end undoubtedly. Ask
 another boon, which you desire the most" (65)

द्विजशिशुगोषु यतस्व हिताय ।
 पुनरपि देवरिपूनपरास्त्वं
 प्रदह हुताशनतुल्यशरीरे ॥ ६६ ॥
 देव्युवाच ।
 भूयो भविष्याम्यसुश्रितानना
 हराननस्वेदजलोद्भवा सुराः ।
 अन्धासुरस्याप्रतिपोषणे रता
 नाम्ना प्रसिद्धा भ्रुवनेषु चर्चिका ॥ ६७ ॥
 भूयो वधिष्यामि सुरारिमुत्तमं
 संभूय नन्दस्य गृहे यशोदया ।
 सं विप्रचित्तिं लवणं तथाऽपरी
 शुभ्रं निशुभ्रं दशनप्रहारिणी ॥ ६८ ॥
 भूयः सुरास्तिस्र्ययुगे निराशिनी
 निरीक्ष्य मारी च गृहे घतक्रतोः ।
 संभूय देव्याऽमितसत्यधामया

The Gods said "If you are so kind
 to grant another boon to the gods, then be
 ready to do good to the Brāhmanas, children
 and cows And again consume other demons,
 O Goddess with a firelike body" (66)

The Goddess replied : O Gods, I
 shall again be born out of the sweat of the
 mouth of Śūnkara, and my face will be
 covered with blood, I shall then destroy
 Andhāsura, and my name will be Carokā.
 (67)

"After being reborn of Yaśodā in the
 house of Nanda, incarnating myself there,
 I shall destroy Vipracitti, Lavana, Śambha
 and Niśumbha with the strokes of my
 teeth (68)

O Gods, again in the Kali age seeing
 people starving, I shall incarnate in the
 house of Indra as Mārī and with the help
 of goddess Satyadhāmā feed the gods with

सुरा भरिष्यामि च शकम्भरी वै ॥ ६९

भूयो विपक्षक्षपणाय देवा

विन्द्ये भविष्याम्यपिरक्षणार्थम् ।

दुर्वृत्तचेष्टान् विनिहत्य दैत्यान्

भूयः समेष्यामि सुरालयं हि ॥ ७०

यदाऽरुणाक्षो भविता महासुरः

तदा भविष्यामि हिताय देवताः ।

महालिहारेण विनष्टजीवितं

कृत्वा समेष्यामि पुनस्त्रिविष्टपम् ॥ ७१

इति श्रीवामनपुराणे त्रिंशोऽध्याय ॥३०॥

पुलस्त्य उवाच ।

इत्येवमुक्त्वा वरदा सुराणां

कृत्वा ग्रणामं द्विजपुंगवानाम् ।

विसृज्य भूतानि जगाम देवी

सं सिद्धसंघैरनुगम्यमाना ॥ ७२

इदं पुराणं परमं पवित्रं

देव्या जयं महलदायि पुंताम् ।

श्रोतव्यमेतन्नियतैः सदैव

रक्षोघ्नमेतद्भगवानुवाच ॥ ७३

३१

नारद उवाच ।

कथं समहिपः क्रौञ्चो भिन्नः स्कन्देन सुव्रत ।

एतन्मे विस्तराद् ब्रह्मन् कथयस्वामितद्युते ॥ १

vegetables of all kinds I shall be called
Śakambhari (69)

O Gods, again for the destruction of the enemies and the protection of the Rsis I shall be born in the Vindhyas and slaying the wicked demons shall come to the heaven (70)

I shall again be born for the welfare of people in general, when the great demon Arnpakas will be born. Assuming the form of a large bee, I shall kill him and then return to heaven (71)

Thus ends the Thirtieth Chapter, in the Vamana Purāna 30

पुलस्त्य उवाच ।

शृणुष्व कथयिष्यामि कथां पुण्या पुरातनीम् ।

यशोवृद्धिं कुमारस्य कर्तिकेयस्य नारद ॥ २

Pulastya said. 'Having said thus, bowing down to the great Brāhmanas and dismissing the Bhūtas, the Boon granting Goddess departed to the heaven followed by the Siddhas (72)

This extremely holy and ancient account of the victories of the Goddess is auspicious. The Lord Himself has declared that this account of the victories is potent enough to destroy the demons and should be listened to regularly with steady attention and devotion (73)

31

Nārada said How was the mountain Krauñca rent by Skanda, O virtuous one ? O Brāhmana, of unbounded glory, please tell me this in detail. (1)

Pulastya said O Nārada ! Listen, I shall tell the holy and ancient story of the enhancement of the renown of the God of war, Kārtikeya (2)

यत्तत्पीतं हुताशेन स्कन्नं शुभ्रं पिनाकिनः ।
 तेनाक्रान्तोऽभयद् ब्रह्मन् मन्दतेजा हुताशनः ॥ ३
 ततो जगाम देवानां सकाशममितयुतिः ।
 तैश्चापि प्रहितस्पूर्णं ब्रह्मलोकं जगाम ह ॥ ४
 स गच्छन् कुटिलां देवीं ददर्श पथि पावकः ।
 सः दृष्ट्वा प्राह कुटिले तेज एतत्सुदुर्द्धरम् ॥ ५
 महेश्वरेण संत्यक्तं निर्दहेद् भुवनान्यपि ।
 तस्मात् प्रतीच्छ पुत्रोऽयं तव धन्यो भविष्यति ॥ ६
 इत्ययिना सा कुटिला स्मृत्वा स्वमतमनुचमम् ।
 प्रक्षिपस्त्वाम्भसि मम प्राह बह्वि महापगा ॥ ७
 ततस्त्वधारयदेवी धार्यं तेजस्तवपुपुषत् ।
 हुताशेनोऽपि भगवान् कामचारी परिभ्रमन् ॥ ८
 पञ्चवर्षसहस्राणि घृष्टवान् ह्ययंभुक् ततः ।

मांसमस्थीनि रुधिरं मेदेन्द्रोरेतसीत्वचः ॥ ९
 रोमममश्रुस्त्रिकेशाधाः सर्वे जाता हिरण्मयाः ।
 हिरण्यरेता लोकेषु तेन गीतश्च पावकः ॥ १०
 पञ्चवर्षसहस्राणि कुटिला ज्वलनोपमम् ।
 धारयन्ती तदा गर्भं ब्रह्मणः स्थानमागता ॥ ११
 तां दृष्टवान् पद्मजन्मा सतप्यन्तीं महापगाम् ।
 दृष्ट्वा पप्रच्छ केनायं तव गर्भः समाहितः ॥ १२
 सा चाह शाङ्करं यत्तच्छुक्रं पीतं हि वह्निना ।
 तदशक्यतेन तेनायं निश्चितं मयि सत्तम ॥ १३
 पञ्चवर्षसहस्राणि धारयन्त्याः पितामह ।
 गर्भस्य वर्त्तते कालो न पपात च कर्हिचित् ॥ १४
 तच्छ्रुत्वा भगवानाह गच्छ त्वमृदयं गिरिम् ।
 तत्रास्ति योजनशतं रौद्रं शरवणं महत् ॥ १५

Fire drank the semen emitted by Śaṅkara
 O Brahman, as a result he was over-
 powered and became lustreless (8)

Then he of unbounded glory went before
 the gods and being directed by them, went
 speedily to the heaven of Brahman (4)

While going, Fire saw the Goddess
 Kuṭilā on his way Seeing her, he said,
 'O Kuṭilā, this semen is very difficult to be
 contained (5)

"Dropped by Mahēśvara, this semen is
 so powerful as to be able to consume all the
 three worlds Therefore receive it Your
 son will be fortunate" (6)

On this remark of Agni, Kuṭilā remem-
 bered her own resolution Remaining in a
 vast watery form, the great river goddess
 said to Agni. "Throw it into my water" (7)

After being thrown into the water,
 Kuṭilā bore the semen of Śaṅkara and
 developed it And the worshipful Agni
 wandered all over as he liked (8)

Agni held the aforesaid semen of Śiva

for five thousand years Due to the extreme
 vigour of the semen, his flesh, bones,
 blood, fat, intestine, semen, skin, hair of the
 body and head and eyes,—all turned golden
 Hence he came to be glorified in the world
 as Hiranyaretas (9, 10)

Having held the firelike foetus for five
 thousand years, Kuṭilā reached the place of
 Brahman (11)

Brahman saw the eminent river in a
 heated state Seeing he asked "By whom have
 you been impregnated?" (12)

She said "that the semen of Śaṅkara
 which was drunk by Agni was dropped into
 me by Agni, when he was unable to bear it
 any more (13)

O Brahman, I am carrying it for five
 thousand years, but there is still some
 time left and it therefore is not falling
 anywhere" (14)

Hearing it, the Lord said, 'Go to
 Udayagiri There is a large terror striking
 thicket of reeds, extending over an area of a
 hundred yojanas (15)

तत्रैनं क्षिप सुश्रोणि विस्तीर्णे गिरिसानुनि ।
 दशवर्षसहस्रान्ते ततो बालो भविष्यति ॥ १६
 सा ध्रुत्वा ब्रह्मणो वाक्यं रूपिणी गिरिमागता ।
 आगत्य गर्भं सत्यान मृखेनैवाद्रिनन्दिनी ॥ १७
 सा तु संत्यज्य तं बालं ब्रह्मणं सहसागमत् ।
 आपोमयी मन्त्रवशात् सजाता कुटिला सती ॥ १८
 तेनसा चापि शार्वेण रौक्म शरवणं महत् ।
 तन्निघासरताधान्ये पादपा मृगपक्षिणः ॥ १९
 सतो दक्षसु पूर्णेषु शरद्विशतेऽप्यय ।
 बालार्कदीप्तिः संजातो बालः कमललोचनः ॥ २०
 उत्तानशायी भगवान् दिव्ये शरवणे स्थितः ।
 मृखेऽङ्गुष्ठं समाक्षिप्य हरोद घनराडिव ॥ २१
 एतस्मिन्नन्तरे देव्यः कृत्तिकाः पट् सुतेजसः ।

ददशुः स्वेच्छया यान्त्यो बालं शरवणे स्थितम् ॥ २२
 कृपायुक्ताः समाजग्मुः यत्र स्कन्दः स्थितोऽभवत् ।
 अहं पूर्वमहं पूर्वं तस्मै स्तन्भेऽभिचुम्बुशुः ॥ २३
 विदन्तीः स ता दृष्ट्वा पण्मुखः समाजायत ।
 अरीमरंश्च ताः सर्वाः क्षिशुं लेहाद्य कृत्तिकाः ॥ २४
 त्रियमाणः स ताभिस्तु बालो वृद्धिमगान्धुने ।
 कार्तिकेवेति विरथातो जातः स बलिनां वरः ॥ २५
 एतस्मिन्नन्तरे ब्रह्मन् पावकं प्राह पद्मजः ।
 कियत्प्रमाणेः पुत्रस्ते वर्त्तते माम्प्रतं गुहः ॥ २६
 ॥ तद्वचनमाकर्ण्य अजानंस्तं हरात्मजम् ।
 प्रोवाच पुत्रं देवेश न वेद्मि कतमो गुहः ॥ २७
 तं प्राह भगवान् यत्तु तेजः पीतं पुरा त्वया ।
 त्रैबन्धकं त्रिलोकेश जातः शरवणे शिशुः ॥ २८

‘Throw it there, O charming one, on the extensive slope of the mountain. A child will be born out of it at the end of ten thousand years’ (16)

Hearing the words of Brahman, the beautiful damsel came to the mountain. Coming, the daughter of the mountain released the foetus through the month. (17)

Leaving the child, she suddenly went to Brahman. The virtuous and constant Kupilā was all water due to the power of Mantra. (18)

By the semen of Śarva the large thicket of reeds became golden as also the trees growing, and animals and birds living there (19)

On the completion of ten thousand autumns a lotus eyed child of the brilliance of the rising sun was born. (20)

Lying on his back in a charming thicket of reeds and with the thumb in his mouth, he roared like a magnificent piece of cloud (21)

In the meantime, the goddesses, the six

brilliant Kṛttikās, moving about as they liked saw a child lying in the thicket of reeds (22)

They took pity on the child and went to the place where Skanda was lying, and reaching there they shouted, ‘I shall feed him first, I shall feed him first’ (23)

Finding them quarrel among themselves, the child Kārtikeya assumed a six-faced form. Thence the Kṛttikās out of affection began to feed and nourish it (24)

O sage, being thus nursed, the child grew and from them the mightiest one came to be well known as Kārtikeya (25)

O Brahman, in the meantime Brahman said to Agni ‘How old and grown up is your son, Guba now?’ (26)

Hearing his words, and not knowing his son, Agni said to Brahman, ‘I do not know who is Guba’ (27)

Being pleased, the Lord said, ‘You drank the semen of Śankara in the past, so a child, the lord of the three worlds has been born in the thicket of reeds (28)

श्रुत्वा पितामहवचः पावकस्त्वरितोऽभ्यगात् ।
 वेगिनं मेपमारुह्य कुटिला तं ददर्श ॥ २९
 ततः पप्रच्छ कुटिला शीघ्रं क्व व्रजसे कपे ।
 सोऽब्रवीत् पुत्रदृष्टयर्थं जातं शरवणे शिशुम् ॥ ३०
 साऽब्रवीत् तनयो मह्यं ममेत्याह च पावकः ।
 विवदन्तौ ददृशाथ स्वैच्छाचारी जनार्दन ॥ ३१
 तौ पप्रच्छ किमर्थं वा विवादमिह चक्रथः ।
 तावृचतः पुत्रहेतो रद्रशुक्रोज्जायाय हि ॥ ३२
 तावुवाच हरिर्देवो गच्छ तं त्रिपुरान्तकम् ।
 स यद् वक्ष्यति देवेशस्तद्गुरुष्वमसंशयम् ॥ ३३
 इत्युक्तौ वासुदेवेन कुटिलाग्री हरान्तिकम् ।
 समभ्येत्येत्योचतुस्तर्ष्य कस्य पुत्रेति नारद ॥ ३४
 रद्रस्तद्वाक्यमाकर्ण्य हर्षनिर्भरमानसः ।
 दिष्टया दिष्टेति गिरिजां प्रोद्भूतपुलकोऽब्रवीत् ॥ ३५

ततोऽम्बिका प्राह हरं देव गच्छाम तं शिशुम् ।
 प्रष्टुं समाश्रयेद् यं स तस्य पुत्रो भविष्यति ॥ ३६
 वाढमित्येव भगवान् समुचक्ष्यौ वृषध्वजः ।
 सहोमया कुटिलया पावकेन च धीमता ॥ ३७
 संप्राप्तास्ते शरवणं हराद्रिकुटिलाम्बिकाः ।
 ददृशुः शिशुकं तं च कृचिकोत्सङ्गशायिनम् ॥ ३८
 ततः स बालकस्तेषां मत्वा चिन्तितमादरात् ।
 योगी चतुर्विर्भूत पण्डितः स शिशुस्त्वपि । ३९
 कुमारः शंकरमगाद् विशाखो गौरिमागमत् ।
 कुटिलामगमच्छाखो महासेनोऽग्निमभ्यगात् ॥ ४०
 ततः प्रीतियुतो रद्र उमा च कुटिला तथा ।
 पावकश्चापि देवेशः परां सुदमवाप च ॥ ४१
 ततोऽनुवन् कृचिकास्ताः पण्डितः किं हरात्मजः ।
 ता अन्नवीद्वरः प्रीत्या विधिषद् वचनं मुने ॥ ४२

Hearing the words of Brahman, Agni left the place speedily riding a swift ram
 Kuṭilā saw him (29)

Kuṭilā asked, "O Kavi, where are you going in such a hurry?" He replied, "To see the child born in the thicket of reeds" (30)

Kuṭilā said, "He is my son" and Agni said, "He is my son" When they were thus engaged in disputation, the self-willed Narayana saw them (31)

He asked them, "Why are you wrangling here?" They replied; "We are quarrelling over the ownership of the child, which has been born of the semen of Śaṅkara" (32)

Lord Hari said to them, "Approach Śaṅkara, and do unhesitatingly what lord of the gods says" (33)

Being thus advised by Narāyaṇa, Kuṭilā and Agni both reached the presence of Hara, and asked him to tell correctly whose son he was, O Nārada (34)

Śaṅkara was very much pleased and said

to Pārvatī, "good, good" with excessive joy (35)

Then Parvatī said to Hara, "O Lord, I shall go to see the child. He shall be the son of him or her whom it clings to" (36)

Agreeing, Śaṅkara said, "All right," and taking Umā, Kuṭilā and the wise Agni with him, went to the thicket of reeds without any delay and saw the child lying in the lap of Kṛtikās (37, 38)

Afterwards appreciating their affectionate intention, the Yogin, the six faced child assumed four forms. (39)

In the form of Kartīkeya he clung to Śaṅkara, as Viśākhā he stuck to Parvatī, as Śakra he approached Kuṭilā and as Mahā ena he went to the side of Agni (40)

Then the delighted Śaṅkara, Umā, and Kuṭilā and the great god Agni were highly pleased (41)

Afterwards the Kṛtikās said, "Is the six faced one the son of Śaṅkara?" Then Śaṅkara made a special true announcement, O Nārada (42)

नाम्ना तु कार्त्तिकेये हि युष्माकं तनयस्त्वसौ ।
 कुटिलायाः कुमारिते पुत्रोऽयं भविताऽव्ययः ॥ ४३
 स्कन्द इत्येव विख्यातो गौरीपुत्रो भवत्वसौ ।
 गुह इत्येव नाम्ना च मयामौ तनयः स्मृतः ॥ ४४
 महासेन इति ख्यातो हुताशस्यास्तु पुत्रकः ।
 शरद्वत इति ख्यातः सुतः शरवणस्य च ॥ ४५
 एवमेव महायोगी पृथिव्यां ख्यातियेष्यति ।
 पडास्यत्वात् महापाहुः पण्डुस्यो नाम गीयते ॥ ४६
 इत्येवमुक्त्वा भगवान् शूलपाणिः पितामहम् ।
 सस्मार दैवतैः सार्द्धं तेऽप्याजगृह्यस्वरान्विताः ॥ ४७
 प्रणिपत्य च कामारिम्यमां च गिरिनन्दिनीम् ।
 दृष्ट्वा हुताशनं प्रीत्या कुटिलां कृचकास्तया ॥ ४८
 दृष्ट्वा र्थालमत्पुत्रं पण्डुखं सूर्यसंनिभम् ।
 मृग्णन्तमिव चक्षुषि तेजसा स्वेन देवताः ॥ ४९
 कौतुकाभिष्टताः सर्वे एवमृचुः सुरोचमाः ।

"This child known as Kārtikeya is your son. Moreover, he will be known as Kumāra, the imperishable son of Kuṭilā. As the son of Pārvatī he will be known by the name Skanda. He will go by the name Guha as my son. As the son of Agni he will be known as Mahāsena, and will be known as Śāradvata as one born of the thicket of reeds. In this manner will this great Yogi attain renown in this world. As one composed of six faces he will go by the name Śaḍānana.

(43, 44, 45, 46)

Speaking thus, Lord Śaṅkara called to mind Brahman and other gods, who reached Him immediately. (47)

Saluting, Śaṅkara and Umā, the daughter of the Mountain, and casting an affectionate look on Agni, Kuṭilā and the Kṛttikās, the gods saw the extremely brilliant child Śaḍānana, who resembled the Sun and dazzled the eyes of the gods. Amazed, the gods began to say, "O God, you, Devī and

देवकार्यं त्वया देव कृतं देव्याऽग्निना तथा ॥ ५०
 तदुच्छिद्रं ब्रजामोऽथ तीर्थमैजसमन्वयम् ।
 कुरुक्षेत्रे सरस्वत्यामभिपिञ्चाम पण्डुरम् ॥ ५१ ।
 सेनायाः पतिरस्त्वेव देवगन्धर्वकिनराः ।
 महिषं धातयस्त्वेव तारकं च सुदारुणम् ॥ ५२
 वाढमित्यन्नवीच्छर्वः समुत्सुः सुरास्ततः ।
 कुमारसहिता जग्मुः कुरुक्षेत्रं महाकलम् ॥ ५३
 तत्रैव देवताः सेन्द्रा रुद्रब्रह्मनार्दनाः ।
 यत्नमस्याभिपेकार्यं चकृर्हुनिगर्णैः सह ॥ ५४
 सतोऽम्बुना सप्तसमुद्रवाहिनी-
 नदीजलेनापि महाकलेन ।
 वरौपथीमिश्र सहस्रमूर्च्छिभि-
 स्तदाभ्यपिञ्चन् गुहमन्वुतायाः ॥ ५५
 अभिपिञ्चति सेनान्यां कुमारे दिव्यरूपिणि ।
 जगुर्गन्धर्वपतयो ननुत्थाप्सरोगणाः ॥ ५६

Agni have executed the task of the gods. Let us now go today to the glorious Kurukṣetra and Sarasvatī tirtha and coronate Śaḍānana there. (48, 49, 50, 51)

O Gods, Gandharvas and Kinnaras, let him be our commander-in-chief and slay the fearful demons Mahiṣa and Tāraka. (52)

Śaṅkara said, "So be it" and all the gods stood up then and went with Kārtikeya to the highly meritorious Kurukṣetra (53)

Going there, the sages and Indra, Śaṅkara, Brahman, Nārāyaṇa and other gods together with the sages, made effort to coronate him. (54)

Then Acyuta and others bathed Guha with the water of the highly meritorious rivers, entering into seven Seas, and herbs of a thousand kind- (55)

At the conclusion of the coronation of the divine-shaped Kārtikeya, as the commander-in-chief, the Gandharvas and Rṣis sang and the Apsarās danced. (56)

अभिपिक्तं कुमारं च गिरिपुत्री निरीक्ष्य हि ।
 स्नेहादुत्सङ्गं स्कन्दं मूर्च्छयन्निघ्नन्मूर्धुर्बुधुः ॥ ५७
 जिघ्रती कार्तिकेयस्य अभिपेक्षाद्भ्रमाननम् ।
 भात्यद्रिजा यथेन्द्रस्य देयमाताऽदितिः पुरा ॥ ५८
 तदाऽभिपिक्तं तनयं दृष्ट्वा शर्वो मुदं ययौ ।
 पावकः कृत्तिकाशैव कुटिला च यशस्विनी ॥ ५९
 ततोऽभिपिक्तस्य हरः सेनापत्ये गुह्यस्य तु ।
 प्रमथांश्चतुरः प्रादाच्छक्रतुच्यपराक्रमान् ॥ ६०
 घण्टारुणं लोहितार्क्षं नन्दिसेनं च दाहणम् ।
 चतुर्थं धलिनां मुख्यं त्पातं कुमुदमालिनम् ॥ ६१
 हरदत्तान् गणान् दृष्ट्वा देवाः स्कन्दस्य नारद ।
 प्रददुः प्रमथान् स्वान् स्वान् सर्वे प्रह्लापुरोगमाः ॥ ६२
 श्यायुं ब्रह्मा गणं प्रादाद् विष्णुः प्रादाद् गणश्रेयम् ।

After the coronation of Kārtikeya, Pārvati took him in her lap and smelt him again and again in his head which was still wet due to the bath of coronation (57)

Smelling the face of Kārtikeya, wet owing to the coronation bath, Pārvati looked as bright as Aditi, the mother of the Gods smelling the face of Indra in days gone by (58)

Having seen Kārtikeya coronated as the commander-in-chief, Śaṅkara was pleased, as were Agni, the Kṛittikas and the glorious Kuṭila. (59)

Then Hara gave to Kārtikeya who was coronated as the commander-in-chief four Pramathas equal in valour to Indra (60)

Ghaṅṭakarna, Lohitaṅga, Nandisena, the terrible, and Kumudamālin, the fourth -- known as the chief of the powerful ones (61)

O Nārada, seeing the Ganas allotted to Kārtikeya by Śaṅkara, gods of whom Brahman was the chief, presented their own Ganas. (62)

Of them Brahman gave the Gana Sthāpū,

संक्रमं विक्रमं चैव तृतीयं च पराक्रमम् ॥ ६३
 उत्केशं पङ्कजं शक्रो रनिर्दण्डकपिङ्गलौ ।
 चन्द्रो मणि वसुमणिमग्निनी वत्सनन्दिनौ ॥ ६४
 ज्योतिर्दुताशनः प्रादाज्ज्वलजितं तथा परम् ।
 कुन्दं मुकुन्दं कुसुमं त्रीन् धाताऽनुचरान् ददौ ॥ ६५
 चक्रानुचक्रौ त्वष्टा च वेधातिस्थिरसुस्थिरौ ।
 पाणित्यज कालकञ्च प्रादात् पूषा महाबलौ ॥ ६६
 स्वर्णमालं घनाहं च हिमवान् प्रमयोचमौ ।
 प्रादाद्देवोन्मिती विन्ध्यस्ववतिभृङ्गं च पार्षदम् ॥ ६७
 सुवर्चसं च बरुणः प्रददौ चातिवचसम् ।
 संग्रहं विग्रहं चाग्निधर्माणां जयमहाजयौ ॥ ६८
 उन्मादं शक्रकर्णं च पुष्पदन्त तथाऽम्बिका ।
 यमं चातिवचसं वायुः प्रादादनुचरातुमौ ॥ ६९

and Viṣṇu three Ganas, Saṅkrama, Vikrama and Parākrama. (63)

Indra presented Ukeśa and Paṅkaja, Sūrya, Daṅḍaka and Piṅgala; Candra, Maṇi and Vasuṁani, the Aśvins, Vatsa and Nandin; Agni, Jyoti and another Jvalajihva, Dhātṛ, three followers Kunda, Mukunda and Kusuma, Tvastṛ, Cakra and Anucakra; Vedhas, Atisthira and Suasthira, Pūśa, the mighty Pāṅtiyaja and Kālaka; Himavat, the best of Ganas Svarnamāla and Ghanāhva, the lofty Vindhyas, Atśrīṅga as Pāśpaḍa; Varoṅs, Suvarcasa and Ativarcasa; the Ocean, Saṅgraha and Vighra; the Nāgas Jaya and Mahāyaja; Ambikā, Unmāda, Śankukarna and Puśpadanta; Vāyu, Ghasa and Atighasa; Sūrya gave to Kārtikeya five Ganas, namely, Paṅgiba, Caṅka, Bhīma, Dahati, and Dabana, Yama gave six Ganas, namely, Pramātha, Unmātha, Kālasena, Mahāmukha, Tālapatra, and Nāḍyaṅga; Dhātṛ, two chief of Ganas, Suprabha and Sukarman; Mitra gave Suvrata

परिधं चटकं भीमं दहतिदहनौ तथा ।
 प्रददावंशुमान् पञ्च प्रमथान् पण्डुराज हि ॥ ७०
 यमः प्रमाथमृन्मार्थं कालसेनं महाधुरगम् ।
 तालपत्रं नाडिजह्वं पडेवानुचरान् ददौ ॥ ७१
 सुप्रभं च मुकर्माणं ददौ धाता गणेश्वरौ ।
 सुव्रतं सत्यसन्धं च मित्रः प्रादाद् द्विजोत्तम ॥ ७२
 अनन्तः शङ्खपीठश्च निकुम्भः कुमुदोऽम्बुजः ।
 एकाक्षः कुनटी चक्षुः किरिटी कलशोदरः ॥ ७३
 सूचीवक्त्रः कौकनदः प्रहासः प्रियकोऽच्युतः ।
 गणाः पञ्चदशैते हि यस्मैदत्ता गुहस्य तु ॥ ७४
 कालिन्ध्याः कालकन्दश्च नर्मदाया रणोत्कटः ।
 गोदावरीः सिद्धपात्रस्तमसायाद्रिकम्पकः ॥ ७५
 सहस्रपाहुः सीताया वज्रुलायाः सितोदरः ।
 मन्दाकिन्यास्तथा नन्दो विपाशायाः प्रियंकरः ॥ ७६
 पेरावत्याथतुर्द्वयः पोडशासो वितस्तथा ।

मार्जारं कौशिकी प्रादात् ऋथकौञ्ची च गौतमी ॥ ७७
 बाहुदा श्वशोर्षं च बाहा भोनन्दनन्दिकौ ।
 भीमं भीमरथी प्रादाद् वेगारिं सरयुर्ददौ ॥ ७८
 अष्टवाहुं ददौ काशी सुत्राहुमपि गण्डकी ।
 महानदी चित्रदेवं चित्रा चित्ररथं ददौ ॥ ७९
 कुहूः कुचलयं प्रादान्मधुवर्णं मण्डका ।
 जम्बूकं धृतपापा च वेणा श्वेताननं ददौ ॥ ८०
 श्रुतवर्णं च पर्णासा रेवा सागरवेगिनम् ।
 प्रभाषार्थं सह प्रादात् काञ्चना कनकेशणम् ॥ ८१
 गृध्रपत्रं च विमला चाहवक्त्रं मनोहरा ।
 धृतपापा महारावं कर्णा विद्रुमसंनिभम् ॥ ८२
 सुप्रसादं सुवेणुय जिष्णुमोघवती ददौ ।
 यज्ञवाहुं विशाला च मरस्त्वयो ददुर्गणान् ॥ ८३
 कटिला तनयस्वादाद् दक्ष शक्रबालान् गणान्
 करालं सितकेशं च कृष्णकेशं जटाधरम् ॥ ८४

and Satyasandha; O great Brāhmana, the
 Yaksas gave fifteen Ganas, Ananta, Śaṅku-
 piṭha, Nikumbha, Kumuda, Ambuja,
 Ekākṣa, Kunaṭin, Calasa, Kirīṭin,
 Kalasodara, Śūcivaktra, Kokanada, Prahāsa,
 Priyaka and Aoyuta-to Kārtikeya. (64, 65,
 66, 67, 68, 69, 70, 71, 72, 73, 74)

Gaṇḍakī, Subāhu; the Mahānadi, Citradeva;
 the Śiprā, Citraratha; the Kuhu, Kuvalaya;
 the Madhūdalā, Madhuvarṇa; the Dhūtapaṇā,
 Jambūka; the Veṇā, Śvetānana; the Parṇāsā,
 Śrutavarṇa; Revā, Śāgaravegin; the
 Prabhāvā, Artha and Saha; the Kāñcanā,
 Kanakēṣaṇa; the Vimalā, Gṛdhrapātra;
 the Manoharā, Cāruvaktra, the Dhūtapaṇā,
 Mahārāva; the Karpā, Vidruma sannib-
 ha; the Suvēṇu, Suprasada; and the
 Oghavati, Jiṣṇu and the Viśālā, Yajñavāhu.
 Thus the rivers contributed their shares of
 Ganas to be Kārtikeya's followers. (75, 76,
 77, 78, 79, 80, 81, 82, 83)

Kuṭilā made a gift of ten Ganas
 equal in strength to Indra to her son. They
 were Jaṭādhara, Karāla, Sitaśeṣa, Kṛṣṇakēṣa,
 Meghanāda, Caturdaṁṣṭra, Vidyujihva,

मेघनादं चतुर्दशं विद्युजिह्वं दशाननम् ।
 सोमाप्यायनमेवोग्रं देवयाजिनमेव च ॥ ८५
 हंसास्य कुण्डजठरं बहुग्रीवं हयाननम् ।
 कूर्मग्रीवं च पञ्चैतान् ददुः पुत्राय कृचिका ॥ ८६
 स्याणुजह्वं कुम्भवक्त्रं लोहजह्वं महाननम् ।
 पिण्डाकारं च पञ्चैतान् ददुः स्कन्दाय चर्षयः ॥ ८७
 नागजिह्वं चन्द्रभासं पाणिकूर्मशशीक्षकम् ।
 चापवक्त्रं च जम्बूकं ददौ तीर्थः पृथूदक ॥ ८८
 चक्रतीर्थं सुचक्षा मकराक्षं गयाशिरः ।
 गणपञ्चशिखं नाम ददौ कनकालः स्वकम् ॥ ८९
 पन्थुदत्तं वाविशिरो पाहुशालं च पुष्करम् ।
 सर्वोत्तमं माहिपकं मानसं पिङ्गलं यथा ॥ ९०
 रुद्रमौशनसः प्रादात् ततोऽन्ये मातरो ददुः ।
 वसुदामा सोमतीर्थः प्रभातो नन्दिनीमपि ॥ ९१
 इन्द्रतीर्थं विशोका च उदपानो घनस्वनाम् ।
 सप्तसारस्यत्तं प्रादान्मातरश्चतुरोद्भृताः ॥ ९२

Daśānana, Somapyaṇa, Ugra, and
 Devayaṇu The Kṛttikas gave five Ganas
 to their son They were Hamsāśya,
 Kundaśekhara Bahugriya, Hayana, and
 Kurmagriya The Ṛsis gave to Kartikeya
 five Ganas Sthāpujaṅghā, Kumbhāvakra,
 Lohajaṅghā Mahānana and Pindakara
 (84, 85, 86, 87)

The Pṛthūdaka Tīrtha gave the Ganas
 Nāgajihva Candrabhāsa Paṅkūrma,
 Śaśiśekhara, Caśavakra, and Jambūka. The
 Cakra Tīrtha gave Sucakṛakṣa and the Gayā
 śiras Makarākṣa Kanakhala contributed
 his own Gana called Pañcāśikha (88, 89)

Puṣkara gave Bandhudatta, Vajrasira,
 Bāhusāla, the Mānasa Tīrtha Sarvaṇṣa,
 Mahiśaka and Piṅgala, the Auśanasa Tīrtha
 gave the Gana Rudra. The Matrīs gave
 other Ganas The Soma Tīrtha gave
 Vasudama, and Prabhāsa gave Nandini

गीतप्रिया माधवी च तीर्थनेमि स्मिताननाम् ।
 एकचूडा नागतीर्थः कुरुक्षेत्रं पलासदाम् ॥ ९३
 ब्रह्मयोनिश्चण्डशिला मन्काली विविधपः ।
 चौण्डीं भैण्डीं योगभैण्डीं प्रादाचरणपावनः ॥ ९४
 सोपानीयां मही प्रादाञ्जालिका मानसो हृद ।
 शतघण्टा शतानन्दा तथोत्खलमेखलाम् ॥ ९५
 पद्मावतीं माधवीं च ददौ बदरिकाश्रमः ।
 सुप्रसामेकचूडा च देवीं धमधमा तथा ॥ ९६
 उत्क्रान्तीं घेदमित्रा वेदारो मातरो ददौ ।
 सुनक्षत्रा कद्रूला च सुप्रभाता सुमङ्गलाम् ॥ ९७
 देवमित्रा चित्रसेना ददौ रुद्रमहालयः ।
 कोटरामूर्ध्ववेणी च श्रीमती पद्मपुत्रिकाम् ॥ ९८
 पलिता कमलाक्षी च प्रयागो मातरो ददौ ।
 सुपला मधुकुम्भा च रयातिं दहदहा पराम् ॥ ९९
 प्रादात् खट्कटा चान्मा सर्वपापनिमोचन ।
 सतानिका विकलिका क्रमधत्वरनासिनीम् ॥ १००

The Indra Tīrtha, Viśoka, Udapana
 Ghanasvanā and the Sapta Sarasvata Tīrtha,
 the marvellous four Matrīs Gitapriyā,
 Madhavi Tīrthanemī, Smitānana the
 Nāgatīrtha gave and Ekaodā, Kurukṣetra
 Palāsādā, Brahmayoni Candaśila,
 Trivistāpa, Bhadrakālī, Caranapavana,
 Caṇḍī Bhaṇḍī and Yogabhaṇḍī, Mahī
 Sopaniyā, the Manasa lake Śalika,
 Badarikāśrama, Śatānanda, Śataghaṇṭa
 and Ulūkhalamekhālā, Padmavati and
 Madhavi, Kēdāra gave the Matrīs Devī
 Ekaodā, Suśamā and Dhamadhama,
 Utkathanī, Vedamitrā, Raudramahālaya
 gave Sunakṣatra, Kadṛūla, Suprabhātā
 Sumaṅgālā, Devamitra, and Citrasenā,
 Prayaga, gave Koṣarā, Urdhvaveṇī, Srimatī,
 Bahuputrikā Palitā, Kamalākṣī, the
 Matrīs, Sarvapāpavimocana Sūpala, Madhu
 kumbhā, Khyātī, Dahadhā, Parā,

जलेश्वरीं कुक्कुटिकां सुदामां लोहमेखलाम् ।
 वपुष्मत्पुल्लुकाक्षी च कोकनामा महाशनी ।
 रौद्राकर्कटिकातुण्डा श्वेततीर्थो ददौ त्रिमाः ॥ १०१
 एतानि भूतानि गणाश्च मातरो
 दृष्ट्वा महात्मा गिनतातनूजः ।
 ददौ मयुरं ह्यमुचं महाजवं
 तथाऽरुणस्ताम्रचूडं च पुत्रम् ॥ १०२
 शक्तिं हुताशोऽद्रिमुता च वरं

दण्डं गुरुः सा कुटिला कमण्डलुम् ।
 मालां हरिः शूलधरः पताकां
 कण्ठे च हारं मघवानुरस्तः ॥ १०३
 गणैर्दत्तो मातृभिरन्वयातो
 मयुरसंस्यो वरशक्तिपाणिः ।
 सैन्याधिपत्ये स कृतो भवेन
 रराज सूर्येन महावपुष्मान् ॥ १०४

इति श्रीवामनपुराणे एकत्रिंशोऽध्याय ॥ ३१ ॥

३२

पुलस्त्य उवाच ।
 सेनापत्येऽभिषिक्तस्तु कुमारो दैवतैरथ ।
 प्रणिपत्य भवं भक्त्या गिरिजां पावकं शुचिम् ॥ १
 पद् कृत्तिकाश्च शिरसा प्रणम्य कुटिलामपि ।

Khatakakṣī, Santānika, Vikalika, Kramagave,
 Cotvaravāsini Jalēsvari, Kukkuṭikā,
 Sudāma, Lohamekhala, Svetatirtha gave
 Vapusmati, Ulmukākṣī, Kokanaman,
 Mabaśāni and Raudrīkarkatīka tuṇḍa
 (90, 91, 92, 93, 94, 95, 96, 97, 98,
 99, 100, 101)

Seeing these Bhūtas, Ganas the Matr-,
 the high souled Garuda gave his son the
 highly speedy Mayūra, and Aruṇ gave his
 son Tāmracūḍa Agni gave Śakti, and

ब्रह्माणं च नमस्कृत्य इदं वचनमब्रवीत् ॥ २
 कुमार उवाच ।
 नमोऽस्तु भवता देवा ओ नमोऽस्तु तपोधनाः ।
 वपुष्मत्ताम्राज्जेष्यामि शत्रू महिपतारकौ ॥ ३

Pārvati a piece of cloth, Brhaspati Dandi,
 Kuṭilā Kamandalu, Hari a garland,
 Śāṅkara a banner, and Indra a necklace
 from his neck (102, 103)

Surrounded by the Ganas, followed by
 the Mātr̥s and ending the peacock, and
 holding the excellent Śakti established on
 the commandership, Kārtikeya
 appeared as splendid in appearance as the
 Sun (104)

Thus ends the Thirty first Chapter in the Vāmana-Parāṇa-31

32

Pulastya said After being coronated
 as the commandership of the army by the
 gods, saluting with devotion Bhava, Pārvati
 and the holy Fire, bowing down before

the Six Kṛtikās and Kuṭilā, and making
 obeisance to Brahman, Kārtikeya spoke as
 follows. (1, 2)

Kumāra said "O gods, Salutation to

शिशुरस्मि न जानामि वक्तुं किञ्चन देवताः ।
 दीयतां ब्रह्मणा सार्द्धमनुज्ञा मम साम्प्रतम् ॥ ४
 इत्येवमुक्ते वचने कुमारेण महात्मना ।
 मुखं निरीक्षन्ति सुराः सर्वे विगतसाध्वसाः ॥ ५
 शंकरोऽपि सुतस्नेहात् समुत्थाय प्रजापतिम् ।
 आदाय दक्षिणे पाणौ स्कन्दान्तिकमुपागमत् ॥ ६
 अथोमा प्राह तनयं पुत्र एहोहि शत्रुहन् ।
 बन्दस्व चरणौ दिव्यौ विष्णोर्लोकनमस्कृतौ ॥ ७
 ततो विहस्याह गुहः कोऽयं मातर्षदस्य माम् ।
 यस्यादरात् प्रणामोऽयं क्रियते मद्भिर्जनेन ॥ ८
 तं माता प्राह वचनं कृते कर्मणि पथम् ।
 वक्ष्यते तव योऽयं हि महात्मा गरुडपुत्रजः ॥ ९

you, O ascetics, Om, Salutation be to you.
 By your grace I shall conquer the two
 enemies, Mahisa and Tāraka (8)

"O gods, I am a boy, I do not know
 how to talk to you Be pleased along with
 Brahman to give me the command now. (4)

Being thus addressed by the great
 Kārtikeya, the gods began to look at each
 other's face fearlessly. (5)

Śaṅkara too stood up out of affection for
 his son and taking Brahman by the right
 hand went to the presence of Kārtikeya. (6)

Umā said to her son, "O slayer of
 enemies, O son, come, come Bow down at
 the divine feet of Viṣṇu, the worshipped of
 the world (7)

Smiling Kārtikeya said to them, "O mother,
 tell me who he is, out of respect for whom
 salutation is being offered by an individual
 like me." (8)

Then the mother said, "After you have

केवलं त्विह मां देवस्त्वत्पिता प्राह शंकरः ।
 नान्यः परतरोऽस्माद्भि वयमन्ये च देहिनः ॥ १०
 पार्वत्या गदिते स्कन्दः प्रणिपत्य जनार्दनम् ।
 तस्यौ कृताञ्जलिपुटस्त्वाज्ञां प्रार्थयतेऽच्युतात् ॥ ११
 कृताञ्जलिपुटं स्कन्दं भगवान् भूतभाजनः ।
 कृता स्वस्त्ययनं देवो ह्यनुज्ञां प्रददौ ततः ॥ १२

नारद उवाच ।

यत्तत् स्वस्त्ययनं पुण्यं कृतवान् गरुडपुत्रजः ।
 शिखिपुत्राय विप्रपे तन्मे व्याख्यातुमर्हसि ॥ १३
 पुलस्त्य उवाच ।

मृशु स्वस्त्ययनं पुण्यं यत्प्राह भगवान् हरिः ।
 स्कन्दस्य विजयार्थाय महिपस्य वधाय च ॥ १४

done what you are being asked to do,
 Brahman will tell you who this worshipful
 Viṣṇu is (9)

"Your father Lord Śaṅkara told me this
 much only that none was superior to Him,
 not even we and other living beings." (10)

After Pārvatī had said this, Kārtikeya
 stood with his hands folded in salutation to
 Viṣṇu, soliciting order from him. (11)

The Lord Viṣṇu having bestowed his
 benedictions on Kārtikeya who stood folded-
 handed in benediction gave him order (12)

Narada said The benediction that was
 pronounced by Lord Nārāyaṇa to Kārtikeya
 may kindly be narrated to me, O Brahman-
 Ṛṣi (13)

Pulastya said Listen to the benediction
 that was pronounced by the Lord Viṣṇu for
 the victory of Kārtikeya and the destruction
 of Mahisa. (14)

स्वस्ति ते कुरुतां ब्रह्मा पद्भयोनी रजोगुणः ।
 स्वस्ति चक्राङ्कितकरो विष्णुस्ते विदधास्त्वजः ॥ १५
 स्वस्ति ते शंकरो भक्त्या सपत्नीको वृषध्वजः ।
 पावकः स्वस्ति तुभ्यं च करोतु शिखिवाहन ॥ १६
 दिवाकरः स्वस्ति करोतु तुभ्यं
 सोमः समीमः सवुधो गुरुध्वज ।
 कान्यः सदा स्वस्ति करोतु तुभ्यं
 शनैश्वरः स्वस्त्ययनं करोतु ॥ १७
 मरीचिरग्निः पुलहः पुलस्त्यः
 क्रतुर्धसिष्ठो भृशुरङ्गिराथ ।
 मृकण्डनस्ते कुरुतां हि स्वस्ति
 स्वस्ति सदा सप्त महर्षयश्च ॥ १८
 विश्वेश्विनौ साध्यमरुद्गणानयो
 दिवाकराः शूलधरा महेश्वराः ।

यश्वाः पिशाचा वसवोऽथ किल्वराः
 ते स्वस्ति कुर्वन्तु सदोद्यतास्त्वमी ॥ १९
 नागाः सुपर्णाः सरितः सरांसि
 तीर्थानि पुण्यायतनाः समुद्राः ।
 महाबला भूतगणा गणेश्वराः
 ते स्वस्ति कुर्वन्तु सदा समुद्यताः ॥ २०

स्वस्ति द्विपादिकेभ्यस्ते चतुष्पादेभ्य एव च ।
 स्वस्ति ते बहुपादेभ्यस्त्वपादेभ्योऽप्यनामयम् ॥ २१
 प्राचीं दिग् रथतां वज्री दक्षिणां दण्डनायकः ।
 पायी प्रतीचीं रथतु लक्ष्मांशुः पातु चोत्तराम् ॥ २२
 वह्निर्दक्षिणपूर्वां च कुबेरो दक्षिणापराम् ।
 प्रतीचीमृत्तरां वायुः शिवः पूर्वोत्तरामपि ॥ २३
 उपरिष्टाद् ध्रुवः पातु अधस्ताच्च धराधरः ।
 मृसली लाङ्गली चक्री धनुष्मानन्तरेषु च ॥ २४

May Brahman, the Lotus-born, of Rays
 quality, grant welfare to you and the Birth
 less Discus-holder, Vishnu confer success
 on you. (15)

May the Bull-bannered Śankara, with
 whom is united in devotion his spouse, lead
 you to good fortune. May Āgni, O Kārti-
 keys, bestow fortune on you (16)

May Sūrya together with Candra,
 Maṅgala, Budha and Brhaspati bring about
 your well-being. May Śakra ever bring
 prosperity to you and Śani confer
 benediction upon you. (17)

May Marici, Atri, Pulaha, Pulastya,
 Kratu, Vaśiṣṭha, Bhṛgu, Aṅgiras and
 Mārkaṇḍeya confer success on you and
 may the Seven Ṛsis lead you constantly
 to welfare. (18)

May the Viśvedeva, the twin
 Aśvinikumāras, the Sādhyas, Maruts, Āgni,
 Adityas, the Trident-holding Rudras, Yakṣas

Piśācas, Vasus, Kinnaras ever be ready to
 bring about your prosperity. (19)

May the Nāgas, the Suparṇas, the Rivers,
 the Lakes, the Tirthas, the Holy Spots,
 the Oceans, the mighty Bhūtas and the
 Chiefs of Gaṇas ever remain prepared to cause
 welfare to you. (20)

May you fare well against the bipeds and
 the quadrupeds; may you be successful
 against the multipeds. May you be secure
 against the mischiefs of the footless. (21)

May Indra protect the eastern quarter,
 Daṇḍanāyaka the southern, Varuṇa the
 western, and Caṇḍra the northern, Āgni
 the south-eastern, Kubera the south-western,
 Vāyu the north-western and Śaṅkara the
 north-eastern. (22, 23)

May Dhruva protect the upper region,
 Dharādham (Śeṣa) the lower and the holders
 of the mace, plough, discus and bow protect
 you in the middle. (24)

वाराहोऽम्बुनिधौ पातु दुर्गे पातु नृकेसरी ।
 सामवेदध्वनिः श्रीमान् सर्वतः पातु माधवः ॥ २५
 पुलस्त्य उवाच ।
 एवं कृतस्वस्त्ययनो गुहः शक्तिधरोऽग्रणीः ।
 प्रणिपत्य सुरान् सर्वान् समुत्पतत भूतलात् ॥ २६
 तमन्वेव गणाः सर्वे दत्ता ये हृदितैः सुरैः ।
 अनुजग्मुः कुमारं ते कामरूपा विहङ्गमाः ॥ २७
 मातरश्च तथा सर्वाः समुत्पेतुर्नभस्तलम् ।
 समं स्कन्देन बलिना हन्तुकामा महासुरान् ॥ २८
 ततः सुदीर्घमध्यानं गत्वा स्कन्दोऽब्रवीद् गणान् ।
 भूम्यां तूष्णं महाधीर्याः हुरुष्णमवतारणम् ॥ २९
 गणा गुहवचः श्रुत्वा अवतीर्य महीतलम् ।
 आरात् पतन्तस्तद्देशं नाद चर्भुर्भयंकरम् ॥ ३०
 तन्निनादौ महीं सर्वामापर्यं च नभस्तलम् ।

May Varaha protect you in the Ocean,
 Narasimha in the impassable regions and
 the worshipful Mūdhava who is identical
 with the sound of the Sāmaveda protect you
 all round (25)

Pulastya said Thus the blessed
 Kārtikeya, the pioneer, the holder of Śakti
 bowed down to the gods and flew up from
 the earth (26)

Behind him the Gaṇas who were offered
 by the delighted gods, and the birds who
 could assume forms they wished, followed
 Kārtikeya (27)

The Maṭṛs, desirous of slaying the great
 demons, flew into the sky with the powerful
 Kārtikeya (28)

Covering a long way, Kārtikeya then
 ordered the mighty Gaṇas to land on the
 ground at once (29)

Hearing the words of Kārtikeya and
 landing on the earth, the Gaṇas produced
 a tremendous roar getting down near about
 that region (30)

That roar filled the entire earth and the

विवेशार्णवरन्ध्रेण पातालं दानवालयम् ॥ ३१
 श्रुतः स महिषेणाथ तारकेण च धीमता ।
 विरोचनेन बम्भेन हुवम्भेनासुरेण च ॥ ३२
 ते श्रुत्वा सहसा नादं वज्रपातोपमं दृढम् ।
 क्रियेतदिति संचिन्त्य तूष्णं जग्मुरतदान्धकम् ॥ ३३
 ते समेत्यान्धकेनैव समं दानवपुंगवाः ।
 मन्त्रयामासुरद्विभ्नास्तं शब्दं प्रति नारद ॥ ३४
 मन्त्रयत्सु च दैत्येषु भूतलात् सूकराननः ।
 पातालकेतुर्दैत्येन्द्रः संप्राप्तोऽथ रसातलम् ॥ ३५
 स वाणशिद्धो व्यवित्तः कम्पमानो हृद्बुद्बुद् ।
 अब्रवीद् वचनं दीनं समम्पेत्यान्धकासुरम् ॥ ३६
 पातालकेतुरुवाच ।
 गतोऽहमासं दैत्येन्द्र गालयस्माश्रमं प्रति ।
 तं विभ्रंसयितुं यत्नं समारब्धं बलान्मया ॥ ३७

sky, entered the abode of the demons, the
 nether world, through the hole of the ocean
 and was heard by Mahisa and the wise
 Tāraka, Virocana, Jambha and the demon
 Kujambha (31, 32)

Hearing suddenly the massive roar
 resembling the clap of thunder and thinking
 what it could be, they immediately went to
 Andhaka (33)

Approaching, the great demons held con-
 sultations with Andhaka in great anxiety
 about the uproar, O Nārada (34)

While the demons were busy in conferring,
 the great boar faced demon Pātālaketu
 reached the lower world (35)

Being pierced with an arrow, and
 suffering from pain and trembling again
 and again, he approached Andhaka, the
 demon, and began to speak to him in an
 humble manner (36)

Pātālaketu said, "O chief of demons, I
 proceeded to the hermitage of Gālava and
 made effort to pull it down by force (37)

यानत्सूररूपेण प्रविशामि तमाश्रमम् ।
 न जाने तं नरं राजन् येन मे प्रहितः शरः ॥ ३८
 शरसंभिन्नजटुश्च भयात् तस्य महाजवः ।
 प्रपद्ये आश्रमात् तस्मात् स च मा प्रष्टोऽन्वगात् ॥ ३९
 तुरङ्गसुरनिर्घोषः श्रूयते परमोऽसुर ।
 तिष्ठ तिष्ठेति वदन्तस्य शूरस्य प्रष्टवः ।
 सद्गयादग्निं जलधिं मंप्राप्नो दक्षिणार्धवम् ॥ ४०
 यान्प्रपद्यामि सप्रस्थान् नानावेपाङ्कतीन् नरान् ।
 केचिद्भर्जन्ति घनवत् प्रतिगर्जन्ति चापरे ॥ ४१
 अन्ये चोच्चुर्यं नून निन्नामो महिषासुरम् ।
 तारक घातयामोऽयं वदन्त्यन्ये सुतेजसः ॥ ४२
 तच्छ्रुत्वा सुतरा त्रासो मम जातोऽसुरेश्वर ।
 महान्घर्षं परित्यज्य पतितोऽस्मि भयात्तुरः ॥ ४३

“As soon as I entered the hermitage in the form of a boar, I was struck with an arrow by a man whom I do not know, O king (38)

“With my collar bone broken by the arrow, I ran out of the hermitage in great terror and he followed me closely from behind. (39)

“O demon, a loud sound of the hoofs of horse was heard from behind; the warrior was crying, ‘Stop’ Afraid of him I have come to the sea, the Southern sea (40)

“When I was going round seeing the local people and studying their dress and appearance, some of them roared like clouds, while others roared in return (41)

“Some said, ‘I shall indeed slay the demon Mahiṣa while others who were very ‘bright’, proclaimed, ‘We shall this day kill Taraka’ (42)

“I was very much frightened to hear it, O chief of demon. Afflicted with fear, I left the shore of the sea and fell into an

घरण्यां विदुतं गर्तं स मामन्वपतद् वली ।
 उद्गयात् संपरित्यज्य हिरण्यपुरमात्मनः ॥ ४४
 तवान्तिरुमनुप्रापः प्रसादं कर्तुमर्हसि ।
 तच्छ्रुत्वा चान्धको चाक्य प्राह मेघस्वनं वचः ॥ ४५
 न भेतव्यं तया तस्मात् सत्यं गोत्राऽस्मि दानव ।
 महिषस्तारकयोर्गौ वाणश्च वलिना वरः ॥ ४६
 अनारयायैव ते वीरास्त्वन्धवं महिषादयः ।
 स्वपरिग्रहसंयुक्ता भूमिं युद्धाय निर्ययुः ॥ ४७
 यत्र ते दाहणाकारा गणाश्चक्रुर्महात्मनम् ।
 तत्र दैत्या. समाजग्मुः सायुधाः सनला ह्यने ॥ ४८
 दैत्यानापततो हृष्ट्वा कार्तिकेयगणास्ततः ।
 अम्यद्रवन्त सहसा स चोग्रो मातृमण्डलः ॥ ४९
 तेषां पुरस्तरः स्थाणुः प्रगृह्य परिघ वली ।

extensive hole of the earth and subsequently the mighty one too followed me Fearing him, I have left my Hiranyapura and have now come to you. So please do me the favour of protecting me” Hearing it, Andhaka spoke the following words sounding like a thundering cloud (48, 44, 45)

“You need not be afraid of him, I shall surely protect you, O demon” Both the warriors Mahiṣa and Taraka and the mightiest Bana started with their followers and friends for the earth to fight without letting Andhaka know it (46, 47)

Where the Ganas of dreadful appearance produced a loud sound there the demons arrived with their weapons, missiles and soldiers, O sage (48)

Seeing the demons advance, the Ganas of Kārtikeya and the formidable Mātṛs suddenly fled (49)

In their front rank was powerful Sthānu who took a Parigha and killed the enemy army, like the angry Rudra slaying the animals (50)

निपूदयत् परवलं क्रुद्धो रुद्रः पशुनिव ॥ ५०
 तं निघ्नन्त महादेवं निरीक्ष्य कलञ्जोदरः ।
 कुठारं पाणिनादाय हन्ति सर्वान् महासुरान् ॥ ५१
 ज्वालामुखो भयकरः कोणादाय चासुरम् ।
 सरथं सगजं साश्वं विस्तृते वदनेऽक्षिपत् ॥ ५२
 दण्डकश्चापि संक्रुद्धः प्राप्तपाणिर्महासुरम् ।
 सवाहनं प्रक्षिपति समुत्पाद्य महाहर्षिणे ॥ ५३
 शङ्ककर्णश्च मृसली हलेनाकृष्य दानवान् ।
 संचूर्णयति मन्त्रीव राज्ञानं प्राप्तशुद्ध वशी ॥ ५४
 खड्गचर्मधरो वीरः पुष्पदन्तो गणेश्वरः ।
 द्विधा त्रिधा च बहुधा चक्रे दैतैषदानवान् ॥ ५५
 पिङ्गलो दण्डमुद्यम्य यत्र यत्र प्रधावति ।
 तत्र तत्र प्रदश्यन्ते राशयः श्वादानवैः ॥ ५६

Seeing the Great God killing, Kalabodara
 with an axe in hand began to slay the
 great demons (51)

The fearful Jvalāmukha caught hold of
 the Asura with his hand and threw him into
 the widely open mouth, together with his
 chariot elephants and horses (52)

The angry Prāsa-banded Dandaka threw
 the great demon down into the ocean,
 having detached him together with his
 carrier from the rest (53)

The mace-holding Śaṅkukarna having
 pulled the demons with a plough began to
 break them into pieces in the same way as a
 Prāsa holding minister having control over
 his people destroys the king (54)

The chief of the Ganas, the warrior
 Puṣpadanta, holding a sword and a shield
 in his hands, cut the demons into two three
 and many pieces (55)

In whichever direction Piṅgala ran with
 the staff raised, heaps of dead bodies of the
 demons were seen (56)

सहस्रनयनः शूलं आमयन् वै गणाग्रणी ।
 निजघानासुरान् वीरः सवान्निरथकुञ्जरान् ॥ ५७
 भीमो भीमशिलावर्षः स पुरस्सरतोऽसुरान् ।
 निजघान ययैवेन्द्रो वज्रवृष्ट्या नमोत्तमान् ॥ ५८
 रौद्रः शकटचक्राद्यो गणः पञ्चशिखो वली ।
 आमयन् मुद्गरं वेगान्निजघान पलाद् रिपून् ॥ ५९
 गिरिमेदी तलेनैव सारोहं कुञ्जरं रणे ।
 भरम चक्रे महावेगो रथं च रथिना सह ॥ ६०
 नाडीजङ्घोऽडिध्रपार्वश्च मुष्टिभिर्जानुनाऽसुरान् ।
 फीलाभिर्वज्रतुल्याभिर्जघान घलवान् मृने ॥ ६१
 कूर्मग्रीवो ग्रीवपैव शिरसा चरणेन च ।
 लुण्ठनेन तथा दैत्यान् निजघान सवाहान् ॥ ६२
 पिण्डारकस्तु लुण्ठेन शृङ्गाभ्या च कलिप्रिय ।

The leader of the Ganas, the warrior
 Sahasranayana, whirling the trident destroyed
 many demons together with their horses,
 elephants and chariots (57)

Bhīma with a fearful shower of stones
 killed the demons who were before him, in
 the same way as Indra destroyed the
 enormous mountains by showering thunder
 bolts on them (58)

The fearful and mighty Gana named
 Śakatacakrākṛtsa who had five tufts of hair—
 killed his enemies by whirling his club
 violently (59)

The violent Giribhedīn with the blows
 of his palm reduced the elephant together
 with the rider and the chariot and the
 charioteer to ashes, in the field of battle (60)

O sage, the powerful Nadijāṅgha with the
 blows of his heel, fists and the knee and rods
 resembling the thunderbolt killed the demon
 army (61)

With his neck, head, and feet and by
 tearing out, Kūrmagrīva killed the demons
 with their carriers. (62)

O Narada, Piṅḍāraka rent the war

विदारयति संग्रामे दानवान् समरोद्धतान् ॥ ६३
तवस्तत्सैन्यमतुलं वक्ष्यमानं गणेश्वरैः ।

प्रदुद्रावाथ महिपस्तरकश्च गणाग्रणीः ॥ ६४

ते हन्यमानाः प्रमथा दानवान्म्यां वरायुधैः ।

परिवार्य समन्तात् ते युयुधुः क्षुपितास्तदा ॥ ६५

हंसास्यः पद्मिसेनाथ जवान महिपासुरम् ।

पोडशाक्षस्त्रिशूलेन शतशीर्षो वरासिना ॥ ६६

श्रुतायुधस्तु गदया विशोको ह्यसलेन तु ।

बन्धुदत्तस्तु शूलेन मूर्ध्नि दैत्यमताडयत् ॥ ६७

तवान्नैः पार्यदैर्युद्धे शूलशक्यत्पिपद्मिः ।

नाकम्पत् ताञ्जमानोऽपि मैनाक इव पर्वतः ॥ ६८

सारको भद्रकात्यां च तथोलूखलया रणे ।

बध्यते चैकचूडाया दार्यते परमायुधैः ॥ ६९

demons in the battle field with his jaws and horns (63)

Then the chiefs of the army—Mahiṣa and Tāraka pursued the matchless army which was being routed by the leaders of the Gaṇas. (64)

The Pramathas who were being thus smitten with the best of weapons by the two demons, were enraged and fought, hemming in from all sides (65)

Hamsāsya smit the demon Mahiṣa, with the Paṭṭīśa, Soḍaśākṣa with the trident and Śataśīrṣa with a grand sword, Śrutāyudha with a club, and Viśoka with a Musala, Bandhudatta struck the demon in the head with a mace. (66, 67)

Though he was struck by the Pārśadas in the battlefield with the trident, the Śakti, Rṣṭi and Paṭṭīśa, still he did not even shake like the mountain Mamāka. (68)

Bhadraśālī, Ulūkaśālā and Etacūdā began to strike Tāraka in the battle-field and wounded him with fine weapons (69)

तौ ताञ्जमानौ प्रमथैर्मातृभिश्च महासुरौ ।

न क्षोभं जग्मतुर्वीरौ क्षोभयन्तौ गणानपि ॥ ७०

महिषो गदया तूर्णं प्रहारैः प्रमथानथ ।

परान्जित्य पराधावत् कुमारं प्रति सायुधः ॥ ७१

उमापतन्तं महिषं सुचक्राक्षो निरीक्ष्य हि ।

चक्रमुद्यम्य संक्रुद्धो रुरोध दनुनन्दनम् ॥ ७२

गदाचक्राङ्कितकरौ गणासुरमहारथौ ।

अयुध्येतां तदा ब्रह्मन् लघु चित्रं च सुष्टु च ॥ ७३

गदां ह्यमोच महिपः समाविध्य गणाय तु ।

सुचक्राक्षो निजं चक्रमुत्ससर्जासुरं प्रति ॥ ७४

गदां लिप्त्वा सुवीक्षणारं चक्रं महिपमाद्रयत् ।

तत् उच्चुक्रुद्गुर्देत्या हा हतो महिपस्त्विति ॥ ७५

तच्छ्रुत्वाऽभ्यद्रवद् बाणः प्रासमाविध्य वेगवान् ।

The great demon warriors were not agitated in the least, even though they were struck by the Pramathas and Mātras, and continued distressing the Gaṇas (70)

Then vanquishing the Pramathas with the strokes of the club, Mahiṣa—the well-armed speedily pursued Kārtikeya. (71)

Seeing Mahiṣa attack, Sucakrākṣa became angry and lifting the discus repelled the demon (72)

O Brahman, with the club and discus in hand the great warriors of the Gaṇas and demons fought, lightly, wonderfully and fitly (73)

Mahiṣa wielded the club aiming at the Gaṇa and Sucakrākṣa discharged his discus towards the demon. (74)

Shattering the club the very sharp-spoked discus pursued Mahiṣa. Then the demons cried aloud, "Alas ! Mahiṣa is killed !". (75)

Hearing it, Bāṇa ran after him in full speed with the Prāśa aimed at him

जघान चक्रं रक्ताक्षः पञ्चमुष्टिशतेन हि ॥ ७६
 पञ्चनाहुशतेनापि सुचक्राक्षं पक्वन्ध सः ।
 बलवानपि बाणेन निष्प्रयत्नगतिः कृतः ॥ ७७
 सुचक्राक्षं सचक्रं हि दृष्टं बाणासुरेण हि ।
 दृष्ट्वाऽद्र बद्धदापाणिर्मकराक्षो महानलः ॥ ७८
 गदवा मूर्ध्नि बाणं हि निजघान महानलः ।
 वेदनात्तो ह्युभोचाय सुचक्राक्षं महासुरः ॥
 स चापि तेन सयुक्तो ग्रीडायुक्तो महामनाः ॥ ७९
 स संग्रामं परित्यज्य सालिग्राममुपाययौ ।
 बाणोऽपि मकाराक्षेण ताडितोऽभूत्पराद्भुसुरः ॥ ८०
 प्रभज्यत बलं सर्वं दैत्यानां सुरतापम ।
 ततः स्वनलमीक्ष्यैव प्रभ्रमं तारको बली ।
 खड्गोद्यतकरो दैत्यः प्रदुग्धाय गणेश्वरान् ॥ ८१
 ततस्तु तेनाप्रतिमेन सासिना
 ते हंसनक्त्रप्रमुखा गणेश्वराः ।

He—the red eyed smit the disous with five hundred blows of his fist. (76)

With five hundred hands he bound Suoakrākṣa and though powerful, he was rendered inactive (77)

Seeing Suoakrākṣa and his Calra bound by the demon Bāna, the mighty Makarākṣa pursued him with a club in hand (78)

The mighty one struck Bāna in the head with a club Afflicted with pain, the great demon then released Suoakrākṣa The high-minded one was filled with shame to meet him Leaving the battlefield he resorted to Sāligrāma Bāna too being struck by Makarākṣa took to flight. (79, 80)

O Nārada, the entire force of the demons was crushed. Seeing his army defeated the powerful demon Tāraka chased the chiefs of the Ganas with the sword raised in his hand. (81)

By the matchless fighter with the sword,

समातरथापि परान्जिता रणे
 स्कन्दं भयाचरिः शरणं प्रपेदिरे ॥ ८२
 भग्नान् गणान् वीक्ष्य महेश्वरात्मज-
 स्तं तारकं सासिनमापतन्तम् ।
 दृष्ट्वैव शक्त्या हृदये निभेद
 स भिन्नमर्मा न्यपतन् प्रविश्याम् ॥ ८३
 तस्मिन्हते आतरि भग्नदशै
 भयातुरोऽभून्महिषो महर्षे ।
 सत्यज्य संग्रामशिरो दुरात्मा
 जगाम शूलं म हिमाचलतरयम् ॥ ८४
 बाणोऽपि वीरे निहतेऽथ तारके
 गते हिमाद्रि महिषे भयाचरे ।
 भयाद् विवेद्योग्रमपां निधानं
 गर्णरले वक्ष्यति सापराधे ॥ ८५
 हत्वा कुमारो रणमूर्च्छितं तारकं

the chiefs of the Ganas headed by Hamsavaktra, were defeated in the battle and the Mātṛ, and terror-stricken, they took refuge with Kārtikeya (82)

Seeing the fleeing Ganas and Tāraka attacking with his sword, he pierced him in the chest with Śakti Mortally wounded, he fell on the earth. (83)

His brother dying, Mahiṣa became humiliated and terror-stricken, O great sage Leaving the van of battle the wicked fellow retired to the Himālaya Mountains (84)

On the death of the warrior Tāraka and the retirement of Mahiṣa to the Himalayas in great fear, Bana entered the terrible repository of water as the offending army was being killed by the Ganas. (85)

Slaying Tāraka in the van of the battle, taking Śakti with great speed and mounting the peacock beautiful in its plumage,

प्रगृह्य शक्तिं महता जवेन ।
 मयूरमारुह्य शिरण्डमण्डितं
 ययौ निहन्तुं महिषासुरस्य ॥ ८६
 स पृष्टव. प्रेक्ष्य शिरण्डिकेतनं
 समापतन्तं वरशक्तिपाणिनम् ।
 कैलासस्तृज्य हिमाचलं तथा
 श्रौञ्चं समभ्येत्य गुहां विवेश ॥ ८७
 दैत्य प्रविष्टं स पिनाकिमूल-
 र्जुगोप यत्नाद् भगवान् गुहोऽपि ।
 स्वयन्धुहन्ता भविता कथं त्वहं
 संचिन्तयन्नेन ततः न्यितोऽभूत् ॥ ८८
 ततोऽभ्यगात् पुष्करसंभवस्तु
 हरो धुरारिग्निदशेश्वरश्च ।
 अभ्येत्य चोत्तुर्महिषं सशैलं
 भिन्दस्व शक्त्या पुरु देवकार्यम् ॥ ८९
 तद् कार्तिकेयः प्रियमेव तथ्य

श्रुत्वा वचः श्राह सुरान् विहस्य ।
 कथं हि मातामहनप्लुक्तं वधे
 स्वभ्रातरं भ्रातृसुतं च मातुः ॥ ९०
 एषा श्रुतिथापि पुरातनी किल
 गायन्ति यां वेदविदो महर्षयः ।
 कृत्वा च यस्या मतवृत्तमायाः
 स्वर्गे व्रजन्ति त्वतिपापिनोऽपि ॥ ९१
 गां ध्राक्षणं पृद्धमथाप्रयाक्यं
 पालं स्वयन्धुं ललनामिदुद्याम् ।
 कृत्वापराधा अपि नैव यस्या
 आचार्यगुरुर्या गुरवस्तथैव ॥ ९२
 एवं जानन् धर्ममयं सुरेन्द्रा
 नाहं हन्यां भ्रातरं मातुलेयम् ।
 यदा दैत्यो निर्गमिष्यद् गुहान्तः
 तदा शक्त्या घातयिष्यामि शत्रुम् ॥ ९३
 श्रुत्वा कुमारवचनं भगवान्महर्षे

Kṛtikeya proceeded to kill the demon
 Mahiṣa (86)

Seeing the rider of the peacock follow
 from behind and attack with an excellent
 Śakti in his hand, he left Kailāsa and the
 Himalaya Mountains, and arriving at
 Kruṣiṇa, entered a cave. (87)

The son of Mahādeva Lord Guha too
 carefully protected the demon after he
 had entered thinking how could he
 afford to kill his brother, he remained
 there. (88)

Then arrived Brahmaṇ, Śaṅkara, Viṣṇu
 and Indra and reaching they said, "With
 the spear pierce Mahiṣa and the mountain
 Execute a divine task" (89)

Hearing that welcome news, Kṛtikeya
 smiled and said, "How shall I kill the
 grandson of my maternal grandfather, my

brother and the nephew of my
 mother?" (90)

This is the ancient Vedic tradition which
 is glorified by the Veda-knowing venerable
 Rṣis, putting into practice the commenda-
 tion of which, even the worst sinners ascend
 heaven (91)

"A cow, a Brāhmaṇa, an old man, an
 authoritative person whose word is credible,
 a child, one's own brother, chaste wife,
 venerable spiritual preceptors, parents and
 others, honourable persons, even though
 guilty, should not be killed. (92)

"Thus knowing the supreme law of piety,
 O great gods, I shall not kill my maternal
 cousin. When the demon comes out of the
 cave, then shall I smite the enemy
 with Śakti. (93)

O great sage, hearing these words of

कृत्वा मतिं स्वहृदये गुहमाह शक्रः ।

मत्तो भवान् न मतिमान् वदसे किमर्थं

वाक्यं शृणुष्व हरिणा गदितं हि पूर्वम् ॥ ९४

नैकस्थायं बहून् हन्यादिति शास्त्रेषु निश्चयः ।

एकं हन्याद् बहुभ्योऽर्थे न पापी तेन जायते ॥ ९५

एतच्छ्रुत्वा मया पूर्वं समयस्थेन चाग्निः ।

निहतो नमूचिः पूर्वं सोदरोऽपि ममालुजः ॥ ९६

तस्माद् बहूनामर्थाय सप्तौञ्च महिपासुरम् ।

घातयस्व पराक्रम्य शक्यता पावकदत्तया ॥ ९७

पुरंदरध्वजः श्रुत्वा क्रोधादारक्तलोचनः ।

कुमारः प्राह वचनं कम्पमानः शतकतुम् ॥ ९८

मूढ किं ते बलं पाहोः शारीरं चापि घृष्टहन् ।

येनाधिक्षिपसे मां त्वं ध्रुवं न मतिमानसि ॥ ९९

Kārtikeya, the worshipful Indra making up his mind said to Kārtikeya, "You are not wiser than I am Why should you then speak in this strain?" Listen what was said by Nārāyaṇa in days gone by. (94)

"The decision of the scriptures is that many should not be sacrificed for one. One may be killed for many. No sin is committed thereby. (95)

"O Fire born, knowing this I remained firm in my compact and killed Namuci in days gone by, though he happened to be my own younger brother. (96)

"Therefore for the good of the larger number, kill the demon Mahiṣa together with Krauñca with Śakti presented by Agni" (97)

Listening to the words of Indra, Kārtikeya was highly enraged and trembling, he spoke to Indra (98)

"O foolish slayer of Vṛtra, what is the might of your arms and physique, wherefor you insult me? You are not wise" (99)

तमुवाच सहस्राक्षस्त्वचोऽहं बलवान् गुह ।

तं गुहः प्राह एद्येहि युद्धवत्स बलवान् यदि ॥ १००

शक्रः प्राहाय बलवान् ज्ञायते कृत्तिकासुत ।

प्रदक्षिणं शीघ्रतरं यः कुर्यात् क्रौञ्चमेव हि ॥ १०१

श्रुत्वा तद्वचनं स्कन्दो मयूरं प्रोक्ष्य वेगवान् ।

प्रदक्षिणं पादचारी कर्तुं तूर्णतरोऽभ्यगात् ॥ १०२

शक्रोऽवतीर्थं नागेन्द्रात् पाटेनाथ प्रदक्षिणम् ।

कृत्वा तस्यैः गुहोऽभ्येत्य मूर्धं किं संस्थितो भवान् ॥ १०३

तमिन्द्रः प्राह कोटिल्यं मया पूर्वं प्रदक्षिणः ।

वृत्तोऽस्य न तव्या पूर्वं कुमारः शक्रमग्रवीत् ॥ १०४

मया पूर्वं मया पूर्वं विषदन्तौ परस्परम् ।

प्राप्त्योचतुर्महेशाय ब्रह्मणे साधवाय च ॥ १०५

अथोवाच हरिः स्कन्दं प्रष्टुमर्हसि पर्वतम् ।

Indra replied to him, saying, "O Kārtikeya, I am stronger than you." To him Kārtikeya said, "Come, Come, fight, if you are stronger." (100)

Indra said, "Kārtikeya, he will be known to be strong whoever circumambulates the Krauñca mountains sooner" (101)

Hearing his words and dismissing the peacock, the swift Kārtikeya arrived more quickly walking on foot (102)

Getting down from the great elephant, and circumambulating on foot, Indra remained standing. Arriving, Kārtikeya said, "Why are you standing?" (103)

To him Indra said, "I finished circumambulation earlier." "You could not do it before me," Kārtikeya said to Indra (104)

"They quarrelled between themselves and reaching Śaṅkara, Brahman, and Nārāyaṇa they said to them, "I did it first, I did it first" (105)

Then Nārāyaṇa said to Kārtikeya, "You should ask the mountain itself. Whom he

योऽय वक्ष्यति पूर्वं स भविष्यति महानलः ॥ १०६
 तन्माधयत्रयः श्रुत्वा क्रीञ्चमभ्येत्य पात्रकिः ।
 पप्रच्छाद्रिमिदं केन कृतं पूर्वं प्रदक्षिणम् ॥ १०७
 इत्येवमुक्तः क्रीञ्चस्तु प्राह पूर्वं महामतिः ।
 चकार गोत्रमिदं पश्चात्त्वया कृतमयो गुह ॥ १०८
 एवं श्रुन्तं क्रीञ्चं स क्रीञ्चात्प्रस्फुरिताधरः ।
 निभेदं शकत्या कौटिल्यो महिषेण सम उदा ॥ १०९
 तस्मिन्हृतेऽय तनये यलग्नान् सुनामो
 वेगेन भूमिधरपार्श्विवनस्तवागात् ।
 प्रक्षेन्द्रद्रुमरुदक्षिवसुप्रधाना
 जगद्भृदिवं महिषमीक्ष्य हत गुहेन ॥ ११०
 स्वमातुलं धीक्ष्य यली कुमारः
 शक्तिं समुत्पाद्य निहन्तुकामः ।
 निवारितश्चक्रधरेण वेगा-

दालिङ्ग्य दोर्म्यां गुरुरित्युदीर्य ॥ १११
 सुनाभमभ्येत्य हिमाचलस्तु
 प्रगृह्य हृतेऽन्वत एव नीतवान् ।
 हरिः कुमारं सशिरुण्डिनं नय-
 द्वेगादिवं पनगशतुपत्रः ॥ ११२
 ततो गुहः प्राह हरिं सुरेशं
 मोहेन नष्टो भगवन् विवेकः ।
 आत्ता मया मातुलनो निरस्त-
 स्तस्मान् करिष्ये स्वशरीरशोषम् ॥ ११३
 वं प्राह विष्णुर्जन तीर्यवर्यं
 शूयूदक पापतरो. कृडारम् ।
 स्नात्वीववत्या हरमीक्ष्य भक्त्या
 भविष्यसे सूर्यसमप्रभायः ॥ ११४
 इत्येवमुक्तो हरिणा कुमार-

declares first, shall be the strongest" (106)

Hearing the words of Nārāyaṇa, the Fire-born God came to Krauñca and asked the mountain, 'Who circumambulated first?' (107)

Being thus spoken to the clever Krauñca said, "Indra did it first and, O Kārtikeya, you did it afterwards" (108)

His lips throbbed out of anger to hear Krauñca speak thus, Kāuṭilya pierced him with Śakti simultaneously with Mahiṣa (109)

The son dying, the son of the King of Mountains, the powerful Sunabha also speedily came Brahman, Indra, Śiva, the Maruts, the Aśvinikumāras and the prominent Vasus went to heaven, seeing Mahiṣa slain by Kārtikeya (110)

The mighty Kārtikeya seeing his own maternal uncle and, resolved to kill him taking out Śakti, was stopped immedia-

tely by Nārāyaṇa embracing with his arms extended and crying "He is your Guru" (111)

Himālaya too approaching Sunābha took him elsewhere by the hand The Garuḍa-riding Lord Hari very soon took Kārtikeya together with his carrier, peacock to heaven (112)

Then Kārtikeya said to the Great God Hari, "O Lord, ignorance has annihilated discrimination in me due to which I have slain my maternal cousin I shall there fore mortify my body" (113)

To him Viṣṇu said, "Proceed to Pṛthūdaka the most exalted Tīrtha, the axe for the tree of sin Having a dip in the Oghavati, and seeing Śaṅkara with devotion, you shall become as brilliant as the Sun." (114)

Being thus told by Hari, arriving at the Tīrtha, having a vision of Śaṅkara, taking bath and worshipping gods, shining like the

स्त्वभ्येत्य तीर्थं प्रसमीक्ष्य शंभुम् ।
 स्नात्वाचर्य देवान् स रविप्रकाशो
 जगाम शैलं सदनं हरस्य ॥ ११५
 सुचक्रनेत्रोऽपि महाभ्रमे तप-
 श्चचार शैले पवनाशनस्तु ।
 आराधयानो वृषभस्वजं तदा
 हरोऽस्य तुष्टो वरदो बभूव ॥ ११६
 देवात् स वप्रे धरमायुधार्थे
 चक्रं तथा वै रिपुबाहुपण्डम् ।
 छिन्द्याद्यथा त्वप्रतिमं क्लेश
 षाणस्य तन्मे भगवान् ददातु ॥ ११७
 तमाह शंभुर्ब्रज दत्तमेतद्

वरं हि चक्रस्य तवायुधस्य ।
 बाणस्य तद्बाहुवल प्रवृद्धं
 संछेत्स्यते नात्र विचाराणाऽस्ति ॥ ११८
 वरे प्रदत्ते त्रिपुरान्तकं
 गणेश्वरः स्कन्दसुपाजगाम ।
 निपत्य पादौ प्रतिबन्ध हृष्टो
 निवेदयामास हरप्रसादम् ॥ ११९
 एषं तजोक्तं महिषासुरस्य
 वधं त्रिनेत्रात्मजशक्तिमेदात् ।
 क्रौञ्चस्य मृत्युः शरणागतार्थं
 पापापह पुण्यविवर्धनं च ॥ १२०

इति श्रीवामनपुराणे द्वात्रिंशोऽध्याय ॥३२॥

Sun he went to the mountain, the home of
 Hara (115)

Sucakrāṣṇa too practised austerity in
 the great hermitage on the mountain,
 subsisting on wind only, and worshipping
 Śaṅkara. Then was Śaṅkara pleased and
 he granted him a boon. (116)

From the Lord he asked the boon, "Give
 the excellent weapon discus whereby the
 multitude of the arms of the enemy Bāṇa
 can be torn into pieces in a matchless fashion
 by the hand. Kindly grant me that boon"
 (117)

To him Śaṅkara said, "Go, I have granted
 you the boon of the weapon discus which

will destroy the increasing might of Bāṇa's
 hands. There is no doubt about it." (118)

The boon being granted by Śaṅkara, the
 chief of the Gaṇas went to Kārtikeya, fell
 at his feet and saluted him. He was very
 much pleased and communicated the favour
 granted by Hara. (119)

I have thus narrated to you an account
 of the destruction of Mahiṣa being rent as
 under by the spear of Kārtikeya, the annihi-
 lation of Krauñca for the sake of one who
 had taken refuge with Him—the account
 which removes all sins and increases
 holiness (120)

Thus ends the Thirty-second Chapter in the Vāmana Purāṇa-32

नारद उवाच ।

योऽसौ मन्त्रयतां प्राप्नो दैत्यानां शरताटितः ।

स केन वद निर्भिन्नः श्रेण दितिजेश्वरः ॥ १

पुलस्त्य उवाच ।

आसीन्नृपो रघुहृन्ने रिपुनिर्महर्षे
तस्यात्मजो गुणगणैरुनिधिर्महात्मा ।

शूरोऽरिर्नैन्यदमनो बलवान् सुहृत्सु
विप्रान्धदीनकृपणेषु समानभावः ॥ २

श्रुतश्चजो नाम महान् महीयान्

॥ गालवार्थे तुरगाधिरूढः ।

पातालकेतुं निजघान पृष्ठे
बाणेन चन्द्रार्धनिभेन वेगात् ॥ ३

नारद उवाच ।

किमर्थं गालवत्सासौ साधयामास सचमः ।

येनासौ पत्रिणा दैत्यं निजघान नृपात्मजः ॥ ४

पुलस्त्य उवाच ।

पुरा तपन्तप्यति गालवर्षि-
र्महाथमे स्वे सततं निद्रिष्टः ।

पातालकेतुस्तपनोऽस्य शिर्षं
करोति मौटाद् म समाधिभङ्गम् ॥ ५

न चेप्यतेऽसौ तपसो व्ययं हि
शक्तोऽपि कर्तुं तप भस्मसात् तम् ।

आकाशमीक्ष्याथ स दीर्घमृष्णं
शुभोच निःश्वामनुत्तम हि ॥ ६

ततोऽम्बराद् वाजिररः पपात
बभूव वाणी त्वशरीरिणी च ।

असौ तुरङ्गो बलवान् क्रमेत्
अह्ना सहस्राणि तु योजनानाम् ॥ ७

33

Nārada said : When the demons were engaged in deliberation, by whom the lord of the demons, was split asunder being driven off by arrows ? (1)

Pulastya said : O great sage, in the lineage of Raghu there was a king named Ripujit, who had a high souled son, the sole repository of all merits valiant, subduer of the army of enemies mighty, and of even and impartial attitude, alike to friends Brāhmanas, the blind, the indigent and the wretched (2)

Named as Itadhvaja, that great and esteemed (prince) seated on a horse, killed Pātālaketu by forcefully piercing an arrow on his back, for the sake of Gālava. (3)

Nārada said : What interest of Gālava, O exalted one, did the prince serve, by killing the demon with an arrow ? (4)

Pulastya said : In the past when the sage Gālava practised penance intently in his own great hermitage, that Pātālaketu out of stupidity, put hindrance to his penance by interrupting his meditation (5)

Though able to burn him into ashes, he did not like to waste his penance, and therefore looking at the sky he let out a deep and passionate sigh. (6)

Then an excellent horse dropped from the sky and a voice from heaven arose, 'This mighty horse can cover one thousand Yojanas in a day.' (7)

स तं प्रगृह्णाश्ववरं नरेन्द्रं
ऋतध्वजं योज्य तदाचशस्त्रम् ।
स्थितस्तपस्येव ततो महर्षि-
दैत्य समेत्य रिशिवैर्नृपजो रिभेद ॥ ८
नारद उवाच ।

केनाग्ररतलाद् वाजी निसृष्टो वद सुप्रत ।
याक् कस्यादेहिनी जाता परं कौतूहलं मम ॥ ९

पुलस्त्य उवाच ।
विधावसुर्नाम महेन्द्रगायनो
गन्धर्वराजो भलमान् यशसी ।
निसृष्टवान् भूलये हरङ्गं
ऋतध्वजस्यैव सुतार्थमाशु ॥ १०

नारद उवाच ।

क्रोऽर्धो गन्धर्वराजस्य येनाप्रैपीन्महाजवम् ।
राज्ञः कुवलयाश्वस्य क्रोऽर्धो नृपसुतस्य च ॥ ११

Having accepted the horse and appoint-
ing Rtaḍhvaj equipped with arms the great
sage engaged himself in penance while the
prince pierced the demon by attacking with
his arrows. (8)

Nārada said O you of laudable devotion,
by whom was the horse dropped from the
sky, and from whom did the ethereal voice
emanate? Tell me, I have great curiosity (9)

Pulastya said The mighty and famous
chief of the Gandharvas, musician of (the
court of) Indra named Viśvāvasu had dropped
the horse on the earth for use of Rtaḍhvaj,
for the cause of his daughter. (10)

Nārada said, What was the object of the
Gandharva king that he sent the very speedy
horse? What again was the object of the
king Kuvalayāśva in the matter? (11)

पुलस्त्य उवाच ।

विधावसोः शीलमुणोपपन्ना
आसीत्पुरंघ्रीषु वरा त्रिलोके ।
लावण्यराशिः शशिकान्तितुल्या
मदालसा नाम मदालमैव ॥ १२

ता नन्दने देवरिपुस्तरस्वी
संकीडती रूपवती ददर्श ।
पातालकेतुस्तु जहार तन्वीं
तस्यार्थतः सोऽश्ववरः प्रदत्तः ॥ १३
हत्वा च दैत्य नृपतेस्तनूजो
लब्ध्वा वरोरुमपि सस्थितोऽभूत् ।
दृष्टो यथा देवपतिर्महेन्द्रः
शच्या तथा राजसुतो मृगाक्ष्या ॥ १४

नारद उवाच ।

एवं निरस्ते महिषे तारके च महासुरे ।

Pulastya said Viśvāvasu had a
(daughter) endowed with good character,
other qualities, superior among the ladies
in the three worlds, a paragon of grace,
resplendent like the moon, of the name
Madālasā, (moving) as if languid with
passion (12)

Espying that beautiful and slim lady,
playing in the Nandana garden, that
impetuous demon Pātālaketu forcibly carried
her away For the sake of her (recovery)
the stallion was lent (13)

Having killed the demon and won the
beautiful thighed one, the son of the king
rested, and just as Indra, the king of gods
is seen (shining), the prince was seen
(shining) in company with the fawn-eyed
one (14)

Nārada said Mahiṣa and the great
demon Taraka having been thus repelled,

हिरण्याक्षसुतो धीमान् किमचेष्टत वै पुनः ॥ १५

पुलस्त्य उवाच ।

तारकं निहत दृष्ट्वा महिषं च रणेऽन्धकः ।

श्रीध चक्रे सुदुर्नुद्धिदेवानां देवमैतन्महा ॥ १६

ततः स्वल्पपरीवारः प्रयुक्त परिधं त्रे ।

निर्जगामाथ पातालाद् विचचार च मेदिनीम् ॥ १७

ततो निचरता तेन मन्दरे चारुन्दरे ।

दृष्टा गौरी च गिरिजा सखीमन्धे स्थिता शुभा ॥ १८

ततोऽभूत् कामगणार्चः सहस्रैवान्धकोऽसुरः ।

सा दृष्ट्वा चारुसर्वाङ्गी गिरिराजसुतां वने ॥ १९

अथोवाचासुरो मूढो धचन मन्मथान्धकः ।

कन्धेयं चारुसर्वाङ्गी वने चरति सुन्दरी ॥ २०

इयं यदि भवेन्नैव ममान्तःपुरवासिनी ।

तन्मदीयेन जीवेन क्रियते निष्कलेन किम् ॥ २१

यदस्यास्तनुमध्याया न परिष्वङ्गानहम् ।

अतो धिदु मम रूपेण किं स्थिरेण प्रयोजनम् ॥ २२

स मे बन्धुः स सचिवः स भ्राता साम्प्रयायिकः ।

यो मामसितवेशां तां योजयेत् मृगलोचनाम् ॥ २३ -

इत्थं वदति दैत्येन्द्रे प्रह्लादो दुद्धिमागरः ।

पिधाय कणो हस्ताभ्यां शिरःकम्पं बवोऽग्रनीत् ॥ २४

मा यैत्रं वद दैत्येन्द्र जगतो जननी त्वियम् ।

लोकनाथस्य भार्येयं शंकरस्य त्रिशूलिनः ॥ २५

मा कुरुष्व सुदुर्नुद्धि सद्यः कुलनिनाशिनीम् ।

भवतः परदार्यं मा निमज्ज रसातले ॥ २६

सत्सु कृत्स्नमेव हि असत्स्यपि हि कृत्स्नत्वम् ।

शत्रवस्ते प्रकर्षन्तु परदारान्गहनम् ॥ २७

what activities did the clever son of Hiranyākṣa indulge in ? (15)

Pulastya said Finding Tāraka and also Mahiṣa killed in battle the highly evil minded Andhaka, the slayer of the army of the gods got infuriated against the gods (16)

Then, mace in hand and with a small retinue, he issued forth from the nether region and moved on the earth (17)

Thus travelling over the earth, he beheld Gaurī, the virtuous daughter of the mountain among her companions in Mandara possessed of beautiful caves (18)

Having seen that maiden, the daughter of the lord of mountains, graceful in all her limbs, the demon Andhaka was at once smitten with the arrows of Cupid (19)

Then the stupid demon, blind with passion, said, "Whose graceful daughter is this pretty maiden that is moving in the forest ? (20)

"If she might not be dwelling in my seraglio, then what is the use of my living

a futile life ?" (21)

'If I may not embrace this slender-waisted maiden, in that case, fie on my beauty, what is the use of having such a calm handsomeness ?' (22)

"He would be my friend, my councillor, my brother in war, who can unite me with this fawn eyed dark-haired maiden." (23)

The lord of the demons prattling in this way, Prahāda, a veritable ocean of wisdom, covered his ears with his hands, and with trembling head said these words (24)

"O lord of demons, do not say like this She is the mother of the universe, the consort of the trient bearing Śaṅkara, the lord of the worlds (25)

'Do not indulge in the highest wickedness which shall immediately destroy your whole family She is the wife of another Do not sink in the depth of the nether world. (26)

"This is condemned not only among the good men but even among the evil May your enemies indulge in incest" (27)

किञ्चित् त्वया न श्रुतं दैत्यनाथ
गीतं श्लोकं गाधिना पार्थिवेन ।
दृष्ट्वा नैन्यं विप्रधेनुप्रसक्तं
तथ्यं पथ्यं सर्वलोके हितं च ॥ २८

वरं प्राणास्त्याज्या न च पिशुनवादेऽग्निरतिः
वरं मौनं कार्यं न च वचनमुक्तं यदनृतम् ।
वरं क्लीबैर्माध्यं न च परकलत्रादिगमनं
वरं भिक्षार्थित्वं न च परधनास्नादमसदृत् ॥ २९
स प्रह्लादयच, श्रुत्या क्रोधान्धो मदनादितः ।
ह्यं सा शत्रु जननीत्येवमुक्त्वा प्रदुदुचे ॥ ३०
ततोऽन्वधावन् दैतेया यन्त्रमुक्त्वा इवोपलाः ।
वान् हरोध घलान्गन्दी वज्रोद्यतकरोऽध्ययः ॥ ३१
मयतारपुरोगास्ते चारिता द्रावितारतथा ।
कुलिशेनाहवास्त्पूर्णं जग्मुर्भिता दिशो दश ॥ ३२

"Have you not heard, O lord of demons, the verse candid, wholesome and salutary for the whole world, sung by king Gāḍhi on seeing the soldiers attached to the cows of Brāhmana?" (28)

"It is better to abandon life, but never to have an aptitude for depravity. Better is it to keep quiet than to utter words that are false. It is better to be destitute of virility than to indulge in adultery. It is better to live on begging than to appropriate the wealth of others again and again." (29)

Hearing the words of Prahlāda, the lust infatuated (Andhaka), blind with rage, said, "This is that mother of my foe" and darted forth (30)

The demons rushed behind him like splinters released from a machine. The eternal Nandin, having a thunderbolt in hand, checked them by force (31)

The demons headed by Maya and Tāraka were checked and chased away. Wounded by the thunderbolt, they fled in fear to (various directions). (32)

तानदितान् रणे दृष्ट्वा नन्दिनाऽन्धकदानवः ।
परिधेण समाहत्य पातयामास नन्दिनम् ॥ ३३
शैलार्दि पतितं दृष्ट्वा धावमानं तथान्धकम् ।
शतरूपाऽभङ्गद् गौरी भयात् तस्य दुरात्मनः ॥ ३४

ततः सा देवीगणमध्यसंस्थितः
परिभ्रमन् भाति महाऽशुरेन्द्रः ।
यथा वने मत्करी परिभ्रमन्
करेणुमग्ये मदलोलदृष्टिः ॥ ३५
न परिज्ञातवास्त्रत्र का तु सा गिरिकन्धका ।
नात्राश्चर्यं न पश्यन्ति चत्वारोऽग्नी सदैव हि ॥ ३६
न पश्यतीह जात्यन्धो रामान्धोऽपि न पश्यति ।
न पश्यति मदोन्मत्तो लोभाक्रान्तो न पश्यति ।
सोऽपश्यमानो गिरिजा पश्यन्नपि तदान्वकः ॥ ३७
प्रहारं नाददत् तासां युवत्य इति चिन्तयन् ।

Seeing them humbled in encounter by Nandin, the demon Andhaka brought Nandin down on the ground by a blow of the mace (33)

Finding Nandin fallen and Andhaka rushing on, Gaurī took up a hundred forms for fear of the rogue (34)

Then the great lord of the demons, moving among the goddesses with eyes quivering with vanity, shone like an intoxicated elephant moving among the female elephants with eyes loose with the flow of rut (35)

He could not make out which one there was the princess of the mountain. It is no wonder, inasmuch the four (to be enumerated presently) do never see (36)

One who is blind by birth does not see, one who is blind with passion does not see, one who is mad with arrogance does not see, and one who is seized by greed does not see. Not recognising the Gaurī, even though looking on her, he did not

ततो देव्या स द्रुष्टात्मा शतावर्षा निराकृतः ॥ ३८
 कुट्टितः प्रवरैः शम्भ्रैर्निपपात महीतले ।
 वीक्ष्यान्धकं निपतितं शतरूपा विभावरी ॥ ३९
 तस्मात् स्थानादपाक्रम्य गताऽन्तर्धानमम्बिका ।
 पतितं चान्धकं दृष्ट्वा दैत्यदानवयुधपाः ॥ ४०
 कुर्वन्तः सुमहाशब्दं प्राद्वन्त रणार्थिनः ।
 तेषामापततां शब्दं श्रुत्वा तस्यै गणेश्वरः ॥ ४१
 आदाय वज्रं बलवान् मययानिव कोपितः ।
 दानवान् समयान् वीरः पराजित्य गणेश्वरः ॥ ४२
 समभ्येत्याम्बिकां दृष्ट्वा वचन्दे चरणौ शुभौ ।
 देवी च ता निजा मूर्त्तौः प्राह गच्छश्चमिच्छया ॥ ४३

विहरष्वं महीपृष्ठे पृथ्व्याना नरैरिह ।
 वसतिर्मवतीनां च उद्यानेषु वनेषु च ॥ ४४
 वनस्पतिषु वृक्षेषु गच्छष्वं विगतज्वराः ।
 तास्त्वेवमुक्त्वाः शैलेय्या प्रणिपत्याम्बिकां क्रमात् ॥ ४५
 दिक्षु सर्वासु जग्मुस्ताः स्तुयमानाश्च किन्नरैः ।
 अन्धकोऽपि स्मृतिं लब्ध्वा अपश्यन्नद्रिनन्दिनीम् ॥
 स्वबलं निवितं दृष्ट्वा ततः पातालमाद्रवत् ॥ ४६
 ततो दुरात्मा स तन्दान्धको मुने
 पातालमभ्येत्य दिवा न श्लुक्ते ।
 रात्रौ न शेते मदनेपुताडितो
 गौरौ स्मरन्कामधलाभिपन्नः ॥ ४७

इति श्रीवामनपुराणे त्रयस्त्रिंशोऽध्यायः ॥३३॥

however attack them thinking that they were all young ladies. At this point the evil-souled demon was assailed by the goddess, manifested as she was in a hundred forms. (37, 38)

Pounded by powerful weapons, he fell down on the earth. Finding Andhaka fallen, the hundred-formed goddess Ambikā moved away from that spot and disappeared. Seeing Andhaka vanquished, the chieftains of the demons itching for battle, rushed on with loud noise, and hearing the tumult of their attack, Ganeśa the lord of the Ganas, held himself in readiness. (39, 40, 41)

Holding the thunderbolt, like the infuriated Indra, the mighty lord of the Ganas, the valiant Ganeśa, vanquished the demons including Maya, and approaching Ambikā paid homage to her holy feet.

The goddess then ordered those forms of her, "Disperse according to your wish, and enjoy on the earth, being adored by men. Your dwelling be the gardens and forests."

(42, 43, 44)

"Free from anxiety, do go to the plants and trees." Thus addressed by the daughter of the mountain, they bowed to Ambikā and dispersed to different directions being adored by the Kinnaras. Regaining consciousness, Andhaka also did not see the daughter of the mountain and perceiving his army crushed, fled to the nether world.

(45, 46)

Thence, O sage, the evil-minded Andhaka reaching the nether world did neither take meals in day time nor sleep at night overwhelmed as he was by passion, brooding on Gaurī, driven by Cupid. (47)

Thus ends the Thirty-third Chapter in the Vāmana-Purāna—33.

नारद उवाच ।

क गतः शंकरो ह्यासीद्येनाम्बा नन्दिना सह ।
अन्धकं बोधयामास एतन्मे वक्तुमर्हसि ॥ १

पुलस्त्य उवाच ।

यदा वर्षसहस्रं तु महामोहे स्थितोऽभवत् ।
तदाप्रभृति निस्तेजाः क्षीणवीर्यं प्रदश्यते ॥ २
स्वमात्मानं निरीक्ष्याय निस्तेजोऽङ्ग महेश्वरः ।
तपोर्थाय तथा चक्रे मतिं मतिमता वरः ॥ ३
स महाव्रतमुत्पाद्य समाश्वास्याम्बिका विभुः ।
शैलादिं स्थाप्य गोप्ताय विचचार महीतलम् ॥ ४
महासुद्रार्पितप्रीवो महाहिकृतकुण्डलः ।

धारयाण. फटीदेशे महाशङ्खस्य मेखलाम् ॥ ५
कपाल दक्षिणे हस्ते सन्धे गृह्य कण्ठलुम् ।
एकाहवासी वृद्धे हि शैलसानुनदीष्वटन् ॥ ६
स्थानं त्रैलोक्यमास्थाय मूलाहारोऽम्बुभोजनः ।
वात्वाहारस्वदा तस्यौ नववर्षशतं क्रमात् ॥ ७
तवो वीटा मुखे क्षिप्य निरच्छ्वासोऽभवद् यतिः ।
विस्तृते हिमवत्पृष्ठे रम्ये समशिलातले ॥ ८
ततो वीटाः विदार्यैव कपालं परमेष्ठिनः ।
सार्चिष्मती जटामध्यान्निषण्णा धरणीतले ॥ ९
वीटया तु पतन्त्याऽद्रिदारितः स्नासमोऽभवत् ।
जातस्तीर्थवरः पुण्यः केदार इति विभुतः ॥ १०

Nārada said Be pleased to tell me
where Śaṅkara had withdrawn so that
together with Nandi Ambikā herself had
to fight with Andhaka (1)

Pulastya said Since that time when
(Śaṅkara) was engrossed in the great
infatuation, he was found feeble and bereft
of virility (2)

Perceiving himself and his limbs bereft
of energy, Mahesvara, the best of the wise
resolved to practise penance. (3)

Resolving on a great vow, assuring
Ambikā, and posting Nandin as the guard,
the lord wandered on the earth (4)

Drawing a sign of Mahāmudrā on the
neck, wearing earrings of great snakes, and
girdles made of human bones in the waist,
holding a beggar's bowl in the right hand
and a Kamaṇḍalu (waterpot) in the left,

dwelling not for more than a days in trees, the
foot of the hills and rivers, and thus
roaming throughout the three worlds, living
on roots and water and later only on wind,
he passed nine hundred years (5, 6, 7)

Thereafter, throwing a quid of betel
leaves into the mouth, the ascetic suspended
his breath on a charming, smooth and
spacious rock on the surface of the
Himālaya mountain (8)

Then the betel leaves rent asunder the
head of the lord and coming out of his
matted hair, fell on the earth with resplendent
beauty (9)

By the falling of the Viṭā (betel leaves)
the hill was rent asunder and was turned
into a plain Thus a holy spot of paramount
sanctity famed as Kedāra was created. (10)

ततो हरो वरं प्रादात् केदाराय वृषभजः ।
 पुण्यवृद्धिकरं ब्रह्मन् पापघ्नं मोक्षसाधनम् ॥ ११
 ये जलं तावके तीर्थे पीत्वा संयमिनो नराः ।
 मधुमामनिवृत्ता ये ब्रह्मचारिण्यते म्रिताः ॥ १२
 पश्मासाद् धारयिष्यन्ति निवृत्ताः परपास्तः ।
 तेषां हृत्पङ्कजेऽप्येव मद्भिर्ज्ञं भविता ध्रुवम् ॥ १३
 न चास्य पापाभिरतिर्भविष्यति कदाचन ।
 पितृणामक्षयं ध्राद्धं भविष्यति न संशयः ॥ १४
 स्नानदानतपांसीह होमजप्यादिकाः क्रिया ।
 भविष्यन्त्वक्षया नृणां मृतानामपुनर्भवः ॥ १५
 एतद् वरं हरात् तीर्थं प्राप्य पुण्याति देयताः ।
 पुनाति पुसां केदारस्त्रिनेत्रपचनं यथा ॥ १६
 केदाराय वरं दत्त्वा जगाम त्वरितो हरः ।

O Brahman, then the bull-ensigned Hara bestowed a merit growing, sin-destroying and liberation granting boon on Kedāra. "those self-controlled men who would drink your water and practise a vow of celibacy for six months abstaining from liquor and meat and also from the prepared for and by others shall surely, have my lotus planted on the lotus of their hearts (11, 12, 13)

He shall never have any propensity for sinful acts, and shall have the śrāddha of his forefathers performed eternally, there is no doubt about it. (14)

Ablution, charity, penances, and Homa (sacrificial offerings to fire), Japa (repetition of the names of gods) and all such activities done here shall bring imperishable benefits to them, and after death they shall have no rebirth (15)

Obtaining this boon from Hara, and being transformed thus into a sanctified spot, Kedāra gladdened the gods and purified the men in accordance with the words of the three-eyed Śaṅkara. (16)

Having conferred the boon to Kedāra,

स्नातुं मानुसुतां देवीं कालिन्दीं पापनाशिनीम् ॥ १७
 तत्र स्नात्वा शुचिर्भूत्वा जगामाथ सरस्वतीम् ।
 वृतां तीर्थशतैः पुण्यैः प्लक्ष्जं पापनाशिनीम् ॥ १८
 अवतीर्णस्तत्र स्नातुं निमग्नश्च महाम्भसि ।
 द्रुपदां नाम गायत्रीं जवापान्तर्जले हरः ॥ १९
 निमग्ने शंकरे देव्यां सरस्वत्यां कलिप्रिय ।
 सायः संवत्सरो जातो न चोन्मज्जत ईश्वरः ॥ २०
 एतस्मिन्नन्तरे ब्रह्मन् भुवनाः सप्त सार्णावाः ।
 चेलुः पेतुर्धरण्यां च नक्षत्रास्तारकैः सह ॥ २१
 आसनेभ्यः प्रचलिता देवाः द्यक्रपुरोगमाः ।
 स्वस्त्यस्तु लोकैभ्य इति जपन्तः परमर्षयः ॥ २२
 ततः क्षुब्धेषु लोकेषु देवा ब्रह्माणमागमन् ।
 दृष्ट्वोच्चुः किमिदं लोकाः क्षुब्धाः संशयमागताः ॥ २३

Hara hurriedly went to bathe in the water of Yamunā, the remover of sins. (17)

Purified by a bath there, he started for Sarasvatī, originated from the Plakṣa tree, the remover of sins, surrounded by hundreds of sanctuaries (18)

Descending to bathe, He immersed in the holy water. Hara repeated the Gāyatrī named Drupadā, staying in water. (19)

O Nārāyaṇa Śaṅkara being thus immersed in the water of the goddess Sarasvatī, a whole year passed, yet the lord did not arise (20)

In the meantime, O Brahman, the seven worlds together with the oceans heaved, and the planets together with the stars fell down on the earth (21)

Gods headed by Indra stirred on their seats, and the great sages invoked the blessings, repeating the words "Weal be to the world". (22)

The world thus agitated, the gods approached Brahman, and seeing him, said, "What for, O lord, are the worlds thus agitated and wavering?" (23)

तानाह पद्मसंभूतो नैतद् वेदि च कारणम् ।
 तदागच्छत वो युक्तं द्रष्टुं चक्रगदाधरम् ॥ २४
 पितामहेनैवमुक्ता देवाः शक्रपुरोगमाः ।
 पितामहं पुरस्कृत्य मुरारिसदनं गताः ॥ २५
 नारद उवाच ।
 कोऽसौ मुरारिदेवेषु देवो यक्षो नु किन्नरः ।
 दैत्यो वा राक्षसो वापि पार्थिवो वा तदुच्यताम् ॥ २६

पुलस्त्य उवाच ।

योऽसौ रजःसत्त्वमयो गुणवांश्च तमोमयः ।
 निर्गुणः सर्वगो व्यापी मुरारिर्मधुसूदनः ॥ २७
 नारद उवाच ।
 योऽसौ मुर इति ख्यातः कस्य पुत्रः स गीयते ।
 कथं च निहतः संख्ये विष्णुना तद् वदस्व मे ॥ २८

The lotus-born Brahman told them, "I fail to know the cause of this. Therefore it is proper for us to go to Viṣṇu, the wielder of the discus and the mace. (24)

Thus addressed by Brahman, the gods headed by Indra went to the abode of Murāri with Brahman at their head. (25)

Nārada said : O divine seer, be pleased to tell me who this Murāri happens to be, whether a god or a Yakṣa or a Kinnara, a demon or Rākṣasa or a human being. (26)

Pulastya said . He that is full of the attributes (Gunas) Rājas, Sattva, and Tamas, and yet is free from all attributes, omnipresent and all-pervasive, is Murāri, foe of Mura, the slayer of Madhu. (27)

Nārada said : Please tell me who is one known as Mura, whose son he was, and why he was killed in an encounter by Viṣṇu. (28)

पुलस्त्य उवाच ।

श्रूयतां कथयिष्यामि मुरासुरनिवर्हणम् ।
 विचित्रमिदमाख्यानं पुण्यं पापप्रणाशनम् ॥ २९
 कश्यपस्यौरसः पुत्रो मुरो नाम दनुद्भवः ।
 स ददर्श रणे शस्तान् दितिपुत्रान् सुरोत्तमैः ॥ ३०
 ततः स मरणाद् भीतस्तप्त्वा वर्षगणान्ब्रह्मन् ।
 आराधयामास विभ्रं ब्रह्माणमपराजितम् ॥ ३१
 ततोऽस्य तुष्टो वरदः प्राह वत्स वरं वृथु ।
 स च यत्रे वरं दैत्यो वरमेनं पितामहात् ॥ ३२
 यं यं करतलेनाहं स्पृशेयं समरे विभो ।
 स स मद्भस्तसंस्पृष्टस्त्वमरोऽपि मरत्वतः ॥ ३३
 वाढमित्याह भगवान् ब्रह्मा लोकपितामहः ।
 ततोऽभ्यागान्महातेजा मुरः सुरगिरिं बली ॥ ३४

Pulastya said : Listen, I shall tell you the wondrous and auspicious tale, destroyer of sins, relating to the war between the gods and demons. (29)

Mura was the son of Kaśyapa born of Danu . He found the demons vanquished in war by the highest gods. (30)

Fearing of death he propitiated the invincible lord Brahman by practising penances for many years. (31)

Thus propitiated, (Brahman) the bestower of boons, said, "My child, choose any boon." The demon begged this boon of Brahman : (32)

"O Lord, whomever may I touch with my palm in battle, he shall die even if he be immortal." (33)

"Be it so", ordained Brahman, the grandfather of the world. Thereafter the powerful mighty Mura went to the hill (abode) of the gods. (34)

समेत्याह्वयते देवं यक्षं किन्नरमेव वा ।
 न कश्चिद् युयुधे तेन सम दैत्येन नारद ॥ ३५
 ततोऽमरावतीं क्रुद्धः स गत्वा शक्रमाह्वयत् ।
 न चास्य सह योद्धुं वै मतिं चक्रे पुरंदरः ॥ ३६
 ततः स करमुद्यम्य प्रविशेशमरावतीम् ।
 प्रतिशन्त न त कश्चिन्निवारयितुमुत्सहेत् ॥ ३७
 स गत्वा शक्रमदनं प्रोवाचेन्द्र मुरस्तदा ।
 देहि युद्ध सहस्राक्ष नो चेत् स्वर्गं परित्यज ॥ ३८
 इत्येषश्क्तो मुरुणा ब्रह्मन् हरिहयस्तदा ।
 स्वर्गराज्य परित्यज्य भूचरः समजायत ॥ ३९
 ततो गजेन्द्रबुलिशौ हतौ शक्रस्य अन्तुणा ।
 सफलतो महातेजाः सह दैवैः सुतेन च ॥ ४०
 कालिन्या दक्षिणे कूले निवेश्य स्वपुरं स्थितः ।

मुरश्चापि महामोगान् बुभुजे स्वर्गसस्थितः ॥ ४१
 दानवावापरे रौद्रा मयतारपुरोगमाः ।
 मुरमासाद्य मोदन्ते स्वर्गे सुकृतिनो यथा ॥ ४२
 स कदाचिन्महीपृष्ठं समायातो महासुरः ।
 एकाकी कुञ्जराकूढः सरयुं निम्नगा प्रति ॥ ४३
 स सरयास्तटे वीर राजान सूर्यवशजम् ।
 ददशे रघुनामान दीक्षित यज्ञकर्मणि ॥ ४४
 तमुपेत्याग्रवीम् दैत्यो युद्ध मे दीयतामिति ।
 नो चेन्निवर्तता यज्ञो नेष्टव्या देवतास्त्वया ॥ ४५
 तमुपेत्य महातेजा मित्रावरुणसंभवः ।
 प्रोवाच युद्धिमान् ब्रह्मन् वसिष्ठस्तपतां वरः ॥ ४६
 किं ते जितैर्न र्देह्य अजिताननुशासय ।
 प्रहर्तुमिच्छसि यदि न निवारय चान्तकम् ॥ ४७

Reaching there, he challenged everyone whether god, Yakṣa or Kinnara, but O Nārada, no body dared to fight with the demon. (35)

Enraged at this, he went to Amaravati and challenged Indra to fight. But even Purandara was not inclined to fight with him (36)

Then holding his hand high up, he entered Amarāvati. While he was entering, nobody dared to check him (37)

Arriving at the abode of Indra, Mura said to Indra, 'O thousand eyed Indra, face me in combat or leave the heaven (38)

Thus challenged by Mura O Brahman, Indra left the kingdom of heaven and moved down on the earth (39)

Then the great elephant (Aīrāvata) and the thunderbolt of Indra were seized by the enemy. The highly energetic Indra together with his queen, son and other gods camped to the southern bank of Kalinadi. Mura also

enjoyed great pleasures in his heavenly seat (40, 41)

The other fierce demons headed by Maya and Tāra enjoyed the bliss in company with Mura in Heaven like the virtuous (42)

Once the eminent demon travelling alone on elephant over the earth came near the river Sarayū (43)

There on the bank of Sarayū, he noticed the valiant king named Raghu of the solar race, consecrated for performance of a sacrifice (44)

Approaching him, the demon said, 'Do you fight with me. Otherwise refrain from performing the sacrifice. The gods must not be adored by you' (45)

O Brahman, then the wise and powerful Vaiśiṣṭha, the offspring of Mitra and Varuna the best of ascetics, walked up to him and said, "O demon, what is the use of your defeating human beings, do you govern the undefeated. If you are eager

स वली शासनं तुभ्यं न करोति महासुर ।
 तस्मिद्धिते हि विजितं सर्वं मन्यस्व भूतलम् ॥ ४८
 स तद् वसिष्ठवचनं निश्चम्य दनुपुंगवः ।
 जगाम धर्मराजानं विजेतुं दण्डपाणिनम् ॥ ४९
 समायान्तं यमः श्रुत्वा मत्वाऽनघ्यं च संयुगे ।
 स समारह्य महिषं केशवात्किरुमागमत् ॥ ५०
 समेत्य चाभिवाचनं प्रोवाच मुरचेष्टितम् ।
 स चाह गच्छ मामद्य प्रेषस्व महासुरम् ॥ ५१
 स वासुदेववचनं श्रुत्वाऽन्धामात् त्वरान्वितः ।
 एतस्मिन्नन्तरे देव्यः संप्राप्तो नगरं मुरः ॥ ५२
 तमागतं यमः प्राह किं मुरो कर्तुमिच्छसि ।
 यदस्व वचनं कर्ता त्वदीय दानपेश्वर ॥ ५३
 मुररुवाच ।
 यम प्रजासंयमनान्निष्टुषि कर्तुमर्हसि ।

for a combat, then do you restrain Yama. He is powerful and will not obey thy command. If you can vanquish him, then you may treat the whole world to be subdued. (46, 47, 48)

Hearing these words of Vasistha, the powerful demon set out to vanquish Dandapāni, the lord of virtues. (49)

Learning of his expedition and knowing him not subject to death in battle, Yama hurried to Keśava, riding on his buffalo. (50)

Coming and paying homage to him, Yama narrated all the activities of Mura. Keśava replied, "Do go and despatch the great demon to me just now." (51)

Hearing the words of Vāsudeva, he hastened back when the demon Mura also reached the city. (52)

Seeing him come, Yama said, "O Mura, what do you want to accomplish? Speak out, O chief of demons, I am at your command." (53)

Mura said It will be proper for you,

नो चेत् तवाद्य छित्त्वाऽहं मूर्धानं पातये शुचि ॥ ५४
 तमाह धर्मराज् ब्रह्मन् यदि मा संयमाद् भवान् ।
 गोपायसि मुरो सत्यं करिष्ये वचनं तव ॥ ५५
 मुरस्तमाह भवतः कः संयन्ता वदस्व माम् ।
 अहमेनं परान्वित्य वारयामि न संशयः ॥ ५६
 यमस्तं प्राह मां विष्णुर्देवशक्रगदाधरः ।
 श्वेतद्वीपनिवासी यः स मा संयमतेऽब्धयः ॥ ५७
 तमाह दैत्यशार्दूलः कयासौ वसति दुर्जयः ।
 स्वयं तत्र गमिष्यामि तस्य संयमनोद्यतः ॥ ५८
 तमुवाच यमो गच्छ क्षीरोटं नाम सागरम् ।
 तत्रास्ते भगवान् विष्णुर्लोकनाथो जगन्मयः ॥ ५९
 मुरस्तद्राक्ष्यमारुष्यं प्राह गच्छामि केशवम् ।
 किं तु त्वया न तावद्द्वि संव्या धर्म मानवाः ॥ ६०
 स प्राह गच्छ त्वं तावत् प्रवर्तिष्ये जयं प्रति ।

O Yama, to refrain from controlling the beings. Otherwise I shall cut off your head and throw it down on earth. (54)

At this, O Brahman, Yama said: O Mura, if you may protect me from restraint, then I shall surely obey your command. (55)

Mura asked him, "Tell me who controls thee. By defeating him I shall remove him, there is no doubt about it." (56)

Yama replied, "The imperishable god Viṣṇu holder of the discus and the mace, resident of Śretadvīpa does control me." (57)

The paramount demon retorted, "Where does the invincible Viṣṇu dwell? I shall myself go there. To him, eager for contest, Yama replied, "Go thou to the ocean named Keśiroḍa. There lord Viṣṇu, the master of the worlds, pervading the whole universe, resides." (58, 59)

Listening to his words, Mura said, "I am going to Keśava, O Dharmā. Thou must not in the meantime govern the human beings." (60)

Yama replied, "Go thou now. I shall

संयन्तुर्वा यथा स्याद्वि ततो युद्धं समाचर ॥ ६१

इत्येवमुक्त्वा वचनं दृग्धादिधमगमनमुरः ।

यत्रास्ते श्रेयपर्यङ्के चतुर्मूर्तिर्जनार्दन ॥ ६२

नारद उवाच ।

चतुर्मूर्तिः कथं रिपुश्रेक एष निगद्यते ।

सर्वगत्वात् कथमपि अव्यक्ततत्त्वात् तद्वद ॥ ६३

पुलस्त्य उवाच ।

अव्यक्त. सर्वगोऽपीह एक एव महाशुने ।

चतुर्मूर्तिर्वगन्नायो यथा प्रकलंस्तथा शृणु ॥ ६४

अप्रतर्भ्यमनिर्देश्य शुद्ध शान्त पर पदम् ।

वासुदेवायमव्यक्तं स्मृतं द्वादशपत्रकम् ॥ ६५

नारद उवाच ।

कथं शुक्ल कथं शान्तमप्रतर्भ्यमनिन्दितम् ।

obey your command Try your best to win over my controller. Do thou face Him in encounter" (60, 61)

Thus ending the dialogue, the demon (Mura) proceeded to the ocean of milk where on the bed of the snake Śeṣa, Janārdana, the holder of four forms, was resting (62)

Nārada said Do tell me why Viṣṇu, though one is four formed—whether on account of his all-pervasiveness, or subtleness he is said to be the possessor of four forms (63)

Pulastya said O great sage though he is incomprehensible and all pervasive and thus one in reality, yet how the lord of the universe is (deemed as) possessor of four forms, O Brahman, listen to that account (64)

Viṣṇudeva by name, He is known to be incomprehensible, indeterminate, white, calm and the supreme beatitude, indescribable and absorbed in the meditation called the Twelve Patras (65)

Nārada said Please tell me why he is

कान्यस्य द्वादशैरोक्ता पत्रका तानि मे वद ॥ ६६

पुलस्त्य उवाच ।

शृणुष्व शुभ्रं परमं परमेष्ठिप्रभाषितम् ।

श्रुतं सनत्कुमारेण तेनारयातं च तन्मम ॥ ६७

नारद उवाच ।

कोऽय सनत्कुमारेति यस्योक्तं ब्रह्मणा स्वयम् ।

तवापि तेन गदितं वद मामनुपूर्वशः ॥ ६८

पुलस्त्य उवाच

धर्मस्य भार्याऽर्हिसारया तस्या एत्रचतुष्टयम् ।

सनातं मुनिशार्दूल योगशास्त्रविचारकम् ॥ ६९

ज्येष्ठ. सनत्कुमारोऽभूद् द्वितीयश्च सनातनः ।

तृतीयः सनको नाम चतुर्थश्च सनन्दनः ॥ ७०

सारयवेचारमपरं कपिलं बोधुमासुरिम् ।

white, why calm, inscrutable and invincible What are again the said twelve 'Patrakas' ? Do tell me (66)

Pulastya said Listen to that supremely mysterious account related by Brahman to Sanātkumāra by whom it was narrated to me (67)

Nārada said Who is this Sanātkumāra, to whom the account was related by Brahman himself, and by whom it was imparted to you ? Please tell me from the beginning (68)

Pulastya said O eminent sage, Dharma had four sons born of his wife named Abhīṣṭ, all conversant with the system of Yoga (69)

The eldest among them was Sanātkumāra the second Sanātana, the third Sanaka and the fourth Sanandana. (70)

Beides, there was Kapila, versed in Sāmkhya, Vajra, Asuri, and the most superior ascetic Pātesāhka, possessed of (the merits of) contemplation Viewing these, even though older in age, they did not

दृष्ट्वा पञ्चशिक्षं श्रेष्ठं योगयुक्तं तपोनिधिम् ॥ ७१
 ज्ञानयोगं न ते दद्युर्ज्यायांसोऽपि कनीयताम् ।
 मानमुक्तं महायोगं कपिलादीनुपासतः ॥ ७२
 सनत्कुमारश्चाभ्येत्य ब्रह्माणं कमलोद्भवम् ।
 अपृच्छद् योगविज्ञानं तद्ब्रुवाच प्रजापतिः ॥ ७३
 ब्रह्मोवाच ।
 कथयिष्यामि ते साध्यं यदि पुत्रत्वमिच्छसि ।
 यस्य कस्य न बन्धस्य तत्सत्यं नान्यथेति हि ॥ ७४
 सनत्कुमार उवाच ।
 पुत्र एवास्मि देवेश यत् शिष्योऽस्म्यहं विभो ।
 न विशेषोऽस्ति पुत्रस्य शिष्यस्य च पितामह ॥ ७५
 ब्रह्मोवाच ।
 विशेषः शिष्यपुत्राभ्यां निघते धर्मनन्दन ।

धर्मकर्मसमायोगे तथापि गदतः शृणु ॥ ७६
 पुत्राश्चो नरकात् त्राति पुत्रस्तेनेह गीयते ।
 श्लेषपापहरः शिष्य इतीयं वैदिकी श्रुतिः ॥ ७७
 सनत्कुमार उवाच ।
 कोऽयं पुत्रामको देव नरकात् त्राति पुत्रकः ।
 कस्माच्छेष ततः पापं हरेच्छिष्यश्च तद्बद ॥ ७८
 ब्रह्मोवाच ।
 एतत् पुराणं परमं मह्यं
 योगाङ्गयुक्तं च सदैव यथा ।
 तथैव चोद्यं भयहारिं मानव
 वदामि ते साध्यं निश्चामयैनम् ॥ ७९

इति श्रीवामनपुराणे चतुर्विंशोऽध्यायः ॥३४॥

impart spiritual knowledge to the juniors.
 Only the measure of Mahāyoga was said
 (71, 72)
 Sanatkuṁāra approached the lotus born
 Brahman and inquired of him about the
 science of Yoga, and Prajāpati expounded it
 thus (73)
 Brahman said - "O Śādhya (a particular
 class of celestial beings), I shall tell you if
 you wish to be my son. The truth must
 not be divulged to any one and everyone.
 It can not be otherwise. (74)
 Sanatkuṁāra said O paramount god,
 I be your son indeed, as I am, O lord, your
 disciple. O grandsire, there is no difference
 between a son and a disciple (75)
 Brahman said O son of Dharma, there
 exists still a difference between a son and a

disciple, in the performance of virtuous
 deeds. Listen, I shall presently explain (76)
 A son saves a man from the hell
 named 'Put', hence he is called 'Putra'
 (a son), and since Śeṣa (residual) sins
 are removed by a disciple, he is called
 'Śiṣya'. This is Vedic injunction (77)
 Sanatkuṁāra said. O lord, what is this
 hell named 'Put' from which a son saves
 his father? and from what does the residual
 sin is removed by a disciple? Kindly
 enlighten me (78)
 Brahmā said O Great seer, I shall
 interpret to you this ancient episode con-
 nected with the ancillaries of Yoga, vigorous
 yet remover of fear. I shall tell you all, O
 Śādhya, listen attentively (79)

Thus ends the Thirty fourth Chapter, in the Vāmana-Purāna—34

ब्रह्मोवाच ।

परदारभिगमनं पापीयांसोपसेवनम् ।
 पारुष्यं सर्वभूतानां प्रथमं नरकं स्मृतम् ॥ १
 फलस्तेयं महापापं फलहीनं तथाऽटनम् ।
 छेदनं वृक्षजातीनां द्वितीयं नरकं स्मृतम् ॥ २
 वज्र्यादानं तथा दुष्टमवश्यवधञ्चनम् ।
 विवादमर्थहेतूत्यं तृतीयं नरकं स्मृतम् ॥ ३
 भयदं सर्वसत्त्वानां भवभूतिविनाशनम् ।
 भ्रंशनं निजधर्माणां चतुर्थं नरकं स्मृतम् ॥ ४
 मारणं मित्रकौटिल्यं मिथ्याऽभिधायनं च यत् ।
 मिष्टैकाशनमित्युक्तं पञ्चमं तु नृपाचनम् ॥ ५

यन्त्रः फलादिहरणं भयनं योगनाशनम् ।
 यानयुग्यस्य हरणं षष्ठ्युक्तं नृपाचनम् ॥ ६
 राजभागहरं मूढं राजजायानिषेवणम् ।
 राज्ये त्वहितकारित्वं सप्तमं निरयं स्मृतम् ॥ ७
 लुब्धत्वं लोलुपत्वं च लब्धधर्मार्थनाशनम् ।
 लालासंकीर्णमिषोक्तमष्टमं नरकं स्मृतम् ॥ ८
 विप्रोच्य ब्रह्महरणं ब्राह्मणानां विनिन्दनम् ।
 विरोधं बन्धुभिश्चोषणं नवमं नरपाचनम् ॥ ९
 शिष्टाचारविनाशं च शिष्टद्वेषं शिशोर्वधम् ।
 शास्त्रस्तेयं धर्मनाशं दशमं परिकीर्तितम् ॥ १०
 पङ्कनिधनं घोरं पाद्गुण्यप्रतिषेधनम् ।

35

Brahman said Adultery, attendance on sinner, and rudeness to all beings constitute the first hell (Naraka) (1)

The great sin of stealing fruits, fruitless wandering about, and hewing down of trees constitute the second hell (2)

Acceptance of forbidden articles, sinful killing and imprisonment of persons not (permitted by scriptures) to be killed, and quarrel for the sake of wealth constitute the third hell (3)

Deviation from prescribed duties, which is dreadful for all beings, and apt to destroy the prosperity of the world is known as the fourth hell (4)

Māraṇa (causing death of enemy through potency of sacrifices), crookedness to friends, false oaths, the enjoying of sweets alone do constitute the fifth hell. (5)

Conspiracy, stealing of fruit and such articles, restraint (of others), destroying of

concentration, carrying away of vehicles and carriages are the sixth cause of atonement for men (6)

Appropriating the portion belonging to the ruler, foolish incest with the consort of the king, and doing disservice to the state is the seventh hell (7)

Greediness, avarice, and annihilation of the accumulated virtue and wealth, speech accompanied by excessive salivation (greed) are known as the eighth hell (8)

Destroying of the habitation of Brāhmanas, kidnapping Brāhmanas, censuring of Brāhmanas and quarrel with friends are spoken of as the ninth atonement for men. (9)

Abandonment of good conduct, malice against the good people, infanticide, stealing of the scriptures, and outrages on modesty (ruining of virtues) are said to be the tenth hell. (10)

Killing one by hacking all the six limbs,

दृष्ट्वा पञ्चशिखं श्रेष्ठं योगयुक्तं तपोनिधिम् ॥ ७१
 ज्ञानयोगं न ते दद्युर्ज्यावांसोऽपि कनीयसाम् ।
 मानमुक्तं महायोगं कपिलादीनुपासतः ॥ ७२
 सनत्कुमारश्चाभ्येत्य ब्रह्माणं कमलोद्भवम् ।
 अपृच्छद् योगविज्ञानं तमुवाच प्रजापतिः ॥ ७३
 ब्रह्मोवाच ।
 कथयिष्यामि ते साध्य यदि पुत्रत्वमिच्छसि ।
 यस्य कस्य न वपत्तव्यं तत्सत्यं नान्यथेति हि ॥ ७४
 सनत्कुमार उवाच ।
 पुत्र एवास्मि देवेश यत् शिष्योऽस्म्यहं विभो ।
 न विशेषोऽस्ति पुत्रस्य शिष्यस्य च पितामह ॥ ७५
 ब्रह्मोवाच ।
 विशेषः शिष्यपुत्राभ्यां विद्यते धर्मनन्दन ।

धर्मकर्मसमायोमे तथापि गदतः शृणु ॥ ७६
 पुत्रान्नो नरकात् त्राति पुत्रस्तेनेह गीयते ।
 शेषपापहरः शिष्य इतीयं वैदिकी श्रुतिः ॥ ७७
 सनत्कुमार उवाच ।
 कोऽयं पुत्रामको देव नरकात् त्राति पुत्रकः ।
 कस्माच्छेषं ततः पापं हरेच्छिष्यश्च तद्वद ॥ ७८
 ब्रह्मोवाच ।
 एतत् पुराणं परमं मह्यं
 योगाङ्गयुक्तं च सदैव यच्च ।
 तयैव चोग्रं भयहारि मानव
 वदामि ते साध्य निशामयैनम् ॥ ७९

इति श्रीवामनपुराणे चतुस्त्रिंशोऽध्याय ॥१३॥

impart spiritual knowledge to the juniors.
 Only the measure of Mahāyoga was said.

(71, 72)

Sanat Kumāra approached the lotus born Brahman and inquired of him about the science of Yoga, and Prajāpati expounded it thus

(73)

Brahman said : "O Sādhyā (a particular class of celestial beings), I shall tell you if you wish to be my son. The truth must not be divulged to any one and everyone. It can not be otherwise.

(74)

Sanat Kumāra said O paramount god, I be your son indeed, as I am, O lord, your disciple. O grandsire, there is no difference between a son and a disciple

(75)

Brahman said O son of Dharma, there exists still a difference between a son and a

disciple, in the performance of virtuous deeds. Listen, I shall presently explain. (76)

A son saves a man from the hell named 'Put', hence he is called 'Putra' (a son), and since Śeṣa (residual) sins are removed by a disciple, he is called 'Śiṣya'. This is Vedic injunction. (77)

Sanat Kumāra said : O lord, what is this hell named 'Put' from which a son saves his father? and from what does the residual sin is removed by a disciple? Kindly enlighten me

(78)

Brahmā said O Great seer, I shall interpret to you this ancient episode connected with the ancillaries of Yoga, vigorous yet remover of fear. I shall tell you all, O Sādhyā, listen attentively

(79)

Thus ends the Thirty-fourth Chapter, in the Vāmana-Purāna—34

ब्रह्मोवाच ।

परदारभिगमनं पापीयांसोपसेवनम् ।
 पाहृष्यं सर्वभूतानां प्रथमं नरकं स्मृतम् ॥ १
 फलस्तेयं महापापं फलहीनं तथाऽटनम् ।
 छेदनं वृक्षजातीनां द्वितीयं नरकं स्मृतम् ॥ २
 वज्र्यादानं तथा दुष्टमवधवध्वन्धनम् ।
 विषादमर्थहेतुत्वं तृतीयं नरकं स्मृतम् ॥ ३
 भयदं सर्वसत्त्वानां भयभूतिविनाशनम् ।
 अंशनं निजधर्माणां चतुर्थं नरकं स्मृतम् ॥ ४
 मारणं मित्रकौटिल्यं मिथ्याऽभिगमनं च यत् ।
 मिष्टैकाशनमित्युक्तं पञ्चमं तु नृपाचनम् ॥ ५

यन्त्रः फलादिहरणं यमनं योगनाशनम् ।
 यानयुग्यस्य हरणं षष्ठ्युक्तं नृपाचनम् ॥ ६
 राजभागहरणं मूढं राजजायानिषेवणम् ।
 राज्ये त्वहितकारित्वं सप्तमं निरयं स्मृतम् ॥ ७
 लुब्धत्वं लोलुपत्वं च लब्धधर्मार्थनाशनम् ।
 लालासंकीर्णभैवोक्तमष्टमं नरकं स्मृतम् ॥ ८
 विप्रोप्य ब्रह्महरणं ब्राह्मणानां विनिन्दनम् ।
 विरोधं वन्द्युभिशोक्तं नवमं नरपाचनम् ॥ ९
 शिष्टाचारविनाशं च शिष्टद्वेष शिशोर्धम् ।
 शास्त्रस्तेयं धर्मनाशं दशमं परिकीर्तितम् ॥ १०
 षडङ्गनिधनं घोरं षड्गुण्यप्रतिषेधनम् ।

35

Brahman said Adultery, attendance on sinner, and rudeness to all beings constitute the first hell (Naraka) (1)

The great sin of stealing fruits, fruitless wandering about, and hewing down of trees constitute the second hell (2)

Acceptance of forbidden articles, sinful killing and imprisonment of persons not (permitted by scriptures) to be killed, and quarrel for the sake of wealth constitute the the third hell. (3)

Deviation from prescribed duties, which is dreadful for all beings, and apt to destroy the the prosperity of the world is known as the fourth hell (4)

Māraṇa (causing death of enemy through potency of sacrifices), crookedness to friends, false oaths, the enjoying of sweets alone do constitute the fifth hell. (5)

Conspiracy, stealing of fruit and such articles, restraint (of others), destroying of

concentration, carrying away of vehicles and carriages are the sixth cause of atonement for men (6)

Appropriating of the portion belonging to the ruler, foolish incest with the consort of the king, and doing disservice to the state is the seventh hell (7)

Greediness, avarice, and annihilation of the accumulated virtue and wealth, speech accompanied by excessive salivation (greed) are known as the eighth hell (8)

Destroying of the habitation of Brāhmanas, kidnapping Brāhmanas, censuring of Brāhmanas and quarrel with friends are spoken of as the ninth atonement for men. (9)

Abandonment of good conduct, malice against the good people, infanticide, stealing of the scriptures, and outrage on modesty (ruining of virtues) are said to be the tenth hell. (10)

Killing one by hacking all the six limbs,

एकादशममेवोक्तं नरकं सद्भिरुत्तमम् ॥ ११
 सत्सु नित्यं सदा वैरमनाचारमसत्क्रिया ।
 संस्कारपरिहीनत्वमिदं द्वादशमं स्मृतम् ॥ १२
 हानिर्धर्मार्थकामानामपवर्गस्य हारणम् ।
 संभेदः संविदामेतत् त्रयोदशममुच्यते ॥ १३
 कृपणं धर्महीनं च यद् वज्रं यच्च बद्धिदम् ।
 चतुर्दशममेवोक्तं नरकं तद् विगर्हितम् ॥ १४
 अज्ञान चाप्यसूयत्वमशौचमशुभावहम् ।
 स्मृतं तत् पञ्चदशमसत्ययचनानि च ॥ १५
 आलस्यं वै षोडशममाक्रोशं च रिशेषतः ।
 सर्वस्य चाततायित्वमावासेष्वग्निदीपनम् ॥ १६
 इच्छा च परदारेषु नरकाय निगद्यते ।
 ईर्ष्याभावश्च सत्येषु उद्धृतं तु विगर्हितम् ॥ १७

and preventing (a ruler) from inculcating the six qualities (prescribed by statecraft) are said by wise people as the eleventh hell (11)

Perpetual enmity with the virtuous, unclean conduct, evil activities, absence of refinement constitute the twelfth hell (12)

(Causing) loss to the acquisition of virtues, wealth and desires, and also of salvation, creating dissension in understanding (among people), these are said to be the thirteenth hell (13)

Wretched abstention from practising virtues, (indulgence in) what is prohibited and arson are said to be the abominable fourteenth hell (14)

Ignorance, malignity, impurity, indulgence in inauspicious deeds, and in falsehood, constitute the fifteenth hell (15)

Laziness, specially fury, aggressiveness to all, and setting of fire to habitations do constitute the sixteenth hell (16)

Lust for the wives of others also conduces

एतैस्तु पापैः पुरुषः पुन्नामाद्यैर्न संशयः ।
 संयुक्तः प्रीणयेद् देवं संतत्या जगतः पतिम् ॥ १८
 प्रीतः सृष्ट्या तु शुभया स पापाद्येन मुच्यते ।
 पुंनामनरकं घोरं विनाशयति सर्वतः ॥ १९
 एतस्मात् कारणात् साध्यं सुतः पुत्रेति गद्यते ।
 अतः परं प्रवक्ष्यामि शेषपापस्य लक्षणम् ॥ २०
 श्रृणु देवर्षिभूतानां मनुष्याणां विशेषतः ।
 पितृणां च द्विजश्रेष्ठ सर्ववर्णेषु चैरुता ॥ २१
 ओंकारादपि निर्घृत्तिः पापकार्यकृतश्च यः
 मत्स्यादश्च महापापमगम्यागमनं तथा ॥ २२
 घृतादियिन्नं च घोरं चण्डालादपिरग्रहः ।
 स्वदोषाच्छादनं पापं परदोषप्रकाशनम् ॥ २३
 मत्सरित्त्वं वासुदुष्टस्यं निष्ठुरत्वं तथा परम् ।

to hell : Malignity against the eternal truth is also an additional abomination (17)

A man involved with these sins, named as 'Put' and others, should propitiate the lord of the universe by (procreating) a son. (18)

Being pleased, He gets him liberated from the sin by granting a blissful creation, and completely eliminates the terrible hell named 'Put', (19)

For this reason, O Sādhyā, a son is called a 'Putra'. After this I shall narrate the features of the 'Śeṣa' (sins) (20)

O eminent Brāhmana, Debt to god-seers, and other beings, especially to humanity, and also to the forefathers, intermixing in all the varṇas (castes), abandonment of Omkāra, doing of sinful acts, eating of fishes, the great sin of sexual intercourse with women forbidden under law, the sinful selling of clarified butter and such things, marrying a low-caste woman like a Candala, hiding one's own guilts and divulging those of others, maliciousness, vile tongue, cruelty,

टाकित्वं तालवादित्वं नाम्ना वाचाऽप्यधर्मजम् ॥ २४
 दारुणत्वमधार्मिक्यं नरकावहमृच्यते ।
 यत्तैश्च पापैः संपुक्तः ग्रीणयेद् यदि शंकरम् ॥ २५
 ज्ञानाधिकमशेषेण शेषपापं जयेत् ततः ।
 शरीरं वाचिकं यत् तु मानसं कायिकं तथा ॥ २६
 पितृमातृकृतं यच्च कृतं यच्चार्थिनैर्नरैः ।
 भ्रातृभिर्योन्धवैश्चापि तस्मिन् जन्मनि धर्मत्वं ॥ २७
 तत्सर्वं विलयं याति स धर्मः सुतशिष्ययोः ।
 विपरीते भवेत् साध्य विपरीत. पदक्रमः ॥ २८
 तस्मात् पुत्रश्च शिष्यश्च विधातृच्यौ विपश्चिता ।
 एतदर्थमभिध्याय शिष्याच्छ्लेषुतरः सुतः ।
 शेषात् तारयते शिष्यः सर्वतोऽपि हि पुत्रकः ॥ २९
 एतस्य उवाच ।
 पितामहवचः श्रुत्वा साध्यः प्राह तपोधनः ।

त्रिः सत्यं तव पुत्रोहं देव योगं वदस्व मे ॥ ३०
 तन्मुवाच महायोगी त्वन्मातापितरौ यदि ।
 दास्येते च ततः सुनुर्दायादो मेऽसि पुत्रक ॥ ३१
 सनत्कुमारः श्रोवाच दायादपरिकल्पना ।
 येयं हि भवता प्रोक्ता तां मे व्याख्यातुमर्हसि ॥ ३२
 तदुक्तं साध्यमृच्येन वाक्यं श्रुत्वा पितामहः ।
 प्राह प्रहस्य भगवान् शृणु वत्सेति नारद ॥ ३३
 प्रज्ञोवाच ।
 औरसः क्षेत्रज्ञश्च दत्त. कृत्रिम एव च ।
 गृहोत्पन्नोऽपविद्वद्य दायादा दान्धवास्तु पट् ॥ ३४
 जमीपु पट्सु पुत्रेऽपि ऋणपिण्डधनक्रियाः ।
 गोत्रसाम्यं कुले शृचि. प्रतिष्ठा शाश्वती तथा ॥ ३५
 कानीनश्च सहोदरश्च क्रीतः पौनर्भवस्तथा ।
 स्वयं दत्तः पारश्रव. पढदायादान्धवाः ॥ ३६

the state of being a 'Tākī' (impiety by uttering the names of a villain), and of being a 'Tālavādī' (impiousness accrued by talking to a vicious person), severity and impiety—all these entail suffering in hell

Involved with these sins, if one propitiates Śaṅkara who surpasses all in knowledge, then (one) would get over the Śeṣa' sins in entirety all sins, O son of Dharma, whether physical, oral or mental committed by parents or dependents, or by brothers and friends in that birth.

(21, 22, 23, 24, 25, 26, 27)

By having a son and a disciple, all these sins disappear. This is the duty of the son and of the disciple. If contrary, O Sādhyā, the steps also would be contrary. (28)

Therefore, a learned man should provide for a son as well as a disciple. Considering the objectives, (having) a son is better than a disciple, since a disciple only saves one from 'Śeṣa' sins whereas a son saves from all sins. (29)

Pulastya said: Hearing the word of

Brahman, the ascetic Sādhyā (the celestial being Sanatkumāra) said, "Thrice do I promise O lord, to be your son, therefore educate me about spiritual meditation" (30)

At this, the great yogin Brahman replied "O Child, if thy parents give thee unto me, then only thou can be my son and 'Dāyāda' (heir)" (31)

Sanatkumāra said, "Please enlighten me about the scheme of 'Dāyāda' referred to by thee". (32)

O Nārada, hearing these words spoken by the foremost of Sādhyas, the lord Brahman said with a smile, 'Listen, O my child': (33)

Brahman said (sons of the category of Aurasa, Kṣetrāja, Datta, Kṛtrīma, Gūdhotpanna, and Apavidhā are six 'Dāyāda' relations (34)

To these six (types of) sons accrue the (parents') debt, oblation to forefathers, wealth, religious duties, identity (sameness) in the lineage, continuance of the customs of the family, and perpetual fame (35)

Besides, there are six other categories of

अमीभिर्ऋणपिण्डादिकया नैवेह विद्यते ।
 नामधारका एवेह न गोत्रकुलसंभवाः ॥ ३७
 तत् तस्य वचनं धृत्या ब्रह्मणः सनकाग्रजः ।
 उवाचैषा विशेषं मे ब्रह्मन् व्याख्यातुमर्हसि ॥ ३८
 ततोऽब्रवीत् सुरपतिर्विशेषं शृणु पुत्रक ।
 औरसो यः स्वयं जातः प्रतिभिग्नामिवात्मनः ॥ ३९
 ह्यीनेनमत्ते व्यसनिनि पत्यौ तस्याज्ञया तु या ।
 भार्या क्षानातुरा पुत्रं जनयेत् क्षेपजस्तु सः ॥ ४०
 मातृपितृभ्यां यो दत्तः स दत्तः परिगीयते ।
 मित्रपुत्रं मित्रदत्तं कृत्रिमं प्राहुरुत्तमाः ॥ ४१
 न ज्ञायते गृहे केन जातस्त्विति स गृहकः ।
 पाह्यतः स्वयमानीतः सोऽपविद्धः प्रकीर्तितः ॥ ४२

sons who are 'Adṛyāda' relations, namely, Kanina, Sahodha, Kṛita, Pūnarbhava, Svayamdatta and Parāśava. (36)

To these do not accrue the debt, performance of oblation to the forefathers and others. They are bearers of name only and do not conform to the progeny or the family (37)

Hearing these words of Brahman, the elder brother of Sanaka said, "O Brahman, be pleased to enlighten me about the particular characteristics of these" (38)

To him replied the lord of the gods, "O child, listen Aurasa is that self born son who is a veritable image of one's own self (39)

If the undiseased wife of a man who is impotent, mad or vicious, gives birth to a son with the permission of her husband, that son is called Kṣetraj (40)

A son given away by parents (for adoption by another) is called 'Datta' A son given by a friend or a son of a friend is called 'Kṛitrima' by the superiors (41)

If the father of a child born in the house is not known, he is called 'Gūdhotpanna', and if (a son is) brought

कन्याजातस्तु कानीनः सगर्भोदः सहोदकः ।
 मूल्यैर्गृहीतः त्रितः स्वाद् द्विविधः स्वात् पुनर्भवः ॥४३
 दत्तैरस्य च या कन्या हृत्वाऽन्यस्य प्रदीयते ।
 तजातस्तनयो ज्ञेयो लोके पौनर्भवो मुने ॥ ४४
 दुर्भिध्ने व्यसने चापि येनात्मा निनिवेदितः ।
 स स्वयदत्त इत्युक्तस्तान्यः कारणान्तरैः ॥ ४५
 ब्राह्मणस्य सुतः शूद्र्या जायते यस्तु सुप्रतः ।
 ऊढाया वाप्यनूढाया स पारश्व उच्यते ॥ ४६
 एतस्मात् कारणात् पुत्र न स्वयं दातुमर्हसि ।
 स्वमात्मानं गच्छ शीघ्रं पितरौ समुपाह्वय ॥ ४७
 त्वत्स मातापितरौ सस्मर वचनाद् विभोः ।
 सावाजग्मतुरीशानं द्रष्टुं वै दम्पती मुने ॥ ४८

personally from outside, he is called 'Apavidha'. (42)

A son born of a virgin girl is called 'Kānina', and that born of woman pregnant before marriage is called 'Sahodhaka' One purchased by price is called 'Kṛita' 'Punarabhava' is two-fold (43)

If a maiden is given to some one in marriage and later snatched off him and given away to another, O sage, then the son born of her is called 'Punarbhava' (44)

One who offers himself (for service) at the time of famine, calamities or other such exigencies, is called 'Svayamdatta' (45)

The son of a Brāhmaṇa born of a Śūdra woman, either married or unmarried, is called, O virtuous one, a 'Parāśava.' (46)

For these reasons my child, it is not permissible for thee to make a gift of thyself. Therefore, be thou gone and call thy parents soon (47)

On the advice of the lord, therefore, O sage, he remembered his parents, and the couple hastened there to visit the great Lord (48)

धर्मोऽहिंसा च देवेशं प्रणिपत्य न्यपीदताम् ।
 उपविष्टौ सुखासीनौ साध्वो वचनमब्रवीत् ॥ ४९
 सनत्कुमार उवाच ।
 योगं निगमिषुस्तात ब्रह्माणं समचक्षुदम् ।
 स चोपतवान् मां पुत्रार्ये तस्मात् त्वं दातुमर्हसि ॥ ५०
 तावेवहृक्तौ पुत्रेण योगाचार्यं पितामहम् ।
 उक्तान्तौ प्रमोऽयं हि जावयोस्तनयस्तव ॥ ५१
 अत्रप्रभृत्ययं पुत्रस्तव ब्रह्मन् भविष्यति ।
 इत्युक्त्वा जगत्सूर्णं येनैवाभ्यागतौ यथा ॥ ५२
 पितामहोऽपि तं पुत्रं साध्यं सद्दिनयान्वितम् ।
 सनत्कुमारं प्रोवाच योगं दत्तद्वयपत्रकम् ॥ ५३
 शिखासंस्थं तु झोझारं मेपोऽस्य शिरसि स्थितः ।
 मासौ वैशाखनामा च प्रथमं पत्रकं स्मृतम् ॥ ५४

नकारो मुखसंस्थो हि वृषस्तत्र प्रकीर्तितः ।
 ज्येष्ठमासश्च तत्पत्रं द्वितीयं परिकीर्तितम् ॥ ५५
 मीकारो भ्रुजयोर्युग्मं मिथुनस्तत्र संस्थितः ।
 मासो आपादनामा च तृतीयं पत्रकं स्मृतम् ॥ ५६
 मकारं नेत्रयुगलं तत्र कर्कटकः स्थितः ।
 मासः श्रावण इत्युक्त्यतुर्थं पत्रकं स्मृतम् ॥ ५७
 गकारं हृदयं प्रोक्तं सिंहो वसति तत्र च ।
 मासो भाद्रपदाशोचः पञ्चमं पत्रकं स्मृतम् ॥ ५८
 वकारं कर्णं वित्रात् कन्या तत्र प्रतिष्ठिता ।
 मासश्चाश्वयुजो नाम षष्ठं तत् पत्रकं स्मृतम् ॥ ५९
 तैकारमस्त्रग्रामं च तुलाराशिः कृताश्रयः ।
 मासश्च कार्तिको नाम सप्तमं पत्रकं स्मृतम् ॥ ६०
 चाकारं नाभिसंयुक्तं स्थितस्तत्र तु शुक्रिकः ।

Bowing to the chief of the gods, the
 parents Dharma and Ahimsā sat down, and
 after they were seated comfortably, the Sādhyā
 (Sanatkumāra) said the following (49)

Sanatkumāra said : O sires, in order to
 know the mysteries of Yoga, I had urged
 upon Brahman (to educate me), and He has
 asked me to be his son. It is for you to give
 me (to Him) (50)

Thus addressed by their son they said
 to Brahman, the master of Yoga, "O Lord,
 this our son is thine (51)

"From this day, O Brahman, he shall
 be thy son". Uttering this they returned
 quickly whence they had come (52)

Brahman also initiated the son, the
 Sādhyā Sanatkumāra, endowed with humility
 as he was, into the Yoga named
 'Dvādaśāpatraka'. (53)

'Om' (syllable) is situated on the tuft of
 of hair 'Meśa' (the sign Aries of the zodiac)
 dwells on the head, and the month is named
 Vaiśākha—this is called the First 'Patraka'

(54)

'Ṇa' (letter) is situated on the face where
 'Vṛṣ' (the sign Taurus of the zodiac) dwells
 The month is Jyēṣṭha. This is called the
 Second 'Patraka' (55)

'Mo' (syllable) is situated on the two arms,
 where 'Mithuṇa' (the sign Gemini of the
 zodiac) resides. The month is Āṣāḍha by
 name. This forms the Third 'Patraka'. (56)

'Bha' is attached to the two eyes where
 'Karkāṭa' (the sign Cancer of the zodiac)
 dwells. The month is Śrāvāṇa. This is
 termed as the Fourth 'Patraka' (57)

The letter 'Ga' denotes the heart, and
 the 'Siṃha' (the Leo sign of the zodiac)
 dwells over it. The month is Bhādra,
 This is known as the Fifth 'Patraka' (58)

The syllable 'Va' is to be known as armour
 where Kanya (the sign Virgo of the zodiac) is
 seated. The month is Āśvina, and it is called
 the Sixth 'Patraka'. (59)

The syllable 'Te' indicates arms, and is
 associated with 'Tula' (the sign Libra of the
 zodiac). The month is Kārtika, and it
 is named as the Seventh 'Patraka'. (60)

The syllable 'Va' is associated with the

मासो मार्गशिरो नाम त्वष्टमं पत्रकं स्मृतम् ॥ ६१
 सुकारं जघनं प्रोक्तं तत्रस्थं धनुर्धरः ।
 पौषेति गदितो मासो नवमं परिकीर्तितम् ॥ ६२
 देकारश्चोर्युगलं मकरोऽप्यत्र सस्थितः ।
 माघो निगदितो मासः पत्रकं दशमं स्मृतम् ॥ ६३
 वाकारो जानुयुग्मं च कुम्भस्तत्रादिसस्थितः ।
 पत्रकं फाल्गुनं प्रोक्तं तदेकादशममम् ॥ ६४
 पादौ यकारो मीनोऽपि स चैत्रे वसते मने ।
 इदं द्वादशमं प्रोक्तं पत्र वै केचनस्य हि ॥ ६५
 द्वादशारं तथा चक्रं पण्णाभि द्वियुतं तथा ।
 त्रिव्यूहमेकमूर्तिश्च तथोक्तः परमेश्वरः ॥ ६६
 एतत् त्रयोक्तं देवस्य रूपं द्वादशपत्रकम् ।

navel where 'Bṛ̥ṣ̥ca' (the sign Scorpio of the zodiac) resides. The month is Margaśīrṣa, it is called the Eighth 'Patraka' (61)

The syllable 'Su' indicates the waist presided over by 'Dhann' (the sign bagittarius of the zodiac). The month is known as Pauṣa. This is spoken of as the Ninth 'Patraka'. (62)

'De' is the two thighs where dwells Makara (the sign Capricorn of the zodiac). The month is named as Māgha. This is known as the Tenth 'Patraka' (63)

The syllable 'Va' indicates the two knees and Kumbha (the sign Aquarius of the zodiac) resides there. The month is Phalguṇa. This is known as the Eleventh 'Patraka' (64)

The syllable 'Ya' is the two feet and it has Mina (the sign Pisces of the zodiac) presiding over it in the month of Caitra. This is the Twelfth 'Patraka' of Keśava (65)

His discus is equipped with twelve spokes and twelve naves. Though manifest in three forms, he is in reality of only one

यस्मिन् ज्ञाते मुनिश्रेष्ठ न मृत्यो मरण भवेत् ॥ ६७
 द्वितीयमुक्तं सत्पादपं चतुर्वर्णं चतुर्मुखम् ।
 चतुर्बाहुमुदारान्ज श्रीवत्सधरमव्ययम् ॥ ६८
 तृतीयस्तामसो नाम शेषमूर्तिः सहस्रपात् ।
 सहस्रवदनः श्रीमान् प्रजाप्रलयकारकः ॥ ६९
 चतुर्थो राजसो नाम रक्तवर्णश्चतुर्मुखः ।
 द्विभुजो धारयन् मालां सृष्टिकृत्चादिपूरुषः ॥ ७०
 अव्यक्तात् संभवन्त्येते त्रयो व्यक्ता महामुने ।
 अतो मरीचिप्रभुस्वास्तयान्येऽपि सहस्रशः ॥ ७१
 एतत् त्रयोक्तं मुनिवर्यं रूपं
 विभोः पुराणं मतिपुष्टिवर्धनम् ।
 चतुर्भुजं त स मूर्ध्वरात्मा

form such is the appearance of the supreme master. (66)

This Twelve 'Patraka' forms of the lord is thus explained to you, by a knowledge of which, O excellent sage, no death will occur again (67)

His second form is rich in 'Sattva' quality, is of four colours, of four heads, of four arms and of graceful limbs, holder of Śrīvatsa and is imperishable (68)

His third form is Śeṣāmūrti and of 'Tamas' quality. It has a thousand feet, a thousand faces, is resplendent and destroyer of the beings (69)

The fourth one is invested with 'Rajas' quality, is of red colour and four heads, having two hands and wearing a garland. He is the creator, the Primordial Being (70)

O great sage, from the unmanifest single form are created there three manifest forms. From Him arose the sages headed by Marīci and also others in thousands (71)

Thus I have described to you, O chief of the ascetics, the ancient form of the lord, that adds nourishment to intellect and health

कृतान्तवाक्यात् पुनरासत्ताद ॥ ७२ ।
 तमागतं प्राह हृने मधुमः
 प्राप्नोऽसि केनासुरकारणेन ।
 स प्राह योद्धुं सह वै त्वयाऽद्य
 तं प्राह भूयः सुरशत्रुहन्ता ॥ ७३
 यदीह मां योद्धुमपागतोऽसि
 तत् कल्पते ते हृदयं किमर्थम् ।
 ज्वरातुरस्येव मृदुमृदुर्हृदयं
 तन्नास्मि योस्त्ये सह फातरेण ॥ ७४
 हत्येवमृषतो मधुसूदनेन
 मूर्त्तप्रदा स्वे हृदये स्वहस्तम् ।

इति श्रीवामनपुराणे पञ्चविंशोऽध्याय ॥३५॥

कथं क कस्येति मृदुस्तथोक्त्वा
 निपातयामास विपन्नबुद्धिः ॥ ७५
 हरिश्च चक्रं मृदुलाघवेन
 मृमोच तद्भूतकमलस्य शत्रोः ।
 चिच्छेद देवास्तु गतन्वयशिवम्
 देवं प्रशंसन्ति च पद्मनाभम् ॥ ७६
 एतत् तवोक्तं मुरदैत्यनाशनं
 कृतं हि युक्त्या शितचक्रपाणिना ।
 अतः प्रसिद्धिं समुपाजगाम
 मुरारिरित्येव विश्वसृष्टिसहः ॥ ७७

३६

पुलस्त्य उवाच ।

ततो मुरारिभवनं समन्वयेत्य सुरास्ततः ।

That villain Mura on the suggestion of Yama came to that four armed Viṣṇu (72)

O sage, (Viṣṇu) the slayer of Madhu asked him, "O demon, for what reason have you come here?" To this he replied, "I have come to fight with thee today?" Viṣṇu the destroyer of the enemies of gods, retorted, "If you have come really to fight with me what for then is your heart trembling intermittently like a person afflicted with fever? I shall not fight with a man ailing (73, 74)

Thus addressed by the slayer of Madhu,

Thus ends thirty fifth Chapter, in the Vāmana-Purāṇa 35.

ऊचुर्देवं नमस्कृत्य जगत्संक्षुब्धिकारणम् ॥ १

तच्छ्रुत्वा भगवान् प्राह गच्छामो हरमन्दिरम् ।

Mura placed with perplexed mind his hand on his heart saying, "How, where and whose (is the trembling)?" (75)

Harī also released his Cakra (discus) softly and dexterously against the heart of the enemy which was torn off. The gods also were relieved of agony and praised the lotus-navelled god Viṣṇu (76)

Thus I have narrated to you the destruction of the demon Mura, accomplished wisely by the holder of the sharp discus. Therefore it is that the lord man lion (Nṛsiṃha) came to be famed as Murāri (the slayer of Mura) (77)

36

Pulastya said - Then the gods arrived at the abode of Murāri and after paying homage to Him, asked the cause of the agitation

of the universe

(1)

Hearing it, the lord said, "Let us go to the abode of Harī. He is profoundly wise

स वेत्स्यति महाज्ञानी जगत्क्षुब्धं चराचरम् ॥ २
 तथोक्ता वासुदेवेन देवाः शक्रपुरोगमाः ।
 जनार्दनं पुरस्कृत्य प्रजग्मुर्मन्दरं गिरिम् ।
 न तत्र देवं न धृपं न देवीं न च नन्दिनम् ॥ ३
 शून्यं गिरिमपश्यन्त अज्ञानतिमिरावृताः ।
 तान् मृष्टदृष्टीन् संप्रेक्ष्य देवान् पिष्णुर्महायुतिः ॥ ४
 प्रोवाच किं न पश्यन् महेश पुरतः स्थितम् ।
 तमृचुर्नैव देवेशं पश्यामो गिरिजापतिम् ॥ ५
 न विद्यः कारणं तद्य येन दृष्टिर्हता हि नः ।
 तादृवाच जगन्मूर्तिर्युयं देवस्य सागसः ॥ ६
 पापिष्ठा गर्भहन्तारो मृडान्याः स्वार्थवत्पराः ।
 तेन ज्ञानविधेको वै हतो देवेन शूलिना ॥ ७

and must know the reason of the agitation throughout the world, stationary as well as moving" (2)

Thus advised by Vāsudeva, the gods led by Indra proceeded towards the Mandara mountain with Janārdana at their head, but, they found there neither the Lord Śaṅkara, nor his bull, nor the goddess (Pārvatī), nor even Nandin (3)

Enveloped by the darkness of ignorance they perceived the mountain empty finding the gods looking on vacantly, the highly resplendent Viṣṇu asked them, "Do you not see Maheś seated in your front?" They replied 'We are not seeing the chief of gods lord of Gīrjā (the mountain born Pārvatī) We do not know the cause by which our vision has been taken away'.

Viṣṇu of universal form, told them, 'You have offended the great god. Keen on self interest, you have been sinful embryocides of Mr̥ḍani (the consort of Śaṅkara) Hence your perception and wisdom have been taken away by the trident bearing god (4, 5, 6, 7)

वेनाग्रतः स्थितमपि पश्यन्तोऽपि न पश्यथ ।
 तस्मात् कायविशुद्धयर्थं देवदृष्ट्यर्थमादरात् ॥ ८
 तप्तकृच्छ्रेण संशुद्धाः कुरुष्वं स्नानमीश्वरे ।
 क्षीरस्नाने प्रयुञ्जीत सार्द्धं कुम्भशतं सुराः ॥ ९
 दधिस्नाने चतुःषष्टिर्द्वात्रिंशद्भविषोऽर्हणे ।
 पञ्चगव्यस्य शुद्धस्य कुम्भाः षोडश कीर्तिताः ॥ १०
 मधुनोऽष्टौ बलस्योक्ताः सर्वे ते द्विगुणाः सुराः ।
 ततो रोचनया देवमष्टोत्तरशतेन हि ॥ ११
 अनुलिम्पेत कुङ्कुमेन चन्दनेन च भक्तिः ।
 बिल्वपत्रैः सकमलैः धत्तुरसुरचन्दनैः ॥ १२
 मन्दारैः पारिजातैश्च अतिष्ठकतैस्तथाऽर्चयेत् ।
 अगुरुं सह कालेय चन्दनेनापि धूपयेत् ॥ १३

'That is why you do not perceive Him though seeing him before you. Therefore for the purification of your bodies in order to be able to view the lord, do you, O gods, purify yourselves by performing the 'Tapta Kṛcchra' vow, and bathing of the lord. You should use one hundred and fifty jars for bathing (Śaṅkara) with milk (8, 9)

"For washing with curd, sixty four jars should be used, thirty two for washing with clarified butter, and sixteen for that with pure Pañcagavya (five produces of a cow, viz, milk, curd, clarified butter, cow-dung and cow urine) (10)

Eight (jars) should be brought to use for bathing (the lord) with honey and double the number (in all the preceding ones) of jars should be used in bathing (Him) with water. Then the body of the deity should be anointed with Rocanā for one hundred and eight times (11)

He should also be anointed devotedly with 'Kumkuma' and sandal paste, and should be worshipped with 'Bilva' flowers together with lotuses, Dhattūra celestial

जप्तं च तत्र रुद्रीयं श्रुत्वेदोक्तैः पदक्रमैः ।
एवं कृते तु देवेशं पश्यन् नैतरेण च ॥ १४
इत्युक्त्वा वासुदेवेन देवाः केऽग्रमधुवन् ।
विधानं तप्तकृच्छ्रस्य कथ्यतां मधुसूदन ।
यस्मिंश्चीर्णं कायशुद्धिर्भवते सार्धं कालिकी ॥ १५
वासुदेव उवाच ।

त्र्यहस्यं पिबेदापः त्र्यहस्यं पयः पिबेत् ।
त्र्यहस्यं पिबेत्सर्पिर्वायुमक्षो दिनत्रयम् ॥ १६
पला द्वादश तोयस्य पलाद्यौ पयसः सुराः ।
पट्पल सर्पिषः प्रोक्तं दिवसे दिवसे पिबेत् ॥ १७
पुलस्त्य उवाच ।

इत्येवमुक्ते वचने सुराः कायविशुद्धये ।
सप्तकृच्छ्ररहस्यं वै चक्रुः शक्रपुरोगमाः ॥ १८

sandal, 'Mandara' 'Parijāta' and 'Atimukta'
flowers He should be perfumed with
'Aguru mixed with dark sandal wood
(12, 13)

The 'Śatarudriya' has to be muttered
in conformity with the division of syllables
as prescribed by the Rgveda. Having
performed all this you shall be able to see
the lord of gods, and not by any other
means (14)

Addressed thus by Vasudeva, the gods
urged on Keśava, "O Madhusūdana do
enlighten us about the rules of 'Tapta krocra',
by the performance of which perpetual
purity of body is accomplished." (15)

Vāsudeva said "Three days should be
spent on drinking hot water (only), three
days on hot milk, three days on hot clarified
butter and thereafter three days on air
only (16)

"O gods, water measuring twelve 'pala's,
milk measuring eight pala's, clarified butter
measuring six 'pala's should be taken on
successive days." (17)

Palastya said : ' Being advised thus, the

उतो व्रते सुराश्चीर्णे विमुक्ततः पापतोऽभवन् ।
विमुक्तपापा देवेशं वासुदेवमाधुवन् ॥ १९
कासौ वद जगन्नाथ शंभुस्तिष्ठति केशव ।
यं शीराद्यभिपेकेण स्नापयामो विधानतः ॥ २०
अथोवाच सुरान्विष्णुषेप तिष्ठति शङ्करः ।
महेहे किं न पश्यध्वं योगेश्वर्यं प्रतिष्ठितः ॥ २१
तमूचुर्नैव पश्यामस्त्वतो वै त्रिपुरान्तकम् ।
सत्य वद सुरेशान महेशान क तिष्ठति ॥ २२
ततोऽज्ययात्मा स हरिः स्वहृत्पङ्कजशायिनम् ।
दर्शयामास देवानां धुरारिर्लिङ्गमैश्वरम् ॥ २३
ततः सुराः क्रमेणैव शीरादिभिरनन्तरम् ।
स्नापयांचक्रिरे लिङ्गं शश्वतं ध्रुवमव्ययम् ॥ २४
गोरोचनया त्वालिष्य चन्दनेन सुगन्धिना ।

gods headed by Indra performed the mysteri-
ous 'Tapta krocra' ceremony. (18)

The ceremony being performed, the
gods were liberated from the sin. Being
freed from sin, they addressed Vāsudeva, the
lord of gods thus (19)

'O master of the universe, Keśava, tell
us where does Śambhu reside whom we
shall bathe according to the rites with milk
and other articles" (20)

At this Viṣṇu said to the gods, "Here
is Śaṅkara residing in my body, united
with me Do you not see him?" (21)

They said, "Indeed, O great god, we are
not seeing him inside thee Be pleased to
tell us where the great Maheśa is staying" (22)

Then Hari, of imperishable soul, Murāri,
showed the gods the Liṅga of the master
(Śaṅkara) lying on the lotus of his own
heart. (23)

Thereafter, the gods in order bathed the
eternal, permanent and imperishable liṅga
with milk and other articles (24)

After anointing the liṅga with 'Gorocana'

नित्वपत्राम्बुजैर्देवं पूजयामासुरञ्जसा ॥ २५
 प्रधूप्यागुरुणा भक्त्या निवेद्य परमौषधीः ।
 जप्त्वाऽष्टशतनामानं प्रणामं चक्रिरे ततः ॥ २६
 इत्येवं चिन्तयन्तश्च देवापेतौ हरीश्वरौ ।
 कथं योगत्वमापन्नौ सत्त्वान्धतमसोद्भवौ ॥ २७
 सुराणां चिन्तितं ज्ञात्वा विश्वमूर्तिरभूद्विभुः ।
 सर्वलक्षणसंपुवतः सर्वायुधधरोऽन्वयः ॥ २८
 सार्द्धं त्रिनेत्रं कमलादिकुण्डलं
 जटागुडाकेशसुगर्भभस्वजम् ।
 समाधयं हारश्चङ्गवक्षसं
 पीताजिनाच्छकटिप्रदेशम् ॥ २९
 चक्रासिहस्तं हलशार्ङ्गपाणिं

and fragrant sandal paste, they worshipped the lord properly with Bilva leaves and lotuses (25)

Perfuming the linga with 'Aguru' and devotedly offering the best plants, muttering the one hundred eight names (of Śaṅkara), they made obeisance to Him (26)

They pondered how these two lords, Hari and Śaṅkara, born as they are of Sattva and Tamas respectively, have merged in unison (27)

Finding the gods engrossed in thought the imperishable lord took upon himself the form of the universe, associated with all signs and possessing all the arms in entirety (28)

The appearance of Śaṅkara united with Mādhava, was possessed of three eyes and of ear-rings formed of snakes as well as lotuses, with ensigns of matted locks of Śaṅkara, Garuda and Bull, with the breast decorated with a necklace and a snake, and with the waist covered by yellow robes and deer-skin (29)

Its hands, O great sage, were bearing the

पिनाकशूलाजगवान्वितं च ।
 कपर्दखट्वाङ्गकपालघण्टा-
 सशङ्खटङ्काररवं महर्षे ॥ ३०
 दृष्ट्वैव देवा हरिशङ्करं वं
 नमोऽस्तु ते सर्वगतात्म्ययेति ।
 प्रोक्त्वा प्रणामं कमलासनाया-
 श्चक्रुर्मतिं चैकतरां नियुज्य ॥ ३१
 तानेकचित्तान् विश्वाय देवान् देवपतिर्हरिः ।
 प्रशृङ्खाम्ब्रवत्पूर्णं बुरुक्षेत्रं स्वमाश्रमम् ॥ ३२
 ततोऽपव्रयन्त देवेशं स्थाणुभृतं जले शुचिम् ।
 दृष्ट्वा नमः स्थाणवेति प्रोक्त्वा सर्वे क्षुपाविशन् ॥ ३३
 ततोऽप्रवीत् सुरपतिरेद्येहि दीयतां परः ।

discus and the sword and the plough and Śāringa bow (held by Hari) and was equipped as well with the Pināka, Spear and 'Ajagava' arms (pertaining to Śaṅkara) It was furnished with matted locks, the 'Khatvāṅga' (a staff with a skull on the top—a weapon of Śaṅkara), a skull bone, a bell and resonant with the sound of a conch-shell (30)

Having seen the form of a united Hari and Śaṅkara, they with Brahmā at their forefront said, "Obeisance be to thee, O thou all pervasive imperishable one", and thought both as one (31)

Knowing the gods intently contemplative Hari, the overlord of gods took them expeditiously to his own abode in Kuru kṣetra. (32)

There they saw (Śaṅkara) the lord of gods, the holy one, fixed steadily in water On seeing Him they uttered, "Obeisance to thee, O Sthāṇu," and sat down (33)

Then the lord of gods said, "O master of the universe, do thou come up and bestow a

सुन्धं जगज्जगन्नाथ उन्मज्जस्व प्रियातिथे ॥ ३४
 तवस्तां मधुरां वार्णां शुश्राव वृषभध्वजः ।
 श्रुत्वोत्तस्यै च वेगेन सर्वव्यापी निरञ्जनः ॥ ३५
 नमोऽस्तु सर्वदेवेभ्यः प्रोधाच प्रहसन् हरः ।
 ॥ चागतः सुरैः सेन्द्रैः प्रणतो विनयान्वितैः ॥ ३६
 तमृचुर्देवताः सर्वास्त्यज्यतां शङ्कर द्रुतम् ।
 महाव्रतं त्रयो लोकाः क्षुब्धास्तवचेजसावृताः ॥ ३७
 अथोवाच महादेवो मया त्यक्तो महाव्रतः ।
 ततः सुरा दिवं जन्मूर्हृष्टाः प्रयत्नमानसाः ॥ ३८
 ततोऽपि कम्पते पृथ्वी सान्धिद्वीपाचला मुने ।
 ततोऽपि चिन्तयद्द्रुतः किमर्थं क्षुभिता मही ॥ ३९
 ततः पर्यचरच्छ्रुती दुरुक्षेत्रं समन्ततः ।
 ददर्शौघवतीतीरि उन्नतसं तपोनिधिम् ॥ ४०

boon The world is agitated, O fond of guests, do thou rise up from water". (34)

The bull-ensigned Śaṅkara heard this sweet voice, and promptly did the all-pervading lord, untinged by darkness, rise up. (35)

"Homage to all the gods," said Hara with a smile He having appeared, was bowed to by all gods including Indra with humility (36)

All the gods entreated him, "Be pleased, O Śaṅkara, to give up the great vow, since the three worlds are agitated and enveloped by your energy". (37)

Mahādeva then replied, "The great vow is abandoned by me" The gods repaired to the heaven delighted, and with devoted mind. (38)

Yet, O sage, the earth together with the oceans, lands and mountains, continued to quake. Rudra therefore thought why the earth was still agitated. (39)

Then the spear-bearer Śaṅkara wandered about Kurukṣetra, and espied the ascetic

ततोऽप्रवीतु रपतिः किमर्थं तप्यते तपः ।

जगत्क्षोभकरं विप्र तच्छीघ्रं कथ्यतां मम ॥ ४१

उशना उवाच ।

त्वाराधनकार्यार्थं तप्यते हि महत्तपः ।

संजीवनीं शुभां विद्यां ज्ञातुमिच्छे त्रिलोचन ॥ ४२

हर उवाच ।

तपसा परितुष्टोऽस्मि सुतप्तेन तपोधन ।

तस्मात् संजीवनीं विद्यां भवान् ज्ञास्यति तत्त्वतः ॥ ४३

चरं लब्ध्वा ततः शुक्रतपसः संन्यवर्त्तत ।

तथापि चलते पृथ्वी सान्धिभूमृत्नगावृता ॥ ४४

ततोऽगमन्महादेवः सप्तसारस्वतं शृचिः ।

ददर्श नृत्यमानं च श्रुत्वा मङ्गणसंज्ञितम् ॥ ४५

भावेन पोप्ल्यति बालवत् स

Uśanas (Śukra) on the bank of the river Oghavati. (40)

The lord of gods asked him, "Tell me immediately, O Brahman, why this penance, generator of an agitation in the universe, is being practised by you. (41)

Uśanas said It is for propitiating thee, O Three-eyed Lord, that the great penance is being practised by me. I wish to know, by thy grace, the auspicious science of 'Śaṅjīvani'. (42)

Hara said By the penance properly practised by thee, O ascetic, I am highly pleased Therefore, thou shalt know the science of 'Śaṅjīvani' in its essence. (43)

Winning the boon, Śukra abstained from practising the penance further. Yet the earth surrounded by the oceans, mountains and trees continued to tremble (44)

Thence the pious Mahādeva walked up to the holy Saptasārasvata where he saw a hermit named Maṅkapa dancing at ease. (45)

Like a child he was overwhelmed with

भुजौ प्रसार्येव ननर्च वेगात् ।
 तस्यैव वेगेन समाहता तु
 चचाल भूर्भूमिधरैः सहैव ॥ ४६
 तं शङ्करोऽभ्येत्य करे निगृह्य
 प्रोवाच वाक्यं प्रहसन् महर्षे ।
 किं भावितो नृत्यसि केन हेतुना
 यदस्व मासेत्य किमत्र तुष्टिः ॥ ४७
 स ब्राह्मणः प्राह ममाद्य तुष्टि-
 येनेह जाता शृणु वद् द्विजेन्द्र ।
 यद्वन् गगान् वै मम तप्यतस्तपः
 संवत्सरान् कायविशेषणार्थम् ॥ ४८
 ततोऽनुपश्यामि करात् स्रोतोत्थं
 निर्गच्छते शाकरसं ममेह ।
 तेनाद्य तुष्टोऽस्मि श्रृंशं द्विजेन्द्र
 येनास्मि नृत्यामि सुभावितात्मा ॥ ४९

emotion, and was dancing impetuously with
 hands outspread. Affected by his motion,
 the earth, together with the mountains, was
 shaking (46)

Approaching and holding him by the
 hand, O great sage, Śaṅkara smilingly asked
 him, "What is your objective, why are you
 dancing? Come to me and tell me the source
 of your joy". (47)

The Brāhmaṇa replied, "O eminent
 Brāhmaṇa, listen, whence I have reaped
 delight to-day. Many years have elapsed
 since I have been practising penance done
 for effecting the emaciation of body (48)

"Now I find 'Śākarasa' caused by
 wounds oozing out of my hand. Hence, O
 excellent Brāhmaṇa, I am extremely happy
 and due to that I am dancing with animated
 soul". (49)

तं प्राह शंशुर्द्विज पश्य मद्यं
 मस्म प्रवृत्तोऽङ्गुलितोऽतिशुक्लम् ।
 संताडनादेव न च ग्रहर्षो
 ममास्ति नूनं हि भवान् प्रमत्तः ॥ ५०
 श्रुत्वाऽथ वाक्यं नृपमध्वजस्य
 मत्वा मुनिर्मङ्गलको महर्षे ।
 नृत्यं परित्यज्य सुविस्मितोऽथ
 वचन्द पादौ विनयावनम्रः ॥ ५१
 तमाह शंशुर्द्विज गच्छ लोकं
 त प्रज्ञणो दुर्गममध्ययस्य ।
 इदं च तीर्थं प्रवरं पृथिव्यां
 पृथुदकत्यास्तु समं फलेन ॥ ५२
 सानिध्यमत्रैव सुरासुराणां
 गन्धर्वविद्याधरकिन्नराणाम् ।
 सदाऽस्तु धर्मस्य निधानमयं

Śaṅkhu said to him, "O Brahman, look
 here at the ashes of very white colour raised
 off my finger on striking it, yet I have
 no feeling of exhilaration, whereas you are
 highly exuberant" (50)

Hearing the words of Śaṅkara, and
 pondering over them, O great sage, the
 ascetic Manuṅka, was highly amazed, and
 giving up dancing, he saluted the feet of
 Śaṅkara, bending low with humility. (51)

To him said Śaṅkhu, "O Brāhmaṇa, do
 thou rise to that inaccessible region of the
 immutable lord Brahman. This spot also
 be a principal sanctuary on earth and may
 be equal to 'Pṛthūdaka' in merit (52)

This holy Śarasvatī spot shall have constant
 association of gods, demons, Gandharvas,
 Vidyādharas and Kinnaras. It shall be the
 principal and permanent receptacle of

सारस्वतं पापमलापहारि ॥ ५३

सुप्रभा काञ्चनाक्षी च सुवेणुर्मिलोदम ।
मनोहरा चौघवती विशाला च सरस्वती ॥ ५४
एताः सप्त सरस्वत्यो निवसिष्यन्ति नित्यशः ।
सोमपानफलं सर्वाः प्रयच्छन्ति सुपुण्यदाः ॥ ५५
भवानपि कुरुक्षेत्रे मूर्तिं स्याप्य गरीयसीम् ।
गमिष्यति महापुण्यं ब्रह्मलोकं सुदुर्गमम् ॥ ५६
इत्येवमुक्तो देवेन शंकरेण तपोधनः ।

मूर्तिं स्याप्य कुरुक्षेत्रे ब्रह्मलोकमगाद् वशी ॥ ५७
गते मङ्गणके पृथ्वी निश्चला समजायत ।
अथागाम्बन्दरं शंभुर्निजमावसथं शुचिः ॥ ५८
एतद् तयोक्तं द्विज शंकरस्तु
गतस्तदासीत् तपसेऽथ शैले ।
शून्येऽभ्यगाद् दुष्टमतिर्हि देव्या
मन्योधिषो येन हि कारणेन ॥ ५९

इति श्रीवामनपुराणे षट्त्रिंशोऽध्याय ॥३६॥

३७

नारद उवाच ।

गतोऽन्धकस्तु पाताले किमचेष्ट दानवः ।
शंकरो मन्दरस्योऽपि यच्चकार तदुच्यताम् ॥ १

Dharma (righteousness and virtue),
and the remover of the stains of sin. (53)

These Seven 'Sarasvatīs' (stream) named
as Suprabhā, Kāñcanaḥkṣī, Suvēnu of clean
water, Manoharā, Oghavati, Viśāla and
Sarasvatī will perpetually flow here and all
of these would yield the meritorious benefit
(which accrues out) of drinking the 'Soma'.
(54, 55)

Thou too, after planting a venerable
image at Kurukṣetra shall rise to the
inaccessible region of Brahman of supreme
sanctity (56)

Thus ends the Thirty-sixth Chapter in the Vāmana-Purāṇa—36

37

Nārada said : Please narrate what the
demon Andhaka did on reaching the nether-
world, and also what Śaṅkara did dwelling
on the Mandara.

(1)

पुलस्त्य उवाच ।

पातालस्योऽन्धको ब्रह्मन् बाध्यते मदानाग्निना ।
संततविग्रहः सर्वान् दानवानिदमब्रवीत् ॥ २

Thus addressed by the lord Śaṅkara, the
ascetic of subdued senses went up to the
region of Brahman after planting an image
in Kurukṣetra. (57)

Mankapaka having departed, the earth
became steady Thereafter the holy
Śaṅkara also came to his own abode in
Mandara. (58)

O Brāhmana, this is the episode narrated
to you—why Śaṅkara had gone for (the
practice of) penance, and how the evil-minded
(Andhaka) had reached the empty hill, and
was encountered by the goddess (59)

Pulastya said : Andhaka, stationed in
the netherland, was afflicted by the fire of
Cupid. Exorted physically he said to all
the demons :

(2)

[329]

स मे सुहृत्स मे वन्द्युः स भ्राता स पिता मम ।
 यस्तामद्रिसुताः स्त्रीर्घ्नं ममान्तिस्त्र्युपानयेद् ॥ ३
 एवं ध्रुवति दैत्येन्द्रे अन्धरे मदान्धक्रे ।
 मेघगम्भीरनिर्घोषं प्रह्लादो वाक्यमब्रवीत् ॥ ४
 चेयं गिरिसुता वीर मा माता धर्मतस्तव ।
 पिता त्रिनयनो देवः ध्रुवतामत्र कारणम् ॥ ५
 तत्र पिता द्रुपुत्रेण धर्मनित्येन दानवः ।
 आराधितो महादेवः दुश्कार्याय पुरा स्मिन् ॥ ६
 तस्मिन् त्रिलोचनेनासीद् दत्तोऽन्धोऽप्येव दानवः ।
 पुत्रकः पुत्रकामस्य प्रोक्तस्त्वेवं वचनं त्रिभो ॥ ७
 नेत्रत्रयं हिरण्याक्ष नमार्थमुभया मम ।
 पिहितं योगमस्थस्य ततोऽन्धमभवत्तमः ॥ ८
 सम्नाथ तमसो जातो भूतो नीलपनस्त्रजः ।

"He would be my friend, my ally, my brother, my father, who may bring to me that daughter of the mountain" (3)

To the king of the demons, blinded with lust, thus speaking, Prahlāda said the following words sounding deep as the rattling of clouds (4)

"O valiant this daughter of the mountain (Pārvatī) is morally your mother. And your father is the three-eyed Śiva Listen to the reason why (1 & 2) (5)

O demon in the past Mahadeva was propitiated by your father who was always devoted to virtues for (getting) a son (6)

O demon, to him, desirous of a son, a third son was given by the three-eyed (Śiva) speaking the following words (7)

"O Hiranyākṣa, once when I was absorbed in meditation, my three eyes were covered by Umā in distance. Blinding darkness arose on account of that (8)

O demon, out of that darkness is born the girl in whose voice resembles the sound

तदिदं वृष्टतां दैत्य तवौपयिकमात्मजम् ॥ ९
 यदा तु लोक्रुविद्विष्टं दुष्टं कर्म करिष्यति ।
 त्रैलोक्यजननीं चापि अभिवाञ्छिष्यतेऽधमः ॥ १०
 घातयिष्यति वा विप्रं यदा प्रद्विष्य चासुरान् ।
 तदास्य स्वयमेवाहं करिष्ये कायशोधनम् ॥ ११
 एवमुक्त्वा गतः शंभुः स्वस्वान मन्दराचलम् ।
 त्यक्त्वाऽपि समभ्यागात् त्वामादाय रमातलम् ॥ १२
 एतेन कारणेनाम्ना शैलेयी भविता तव ।
 सर्वस्यापीह जगती गुरुः शंभुः पिता ध्रुवम् ॥ १३
 भवानपि तपोयुक्तः शान्ताचेत्ता गुणाद्भुतः ।
 नेदृशे पापमंकरूपे मति कुपीद् भयद्विधः ॥ १४
 त्रैलोक्यप्रसुरव्यक्तो मवः सर्वैर्नमस्कृतः ।
 अज्ञेयस्तस्य भाषेयं न त्वमहोऽमरादेन ॥ १५

of blue clouds, take him, he is a fit son of yours (9)

"When this base (creature) will attempt vile deeds disliked by people or long for the mother of the three worlds, or kill any Brāhman by engaging demons, then I shall myself purify his body" (10, 11)

Thus saying, Śambhu repaired to his own place, the Mandara hill. Your father also returned to the netherland with you (12)

For this reason, the daughter of the mountain is your mother, and Śambhu, the father of all the world is indeed your father. (13)

You are also possessed of austerity, knowledge of the scriptures and endowed with virtues. A person like you should not be inclined to such a sinful desire. (14)

O god-killer, Umā is the lord of the three worlds is incomprehensible, is revered by all and is invincible. She is his consort, you are not fit for her. (15)

न चापि शक्तः प्राप्तुं तां भवाञ्छैलनृपात्मजाम् ।
 अजित्वा सगणं रुद्रं स च कामोऽथ दुर्लभः ॥ १६
 यस्तेत सागरं दोर्म्यां पातयेद् शुचिं भास्करम् ।
 मेरुमुत्पाटयेद् वापि स जयेच्छलपाणिनम् ॥ १७
 उताहोस्त्रिदिमा शक्याः क्रियाः कर्तुं नैर्षलात् ।
 न च शक्यो हरो जेतुं सत्यं सत्यं मयोदितम् ॥ १८
 किं त्वया न श्रुतं दैत्य यथा दण्डो महोपतिः ।
 परस्त्रीकामयान् मूढः सराप्तो नाशमामयान् ॥ १९
 आसीद् दण्डो नाम नृपः प्रभूतबलवाहनः ।
 स च वद्रे महातेजाः पौरोहित्याय भार्गवम् ॥ २०
 इजे च विविधैर्यज्ञैर्नृपतिः शुक्रपालितः ।
 शुक्रस्यासीच्च दुहिता अरजा नाम नामधः ॥ २१
 शुक्रः कदाचिदगमद् वृषपर्वाणमासुरम् ।

Nor are you able to get that daughter of the king or mountains without vanquishing Rudra together with his host of Ganas. At present that desire is difficult to be attained. (16)

He who can cross the seas with two arms, can get the sun down on the earth, or uproot the Meru mountain, can conquer that spear-bearer Śiva. (17)

Or, even if these acts are capable of being accomplished by mighty men, yet Hara is not likely to be defeated, truly do I assert. (18)

O demon, have you not heard how the foolish king Daṇḍa who longed for the wife of another, perished along with his realm. (19)

There was a king named Daṇḍa of vastly abundant army and retinue. He appointed the mighty vigorous Bhārgava (Śukra) for priesthood. (20)

Protected by Śukra he performed various sacrifices. Śukra had a daughter named Arajā. (21)

तेनार्चितधिरं तत्र तस्यो भार्गवमत्तमः ॥ २२
 अरजा स्वष्टे वह्निं शुश्रूषन्ती महासुर ।
 अतिष्ठत् सुचार्वङ्गी ततोऽभ्यागान् नराधिपः ॥ २३
 स पप्रच्छ कं शुक्रेति तमूचुः परिचारिकाः ।
 गतः स भगवान् शुक्रो याजनाय दनोः सुतम् ॥ २४
 पप्रच्छ नृपतिः का तु तिष्ठते भार्गवाश्रमे ।
 तास्त्वमूचुर्गुरोः पुत्री संतिष्ठत्यरजा नृप ॥ २५
 तामाश्रमे शुक्रसुतां द्रष्टुमिक्ष्वाकुनन्दनः ।
 प्रविवेश महाबाहुर्ददर्शारजमं ततः ॥ २६
 तां दृष्ट्वा काममन्तप्रसत्त्वणान्देव पार्थिवः ।
 संजातोऽन्धक दण्डस्तु कृतान्तमलचोदितः ॥ २७
 ततो विसर्जयामास भृत्यान् भ्रातृन् सुहृत्तमान् ॥
 शुक्रशिष्यान्पि वली एकाकी नृप आव्रजत् ॥ २८

Once Śukra went to the abode of Vṛṣaparvan of Asura descent. Worshipped by him, the exalted Bhārgava stayed there for a long time. (22)

O great demon, the pretty-limbed Arajā stayed at home attending on the sacred fire. Thither came the king (Daṇḍa). (23)

He asked, "Where is Śukra?" The female attendants replied, "The lord has gone to the house of the demon (Vṛṣaparvan) for conducting a sacrifice." (24)

The king asked, "Who has been quartering in the hermitage of Bhārgava? They replied 'O king, Arajā, the daughter of the preceptor, is staying here'." (25)

In order to see the daughter of Śukra, the mighty-armed son of Ikṣvāku entered the hermitage and there he espied Arajā. (26)

O Andhaka, urged by the power of destiny the king was at once afflicted with lust. (27)

Then the mighty king sent away his attendants, brothers and the best of friends and even the disciples of Śukra, and walked up alone. (28)

तमागतं शुभ्रमुता प्रत्युत्थाय यशस्विनी ।
 पूजयामास सहृष्टा भ्रातृभावेन दानव ॥ २९
 ततस्तामाह नृपतिर्वलि क्रामान्नितापितम् ।
 मा समाह्लादयस्माद्य स्वपरिष्वङ्गारिणा ॥ ३०
 साऽपि प्राह नृपश्रेष्ठ मा विनीनश आतुरः ।
 पिता मम महाश्रीधात् त्रिदक्षानपि निर्देहेत् ॥ ३१
 मृदुबुद्धे भवान् भ्राता ममासि त्वनयाप्लुतः ।
 भगिनी धर्मतस्नेऽहं भवाङ्किण्यः पितुर्मम ॥ ३२
 सोऽश्रुवोद् भीरु मा शुक्रः कालेन परिधक्ष्यति ।
 कामान्निर्निर्देहति मामद्यैव तनुमप्यमे ॥ ३३
 सा प्राह दण्डं नृपतिं हृहतं परिपालय ।
 क्षमेव याचस्व गुहं न ते दास्यत्यसंशयम् ॥ ३४
 दण्डोऽश्रुवोत् सुतन्त्रि कालक्षेपो न मे क्षमः ।

Finding him come the renowned daughter of Śukra rose up to welcome him and highly pleased, paid homages to him with brotherly feeling. (29)

Then the king said to her, "O young lady, please gratify me today, afflicted by the fire of lust as I am, with the water of your embrace" (30)

She said, "O King, you are tormented. Do not destroy yourself My father may burn down even the gods in great rage (31)

O you of stupid sense, immerged in folly, you are my brother and I am morally your sister You are a disciple of my father (32)

He replied, O timid one with slender waist, Śukra would burn me at the expiry of some time, but the fire of lust is burning me down at this very moment" (33)

She said to king Daṇḍa, "Wait for a moment, and entreat my father. Undoubtedly he would give you". (34)

Daṇḍa replied, "O you of pretty slim limbs, I am incapable of brooking any

च्युतावसरकर्तृत्वे विप्रो जायेत सुन्दरि ॥ ३५
 ततोऽश्रुवोच्च विरजा नाहं त्वा पार्थिवामत्र ।
 दातुं शक्ता स्वमात्मानं स्वतन्त्रा न हि योषितः ॥ ३६
 किं वा ते बहुनोक्तेन मा त्व नाश नराधिप ।
 गच्छस्व शुक्रशापेन समृत्यज्ञातिवान्धवः ॥ ३७
 ततोऽश्रुवीन्नरपतिः सुतनु मृष्ट चेष्टितम् ।
 चित्राङ्गदाया यद् वृत्तं पुरा देवयुगे शुभे ॥ ३८
 निधकर्ममुता साञ्ची नाम्ना चित्राङ्गदाऽभवत् ।
 रूपयौवनसंपन्ना पद्महीनेव पद्मिनी ॥ ३९
 सा कदाचिन्महारण्य सखीभिः परिवारिता ।
 जगाम नैमिषं नाम स्नातुं रुमललोचना ॥ ४०
 सा स्नातुमवतीर्णा च अथाभ्यागान्नेश्वरः ।
 सुदेवतनयो धीमान् सुरथो नाम नामतः ॥

delay : Opportunity being allowed to pass off, O charming one, obstacles crop up (35)

To this Virajā replied, "O king I am not able to surrender myself unto you Women are not self-dependent" (36)

"What is the use of saying more, O king, I wish, you may not perish together with your attendants relatives and friends by the curse of Śukra". (37)

Thereafter the king said, "O you pretty-limbed one, listen to the anecdote of Citraṅgadhā that happened in the good old age of the gods (38)

Citraṅgadhā was the chaste daughter of Viśvakarman, endowed with beauty and youth and was a lady of the Padmīnī category without having a lotus (emitting the fragrance of a lotus sans a lotus) (39)

The lotus-eyed one, attended by her companions, once went to the great forest named Naimiṣa for bath. (40)

When she had descended for bathing, the wise king Suratha by name, son of

तां ददर्श च तन्वद्गीं शुभाङ्गो मदनानुरः ॥ ४१
 तं दृष्ट्वा सा मखीराह वचनं सत्यसंयुतम् ।
 असौ नराधिपसुतो मदनेन कदम्ब्यते ॥ ४२
 मदर्थे च क्षमं मेऽस्य स्वप्रदानं सुरुषिणः ।
 सत्यस्तामश्रुधनुं धाला न प्रगल्भाऽसि सुन्दरि ॥ ४३
 अस्वातन्त्र्यं तयास्तीह प्रदाने स्वात्मनोऽनघे ।
 पिता तत्रास्ति धर्मिष्ठः सर्वशिल्पविशारदः ॥ ४४
 न ते युक्तमिहात्मानं दातुं नरपतेः स्वयम् ।
 तस्मिन्नन्तरे राजा सुरथः सत्यवाक् सुधीः ॥ ४५
 ममभ्येत्याऽप्रदीदेनां कन्दर्पशरपीडितः ।
 त्वं मृष्ये मोहयमि मां दृष्ट्यैव मदिरूपेण ॥ ४६
 त्वदृष्टिशरपानेन स्मरेणाम्येत्य साहितवः ।
 तन्मां कुचतले तल्पे अभिशायितुमर्हसि ॥ ४७

Sudova, came thither The handsome
 (king) felt affected by lust when he saw that
 slim-figured (lady). (41)

Seeing him in this condition, she said to her companions these truth-bearing words, "This prince is being tormented by Cupid, for my sake, and therefore it behoves me to deliver myself to this handsome prince". Her companions said, "Don't you be so daring, O sinless young lady. You are not self-dependent in the matter of giving yourself to anybody. You have a father who is virtuous and well-versed in all crafts

(42, 43, 44)

"It is not meet for you to surrender yourself to the king". At this time the learned and truthful king Suratha smitten by the arrows of Cupid approached and said to her. "O thou lovely lady with bewitching eyes, thou infatuated me with thy very glances. Approaching me, Cupid has pierced me with the arrow of your glances, therefore it is meet for you to lay me on

नो चेत् प्रघस्यते कामो भूयो भूयोऽतिदर्शनात् ।
 ततः सा चारुसर्गाङ्गी राज्ञो राजीवलोचना ॥ ४८
 वार्यमाणा सखीभिस्तु श्रादादात्मानमात्मना ।
 एवं पुरा तया तन्व्या परित्रातः म भूपतिः ॥ ४९
 तस्मान्नामपि सुश्रोणि त्वं परित्रातुमर्हसि ।
 अरञ्जस्काऽप्रवीद् दण्डं तम्या यद् वृत्तवृत्तरम् ॥ ५०
 किं त्वया न परिज्ञातं तस्मात् ते कथयाम्यहम् ।
 तदा तया तु तन्वद्गाथा सुरथस्य महीपतेः ॥ ५१
 आत्मा प्रदत्तः स्वातन्त्र्यात् ततस्तामश्रुपत् पिता ।
 यस्माद् धर्मं परित्यज्य स्त्रीभावान् मन्दचेतसे ॥ ५२
 आत्मा प्रदत्तस्तस्माद्दि न निवाहो भविष्यति ।
 विवाहरहिता नैव सुखं लस्यसि भर्तृवत् ॥ ५३
 न च दुःखफलं नैव पतिना योगमेष्यसि ।

the bed of your breasts'. (45, 46, 47)

'Otherwise as a result of seeing (your face) again and again excessively, Cupid will burn me down". Then the lotus-eyed (lady), beautiful in every limb, though prevented by her companions gave herself up to the king. In this way by that slim lady the king was gratified in the past. (48, 49)

"Therefore, O thou of beautiful buttocks, it is fit for you to gratify me" Arāja replied to Dardā, 'Is it not known to you what happened next? Well, I shall relate to you that. Since herself was surrendered to king Suratha by the slender-bodied (lady) of her own choice, her father cursed her thus. 'O you vile-souled one, since you have given yourself by throwing away virtue and womanly nature, you shall be bereft of marriage and shall not have conjugal bliss.

(50, 51, 52, 53)

'Nor shall you be blessed with any son nor union with your husband.' No sooner was the curse pronounced than Sarasvatī

उत्सृष्टमात्रे शापे तु ह्यपोवाह सरस्वती ॥ ५४
 अकृतार्थं नरपतिं योजनानि त्रयोदश ।
 अपकृष्टे नरपतौ साऽपि मोहद्वेषागता ॥ ५५
 ततस्ता सिपिचुः सरयः सरस्वत्या जलेन हि ।
 सा सिच्यमाना सुतरा शिशिरेणाप्ययाम्भसा ॥ ५६
 मृतकल्या महागहो विश्वकर्मसुताऽभवत् ।
 ता मृतामिति जिज्ञाय जग्मुः सरयस्वरान्विताः ॥ ५७
 काष्ठान्याहर्तुमपरा बह्विमानेतुमाङ्गला ।
 सा च तास्वपि सर्वासु गतासु वनगुचमम् ॥ ५८
 संज्ञां लेभे सुचार्वङ्गी दिग्दशप्यवलोकयत् ।
 अपश्यन्ती नरपतिं तया लिङ्गं सखीजनम् ॥ ५९
 निपपात सरस्वत्याः पयसि स्फुरितेक्षणा ।
 तां वेगात् फाञ्चनाक्षी तु महानद्यां नरेश्वर ॥ ६०
 गोमत्यां परिचिक्षेप तरङ्गकुटिले वले ।

carried the ungratified king thirteen leagues
 away. The king being removed, she also
 fainted away (54, 55)

"Then her companions sprinkled the water
 of Sarasvati on her. Sprinkled excc sively by
 cool water, O mighty-armed king, that
 daughter of Vīśvakarma became almost
 dead, and her companions taking her to be
 dead hurriedly went away (56, 57)

Some went to collect fuel while others,
 perplexed, went to bring fire After they
 had all gone into the dense forest, the pretty-
 bodied one regained senses and looked
 round the directions Failing to see the
 king or the affectionate companions,
 the swollen eyed (lady) fell herself violently
 on the water of Sarasvati O king,
 Kāśīcānakṣī Sarasvati swiftly threw her
 into the curling water of the great river
 Gomati O lord of the realms, by her
 (Gomati) also who knew of her fate, she was

तयाऽपि तस्यास्तद्भान्यं विदित्वाऽथ विशापते ॥ ६१
 महावने परिधिष्ठा सिंहव्याघ्रभयाकुले ।
 एव तस्याः स्वतन्त्राया एषाऽवस्था श्रुता मया ॥ ६२
 तस्मान्न दास्याम्यात्मानं रक्षन्ती शीलमुचमम् ।
 तम्यास्तद्वचनं श्रुत्वा दण्डः शकसमो बली ॥
 विहस्य त्वरजा ग्राह स्वार्थमर्थक्षयंकरम् ॥ ६३
 दण्ड उवाच ।

तस्या यदुचर वृचं तत्पितुश्च कृशोदरि ।
 सुरस्यस्य तथा राज्ञस्त्वच्छ्रोतु मतिमादध ॥ ६४
 यदाऽवकृष्टे नृपतौ पतिता सा महावने ।
 तदा गगनसचारी दृष्टवान् गुह्यफोऽङ्गनः ॥ ६५
 ततः सोऽभ्येत्य तां बालां परिसान्त्व्य प्रयत्नतः ।
 ग्राह मा गच्छ सुभगे विषादं सुरयं अत ॥ ६६
 ध्रुवमेप्यसि तेन त्वं संयोगमसितेक्षणे ।

thrown upon a great forest dreadful with
 lions and tigers This was the condition of
 that self-willed lady, as heard by me

(58, 59, 60, 61, 62)

Therefore preserving my noble character,
 I will not give myself unto you" Hearing
 those words of her, Daṇḍa, mighty as Indra,
 laughingly expressed to Araṅga his own object,
 devoid of all sense (63)

Daṇḍa said O slender-waisted one, get
 ready to hear what happened later to her, to
 her father and also to the king Suratha (64)

"The king having been removed when
 she was lying on the great forest, a Yakṣi
 named Añjana moving in the sky noticed
 her (thus lying) (65)

'Then approaching the young lady and
 consoling her carefully he said, "Pretty lady,
 don't you despair of Suratha (66)

'O you dark-eyed lady, you will certainly

सम्माद् गच्छस्व शीघ्रं त्वं दृष्टुं श्रीकण्ठमीश्वरम् ॥६७
 इत्येवमुक्त्वा सा तेन गुह्यकेन मुलोचना ।
 श्रीकण्ठमागता तूर्णं कालिन्द्या दक्षिणे तटे ॥ ६८
 दृष्ट्वा महेशं श्रीकण्ठं स्नात्वा रविमुताजले ।
 अतिष्ठत् शिरोनम्रा यावन्मध्यस्थितो रविः ॥ ६९
 अथाङ्गम देवस्य स्नानं कर्तुं तपोधनः ।
 शुभः पाशुपताचार्यः सामवेदी ऋतुघ्नजः ॥ ७०
 ददर्श तत्र तन्वङ्गीं मुनिश्चित्राङ्गदां शुभाम् ।
 रतीमिव स्थितां पुण्यामनङ्गपरिवर्जिताम् ॥ ७१
 तां दृष्ट्वा स मुनिर्घ्यानमगमत् केयमित्युत ।
 अथ सा तमूर्ध्नि धन्य कृताञ्जलिरुपस्थिता ॥ ७२
 तां प्राह पुत्रि कस्यामि सुक्ता सुरसुतोपमा ।

किमर्थमागतासीह निर्मलुष्यमृगे वने ॥ ७३
 ततः सा प्राह तमूर्ध्नि यथा तथ्यं कुशोदरी ।
 श्रुत्वापिः कोपमगमदन्नपच्छिल्पिनां वरम् ॥ ७४
 यस्मात् स्वतनुजातेयं परदेयाऽपि पापिना ।
 योजिता नैव पतिना तस्माच्छाखामृगोऽस्तु मः ॥ ७५
 इत्युक्त्वा स महायोगी भूयः स्नात्वा विधानतः ।
 उपास्य पथिमां सन्ध्यां पूजयामास शंकरम् ॥ ७६
 संपूज्य देवदेवेशं यथोक्तविधिना हरम् ।
 उवाचागम्यतां सुभ्रूं सुदतीं पतिलालाम् ॥ ७७
 गच्छस्व सुभगे देवं सप्रगोदावरं शुभम् ।
 तत्रोपास्य महेशानं महान्तं हाटकेश्वरम् ॥ ७८
 तत्र स्थिताया रम्भोरु रपाता देववती शुभा ।

have union with him Therefore, quickly do you proceed to visit lord Śrīkaṇṭha” (67)

Thus addressed by the Yakṣa, the fine eyed lady quickly reached Śrīkaṇṭha situated on the southern bank of Kāliṇdyā (68)

Paying a visit to the great lord Śrīkaṇṭha and bathing in the water of Yamunā, the daughter of the Sun-god, she stayed there with bowed head until the sun reached the middle of the sky (69)

In the meantime the pious ascetic Rādhavaṇ, proficient in the Sāmaveda a teacher of the Pāśupata school, came there to bathe in homage to the lord. (70)

There the sage saw the slender-bodied beautiful lady lying as if she was the virtuous Rati herself abandoned by Cupid. (71)

Seeing her, the sage went into meditation as to who she might be At this moment she approached that venerable sage with folded hands (72)

To her he said, “My child, resembling a heavenly princess you are, whose daughter

do you be? Wherefor have you come to this forest devoid of men and deer?” (73)

Then the slender-waisted lady narrated the whole incident to the sage, who after hearing the matter got angry and cursed Viśvalarman, the foremost of mechanics (74)

“Since the sinner has not got her daughter, who is destined to be given away to another, united with her husband, may he be transformed into a monkey”. (75)

Saying so, then the great devotee bathed again in accordance with rites, and after reciting the evening prayer, paid homage to Śaṅkara (76)

Worshipping Hara, the god of the gods, in accordance with the prescribed rites, he said to the lady possessed of beautiful eye-brows and beautiful set of teeth, yearning for her husband (77)

“O pretty lady, repair to the pious spot where seven Godāvari (rivers) meet. There, propitiate the great god Hāṭakeśvara (78)

“When you would be staying there, I lady with thighs as round as the plantain

आगमिष्यति दैत्यस्य पुत्री कन्दरमालिनः ॥ ७९
 तथाऽन्या गुह्यकसुता नन्दयन्तीति विश्रुता ।
 अज्ञनस्यैव तत्रापि समेष्यति तपस्विनी ॥
 तथाऽपरा वेदवती पर्जन्यदुहिता शुभा ॥ ८०
 यदा तिलः समेष्यन्ति सप्तगोदावरे जले ।
 हाटकारुष्ये महादंवे तदा संयोगमेष्यसि ॥ ८१
 इत्येवमृक्ता मृनिना बाला चित्राङ्गदा तदा ।
 सप्तगोदाधरं तीर्थमगमत् स्वरिता ततः ॥ ८२
 संप्राप्य तत्र देवेशं पूजयन्ती त्रिलोचनम् ।
 समभ्यास्ते शुचिपरा फलमूलाशनाऽभवत् ॥ ८३

इति श्रीवामनपुराणे सप्तत्रिंशोऽध्याय ॥३७॥

स चर्षिर्ज्ञानसंपन्नः श्रीकण्ठायतनेऽलिखत् ।
 श्लोकमेकं महाख्यानं तस्याथ प्रियकाम्यया ॥ ८४
 न सोस्ति कश्चित् त्रिदशोऽसुरो वा
 यद्योऽथ मर्त्यो रजनीचरो वा ।
 इदं हि दुःखं मृगशावनेऽया
 निर्माज्येद् य. स्वपराक्रमेण ॥ ८५
 इत्येवमृक्त्वा स मृनिर्जगाम
 द्रष्टुं विशुं पुष्करनाथमीड्यम् ।
 नदीं पयोर्ष्णीं मृनिष्टन्दवन्यां
 सक्विन्त्यक्षेव विशालनेत्राम् ॥ ८६

trunk, the pious and renowned Devavati, daughter of the demon Kandaramālin, would come (79)

The ascetic daughter of Guhyaka—
 Afijana, Nandayanti by name and also
 another virtuous lady Vedavati, daughter
 of Parjanya, would meet there. (80)

“When these three would meet in the water of the confluence of the seven Godavaris, (flowing) down the great deity named Hāṭaka, then shall you win reunion (with your husband)”. (81)

Thus addressed by the sage, the young lady Citrāṅgadā hurriedly went to the holy confluence of the seven Godāvaris. (82)

Reaching there, she led a supremely pure

life living on fruits and roots and worshipping the three-eyed lord of the gods. (83)

The sage also, endowed with wisdom as he was, desiring her pleasure, wrote on the abode of lord Śrīkaṇṭha, a verse containing a great episode (84)

“There is no such god or demon, Yakṣa or man or night-stalking Rākṣasa, who can by his own prowess remove this affliction of the fawn-eyed one”. (85)

Thus saying, the sage went to visit the glorious Lord Puṣkaranātha, and the river Payoṣṇī, lauded by the multitudes of sages. (86)

Thus ends the Thirty-seventh Chapter in the Vāmana Purāṇa—37.

दण्ड उवाच ।

चित्राङ्गदायास्तत्रजे तत्र सत्या यथासुखम् ।
स्मरन्त्याः सुरयं घोरं महान् कालः समभ्यगात् ॥ १
विश्वकर्माऽपि मृनिना शमो घनरतां गतः ।
न्यपतन्मेरुशिखराद् भ्रूषुष्टं विधिशोदितः ॥ २
घनं घोरं सुखमाटनं नदीं शाल्किनीमनु ।
शाल्वेषं परतश्चेष्टं समावसति सुन्दरि ॥ ३
तत्रासतोऽस्य सुचिरं फलमूलान्यवाहनतः ।
फालोऽत्यगाद् वरारोहे बहुवर्षगणो वने ॥ ४
एकदा दैत्यशार्दूलः कन्दराप्यः सुतां प्रियाम् ।
प्रतिगृह्य समभ्यागाद् रयातां देववतीमिति ॥ ५

तां च तद् वनमायान्तीं समं पित्रा धराननाम् ।
ददर्श वानरश्रेष्ठः प्रजग्राह बलात् करे ॥ ६
ततो गृहीतां कपिना स दैत्यः भ्रसुतां शुमे ।
कन्दरो वीक्ष्य संक्रुद्धः खड्गमुग्रम्य चात्रवत् ॥ ७
तमापतन्तं दैत्येन्द्रं दृष्ट्वा शारामृगौ बली ।
तथैव सह चार्धङ्गया हिमाचलसुपागतः ॥ ८
ददर्श च महादेवं श्रीरुण्ठ यमुनातटे ।
तस्यारिदूरे महनमाश्रमं ऋषिचरितम् ॥ ९
तस्मिन् महाश्रमे पुण्ये स्याप्य देववतीं कपिः ।
न्यमजत स कालिन्त्यां पश्यतो दानवस्य हि ॥ १०
सोऽजानत् तां मृतां पुत्रीं समं शारामृगेण हि ।

Daṇḍa said O Araṇi, a long time elapsed while Citrāṅgadhā comfortably remained there remembering the valiant Suratha (1)

Viśvakarman also, cursed by the sage was reduced to the form of a monkey and fell from the peak of Meru on the surface of the earth, directed by fate. (2)

Ṭ charming lady, he dwelt on Śālvya, the foremost of mountains in a forest thick with shrubs near the stream Śālikini (3)

Ṭ beautiful lady with fine buttocks, to him thus dwelling and living on fruits and roots, a period of many years passed (4)

Once the most eminent demon named Kandara came thither together with his beloved daughter named as Devavati. (5)

The foremost among monkeys saw that pretty-faced lady coming to the forest with

her father, and forcibly captured her. (6)

O virtuous one, on seeing his daughter captured by the monkey, the demon Kandara grew very angry and lifting up his axe darted forward (7)

Perceiving the lord of the demons rushing up, the mighty monkey fled to the Himālayas together with the beautiful-bodied (lady) (8)

And he visited the great god Śikarṭha situated on the bank of Yamunā and also an inaccessible hermitage bereft of Ṛṣis in its vicinity (9)

Placing Devavati in that holy hermitage, the monkey dived into Kālikini in presence of the demon. (10)

The high-spirited demon thought that his daughter was dead (by drowning) along

जगाम च महातेजाः पातालं निलयं निजम् ॥ ११
 स चापि वानरो देव्या कालिन्द्या वेगतो हृतः ।
 नीतः शिवीति विख्यातं देशं शुभ्रजनावृतम् ॥ १२
 ततस्तीर्त्वाऽथ वेगेन स कपिः पर्वतं प्रति ।
 गन्तुकामो महातेजा यत्र न्यस्ता सुलोचना ॥ १३
 अथापश्यत् समायान्तमञ्जनं शुद्धकोचमम् ।
 नन्दयन्त्या समं पुत्र्या गत्वा जिगमिषुः कपिः ॥ १४
 तां दृष्ट्वाऽमन्यत श्रीमान् सेय देववती ध्रुवम् ।
 तन्मे वृथा श्रमो जातो जलपजनसंभवः ॥ १५
 इति संचिन्तयन्नेव समाव्रयत सुन्दरीम् ।
 सा तद् भयाद्य न्यपतन्ती चैव हिरण्यतीम् ॥ १६
 शुद्धको वीक्ष्य तनयां पतितामापगाजले ।
 दुःखशोकसमाज्ञान्तो जगामाञ्जनपर्वतम् ॥ १७

with the monkey, and (therefore) he returned to his own residence, the nether world (11)

The monkey also, carried by the swift current of Kāṇḍī was brought to the land named as Śīva and (full of) virtuous people. (12)

Swiftly crossing the river, the mighty monkey grew eager to return to the hill where the pretty-eyed Devavati was left by it (13)

Intent on going back, the monkey on the way met Añjana, the best of the Yakṣas, coming that way together with his daughter Nandayanti (14)

Seeing her, the sensuous (monkey) thought, "Indeed she is Devavati. Therefore my labours through diving in water have proved futile. (15)

While thinking thus, he ran away with the beautiful lady, who, afraid of him, fell down on the Hiraṇvatī river. (16)

Seeing his daughter fallen on the water of the river, the Yakṣa, afflicted with sorrow and grief, went back to the Añjana hill (17)

तत्रासौ तप आस्थाय मौनव्रतधरः शुचिः ।
 समास्ते वै महातेजाः संवत्सरगणान् बहून् ॥ १८
 नन्दयन्त्यपि वेगेन हिरण्यत्याऽपवाहिता ।
 नीता देशं महापुण्यं कीशलं साशुभिर्युतम् ॥ १९
 गच्छन्ती सा च रुदती ददृशे वटपादपम् ।
 प्ररोहप्रावृततनुं जटाधरमिवेश्वरम् ॥ २०
 तं दृष्ट्वा विपुलच्छायं विश्राम्य वरानना ।
 उपविष्टा शिलापट्टे ततो वाचं प्रशुश्रवे ॥ २१
 न सोऽस्ति पुरुषः कश्चिद् दस्तं ध्रुवात् तपोधनम् ।
 यथा सतनयस्तुभ्यमुद्बद्धो वटपादपे ॥ २२
 सा श्रुत्वा तां तदा वाणीं निस्पृष्टाक्षरसंयुताम् ।
 तिर्यगूर्ध्वमधश्चैव समन्तादवलोकयन् ॥ २३
 ददृशे वृक्षशिखरे शिशुं पञ्चाब्धिकं स्थितम् ।

Assuming a vow of silence, the virtuous and mighty Yakṣa performed penance for a great many years (18)

Nandayanti also, swiftly carried by Hiraṇvatī, was brought to the extremely holy land Kośala inhabited by virtuous people (19)

Weeping bitterly as she strolled about, she espied a banyan tree covered with shoots as though it was the lord Śiva bearing matted looks (20)

Seeing it spreading an extensive shade, the pretty faced one rested there Seated on a slab of stone she heard the following words (spoken) (21)

"Alas! there is no such a man who may report to the sage (Rtadhvaja) that his son has been fastened to the banyan tree" (22)

Hearing the voice uttered in clear words she obliquely looked up and down and on all side. (23)

O virtuous lady, she saw a five-year old child carefully tied by his tawny matted

पिङ्गलाभिर्जटाभिस्तु उद्धृद्धं यत्नतः शुभे ॥ २४
 तं विप्रवन्तं दृष्ट्वैव नन्दयन्ती सुदुःखिता ।
 प्राह केनासि बद्धस्त्वं पापिना वद बालक ॥ २५
 सतामाह महाभागे बद्धोऽस्मि कपिना वटे ।
 जटास्वेवं सुदुष्टेन जीयामि तपसो बलात् ॥ २६
 पुरोन्मत्तपुरेत्येव तत्र देवो महेश्वरः ।
 तत्रास्ति तपसो राशिः पिता मम क्रतुध्वजः ॥ २७
 तस्यास्मि जपमानस्य महायोगं महात्मनः ।
 ज्ञातोऽलिवृद्धसंयुक्तः सर्वशास्त्रविशारदः ॥ २८
 ततो मामब्रवीत् तातो नाम कृत्वा शुभानने ।
 ज्ञायातीति परिरुषाय तच्छुणुष्व शुभानने ॥ २९
 पञ्चवर्षसहस्राणि बाल एव भविष्यसि ।
 दशवर्षसहस्राणि कुमारत्वे चरिष्यसि ॥ ३०

hair at the top of the tree (24)

Seeing him speaking (thus), Nandayanti was deeply grieved and she said, "O boy, tell me by which wicked person have you been tied to the tree." (25)

He replied, "O glorious madam, I am tied to the banyan tree by my matted hair by the extremely wicked monkey and am surviving only through the power of my penance (26)

"There is a place known as Paromattapurā where lord Mahēśvara dwells. There resides my father Śtadhvaja of accumulated penances. (27)

When that exalted self was contemplating a deep meditation, I was born, proficient in all the scriptures and attended by a row of bees (28)

"O pretty-faced one, then my sire named me as Jābālī and said the following : Listen, O beautiful faced lady (29)

"For five thousand years thou shalt remain a boy only, thereafter for ten thousand years thou shalt serve as a youth. (30)

विशति यौवनस्थायी वीर्येण द्विगुणं ततः ।
 पञ्चवर्षशतान् बालो भोक्ष्यसे बन्धनं दृढम् ॥ ३१
 दशवर्षशतान्येव क्रौमारे कायपीडनम् ।
 यौवने परमान् भोगान् द्वासहस्रसमास्तथा ॥ ३२
 चत्वारिंशच्छतान्येव वार्षिके क्लेशशुचमम् ।
 लप्स्यसे भूमिशय्याह्व्यं कदम्बाशनमोजनम् ॥ ३३
 इत्येवमुक्तः पित्राऽहं बालः पञ्चाब्ददेशिकः ।
 विचरामि महीपृष्ठं गच्छन् स्नातुं हिरण्यतीम् ॥ ३४
 ततोऽपश्यं कपिवरं सोऽवदन्मा क यास्यसि ।
 इमां देववतीं शृणु मूढ न्यस्तां महाश्रमे ॥ ३५
 ततोऽसौ मां समादाय विस्फुरन्त प्रयत्नतः ।
 वटाग्रेऽस्मिन्सुदुर्गन्ध जटाभिरपि सुन्दरि ॥ ३६
 तथा च रक्षा कपिना कृता भीरु निरन्तरैः ।

"Thy vigorous manhood shall last for twenty (thousand years), double of that of the preceding stage . Five hundred years of childhood thou shalt pass in firm bondage (31)

"And for ten hundred years in youth shalt thou suffer from bodily affliction, and for two thousand years during manhood shalt enjoy the supreme pleasures (32)

"For forty hundred years in old age shalt thou suffer the severest pain lying on the ground and living on coarse meal". (33)

Thus addressed by father, I, a five year old child moved on the surface of the earth, going to bathe in the (river) Hiravati. (34)

Thereafter I saw the eminent monkey who accosted me, "Foolish fellow, where are you making for together with this Devavati whom I had left in the great hermitage ?". (35)

Then, O beautiful lady he captured me, trembling as I had been, with care, and tied me to the top of this banyan tree by my matted hair (36)

O timid one, the wicked-minded monkey

लतापाशैर्महायन्त्रमधस्ताद् दृष्टुद्धिना ॥ ३७
 अभेद्योऽयमनाक्रम्य उपरिष्ठात् तथाप्यधः ।
 दिशां मुखेषु सर्वेषु कृतं यन्त्र लतामथम् ॥ ३८
 संयम्य मां कपिवरः प्रयातोऽमरपर्वतम् ।
 यथेच्छया मया दृष्टमेतत् ते गदितं शुभे ॥ ३९
 भवती का महारण्ये ललना परिवर्जिता ।
 समायाता सुचार्वङ्गी केन सार्थेन मा वद ॥ ४०
 साऽब्रवीदङ्गनो नाम गुह्यकेन्द्रः पिता मम ।
 नन्दयन्तीति मे नाम प्रम्लोचागर्भसभवा ॥ ४१
 तत्र मे जातके प्रोक्तमृषिणा मृदुगलेन हि ।
 ह्यं नरेन्द्रमहिषी भविष्यति न सद्यः ॥ ४२
 तद्वाच्यसमकालं च व्यनदद् देवदुन्दुभिः ।
 क्षिवा चाशिवनिर्घोषा ततो भूयोऽन्नरीन्मृनि ॥ ४३

restrained me with gapless nooses made of
 creepers and having knots in between (37)

(So that) it became impregnable and
 unassailable with knots of tendrils on all
 sides (38)

After restraining me the mighty monkey
 went to the Amara hill, of his own accord O
 noble lady, I have narrated what was seen
 by me (39)

Now, O beautiful bodied lady, tell me
 who you happen to be and how you have
 come and with whom, to the great forest for-
 saken (by relatives). (40)

She replied, 'The lord of the Yakṣas,
 named Añjana is my father, and my name
 is Nandayanti born of (the womb of)
 Pramloca (41)

"At the time of my birth it was predicted
 by the sage Muḍgala, 'This girl shall become
 the consort of a chief of kings, there is no
 doubt about it' (42)

'Simultaneously at the time of the utter-
 ance of those words, the celestial drums
 sounded and auspicious as well as inauspicious

न संदेहो नरपतेर्महाराज्ञी भविष्यति ।
 महान्तं संशय घोरं कन्याभावे गमिष्यसि ।
 ततो जगाम स ऋषिरवमुक्त्वा वचोऽद्भुतम् ॥ ४४
 पिता मामपि चादाय समागन्तुमयैच्छत् ।
 तीर्थं ततो हिरण्वत्यास्तीरात् कपिरथोत्पतत् ॥ ४५
 तद् भयाच्च भया ह्यात्मा क्षिप्तः सागरगजले ।
 तथाऽस्मिं देशमानीता इमं मानुषवर्जितम् ॥ ४६
 श्रुत्वा जाबालिरथ तद् वचनं वै तयोदितम् ।
 प्राह सुन्दरि गच्छस्व श्रीकण्ठं यमुनातटे ॥ ४७
 तत्रागच्छति मध्याह्ने मत्पिता शर्वमर्षितुम् ।
 तस्मै निवेद्यात्मानं तत्र श्रेयोऽधिलप्स्यसे ॥ ४८
 ततस्तु त्वरिता काले नन्दयन्ती तपोनिधिम् ।
 परित्राणार्थमगमद्विमार्द्वर्यमुना नदीम् ॥ ४९

sounds were reported The sage thereafter
 spoke again (43)

"There is no doubt that she shall become
 the principal queen of the king, but will
 remain in a precarious condition during
 maidenhood' Saying these wonderful words,
 the hermit went away. (44)

'My father also took me up and prepared
 to go thence to the holy spot when a monkey
 sprang up from the bank of the Hiranvati
 (45)

"In fright (from the monkey) I threw my-
 self into the water of the river, and in this
 way I have been carried to this spot devoid
 of human beings". (46)

Hearing this speech uttered by her,
 Jābāli said, "O graceful one, proceed to
 Śrīkaṇṭha on the bank of Yamunā. (47)

My father comes there in the noontime
 for worshipping Śiva Surrender yourself to
 her You would receive bliss therefrom" (48)

Then for her emancipation Nandayanti
 speedily started for the place of the hermit
 on the bank of the river Yamunā in the
 Himādra. (49)

सास्वदीर्घेण कालेन कन्दमूलफलाशना ।
 संप्राप्ता शंकरस्थानं यत्रागच्छति तापसः ॥ ५०
 ततः सा देवदेवेशं श्रीकण्ठं लोकरन्दितम् ।
 प्रतिबन्ध ततोऽपश्यदक्षरांस्तान्महाश्रुने ॥ ५१
 तेषामर्थं हि विज्ञाय सा तदा चारुहासिनी ।
 तज्जानात्पुदितं श्लोकरुमल्लिख्यान्यमात्मनः ॥ ५२
 मृदूलेनास्मि गदिता राजपत्नी परिष्यति ।
 सा चावस्यामिमां प्राप्ता कथिन्मां प्रातुमीश्वरः ॥ ५३
 इत्युद्धित्य शिलापट्टे गता स्नातुं यमस्त्रसाम् ।
 ददशे चाधमवरं मत्तकोकिलनादितम् ॥ ५४
 ततोऽमन्यत साप्रतिर्नूनं तिष्ठति सत्तमः ।
 इद्रेवं चिन्तयन्ती मा संप्रधिष्टा महाश्रमम् ॥ ५५
 ततो ददर्श देवाभा स्थितां देववतीं शुभाम् ।
 संशुक्लास्यां चलेत्रां परिस्नानामिमान्निनीम् ॥ ५६

Living on roots and fruits, she after a long time reached the site of Śankara which the hermit visited (daily in the noontime) (50)

There, O great sage, after paying homage to the lord of gods adored by the world, she read those letters (51)

Grasping their meaning, she, of graceful smile, transcribed the verse spoken by Jābālī and another verse relating to her (52)

'I have been ordained by Mudgala to become a queen, but have been reduced to this condition. May some lord save me'. (53)

Writing this on a slab of stone, she went to bathe in Yamunā when she discovered a great hermitage resonant with the cry of cuckoos (54)

Then she fancied, 'The excellent hermit must be staying here. Thinking this she entered that great hermitage (55)

There she saw the virtuous Devavakī of divine lustre, with face emaciated and eyes moving like a withered lotus (56)

सा चापतन्तीं ददशे यक्षत्रां दैत्यनन्दिनी ।
 केयमित्येव संचिन्त्य समुत्थाय स्थिताऽभवत् ॥ ५७
 ततोऽन्योन्यं समालिङ्ग्य गाढं गाढं सुहृत्तया ।
 पप्रच्छतुस्तथान्योऽन्यं कथयामासतुस्तदा ॥ ५८
 ते परिज्ञाततत्त्वार्थे अन्योन्य ललनोत्तमे ।
 समासीने कवामिस्ते नानारूपभिरादरात् ॥ ५९
 एतस्मिन्नन्तरे प्रापः श्रीकण्ठं स्नातुमादरात् ।
 ॥ तत्त्वज्ञो मुनिश्रेष्ठो अक्षराण्यवलोकयत् ॥ ६०
 स दृष्ट्वा वाचयित्वा च तमर्थमधिगम्य च ।
 मूर्च्छं ध्यानमास्याय व्यजानाच्च तपोनिधिः ॥ ६१
 ततः संप्लव्य देवेशं त्वरया स श्रुतवचनः ।
 अयोध्यामगमत् क्षिप्रं द्रष्टुमिक्ष्वाकुमीश्वरम् ॥ ६२
 त दृष्ट्वा नृपविशेषं तापसो वाक्यमब्रवीत् ।
 श्रूयतां नरशार्दूल विज्ञप्तिर्मम पार्थिव ॥ ६३

The daughter of the demon (on her part) also viewed the daughter of the Yakṣa approaching and pondering who she might be, got up and took position (57)

Then embracing each other closely in friendliness, they questioned and replied to each other (58)

Seated comfortably, the two excellent ladies learnt the truth of the matter through various dialogues in mutual esteem (59)

In the meantime, that excellent sage, knower of truths came there to the seat of the deity, Śrikanṭha, for a devotional ablation and discerned the letters (written on the slab) (60)

Seeing, reading and comprehending the meaning, the ascetic knew everything through a moment's meditation. (61)

Then hurriedly worshipping the lord of gods, Rādhavāja sped towards Ayodhyā to visit the lord of the Ikṣvākus (62)

Seeing the chief of kings, the hermit said, "O King, the bravest of men, listen to my report". (63)

मम पुत्रो गुणैर्युक्तः सर्वशास्त्रविशारदः ।
 उद्ध्रजः कपिना राजन् विषयान्ते तवैव हि ॥ ६४
 तं हि मोचयितुं नान्यः शक्यस्तत्त्वचनयादृते ।
 शकुनिर्नाम राजेन्द्र स ह्यस्त्रविधिपारगः ॥ ६५
 तन्मुनेर्वाक्यमाकर्ण्य पिता मम कृशोदरि ।
 आदिदेश प्रियं पुत्र शकुनिं तापसान्वये ॥ ६६
 ततः स ग्रहितः पित्रा भ्राता मम महाशुभ्रजः ।
 संप्राप्तो बन्धनोद्देशं समं हि परमर्षिणा ॥ ६७
 दृष्ट्वा न्ययोधमत्सुखं प्ररोहास्तत्तदिदृष्टसुखम् ।
 ददशं बृहद्विशिखरे उद्बद्धमृषिपुत्रकम् ॥ ६८
 तांश्च सर्वाङ्गतापाशान् दृष्टवान् स समन्ततः ।
 दृष्ट्वा स मुनिपुत्रं तं स्वजटासंयतं वटे ॥ ६९
 धनुःरादाय बलवानधिज्यं स चकार ह ।

“O king, my son who is endowed with qualities and master of the scriptures, has been tied up in the border of your realm by a monkey”.

(64)

O lord, of kings, none except your son is capable of setting him free, your son named Śakuni who is a master of the application of arms

(65)

O slender-waisted one, hearing those words of the hermit, my father asked his dear son Śakuni to go in company with the ascetic

(66)

Thus despatched by father, my mighty-armed brother reached together with the great sage the spot of the bondage (of the latter's son)

(67)

There he saw a lofty banyan tree with shoots spread out on all directions, and then detected the hermit's son tied at the top of the tree

(68)

He also observed all those creepery nooses all around, and seeing the hermit's son fastened to the banyan tree with his own matted locks the powerful (prince) took up

लाघवात्पिपुत्रं तं रक्षत्रिच्छेदमार्गैः ॥ ७०
 कपिना यत् कृतं सर्वं लतापाश चतुर्दिशम् ।
 पञ्चवर्षशते काले गते शक्तस्तदा शरैः ॥ ७१
 लताञ्चत्रं त्वत्स्पर्णमारुरोह मुनिर्वटम् ।
 प्राप्तं स्वपितरं दृष्ट्वा बारालिः संयतोऽपि सन् ॥ ७२
 आदरान् पितरं मूर्च्छां वन्दत विधानतः ।
 सपरिष्वज्य स मुनिर्मूर्च्छयोप्राय सुतं ततः ॥ ७३
 उन्मोचयितुमारुह्यो न शशाक सुसंयतम् ।
 त्वत्स्पर्णं धनुर्न्यस्य बाणाश्च शकुनिर्ली ॥ ७४
 आरुरोह वटं तूर्णं जटा मोचयितुं तदा ।
 न च शक्नोति सञ्चन्नं दृढं कपिघरेण हि ॥ ७५
 यदा न शक्तिता स्तेन संप्रमोचयितुं जटाः ।
 तदाऽवतीर्णः शकुनिः सहितः परमर्षिणा ॥ ७६

the bow and fitted it with the string. Then skilfully guarding the ascetic's son, he cut down with arrows all the creepery nooses fastened by the monkey on all the four sides, after the lapse of five hundred years

(69, 70, 71)

Then the hermit quickly climbed up the banyan tree covered with creepers, and seeing his father come, Jābali though tied, respectfully bowed to his father in accordance with rites. Embracing his son and smelling him on the head, the ascetic began to unloose the firmly tied boy but was not able (to untie). Then putting down the bow and the arrows, the mighty Śakuni quickly climbed up on the tree to disentangle the boy from his matted hair, but he too could not untie the boy as he had been kept perfectly hidden on the tree by the monkey

(72, 73, 74, 75)

When he was not able to disentangle the boy from his matted locks, then Śakuni together with the great sage descended from the tree.

(76)

जग्राह च घनुर्घाणांश्चकार शरमण्डपम् ।
लाघवादर्द्धचन्द्रैस्तां शार्यां चिच्छेद स त्रिधा ॥ ७७
शाखया कृतया चासौ भारवाही तपोधनः ।
शरसोपानमार्गेण अवतीर्णोऽथ पादपात् ॥ ७८

तस्मिंस्तदा स्वे तनये श्रुतध्वज-
स्त्राते नरेन्द्रस्य मुतेन धन्विना ।
जागलिना भारवहेन संयुतः
समाजगामाथ नदीं स सूर्यजाम् ॥ ७९

इति श्रीवामनपुराणे अष्टात्रिंशोऽध्यायः ॥३८॥

३६

दण्डक उवाच ।

एतस्मिन्नन्तरे घाले यक्षासुरसुते शुभे ।
समागते हरं द्रष्टुं श्रीकण्ठं योगिनां वरम् ॥ १
ददृशाते परिम्लानसशुष्ककुसुमं विष्टम् ।
बहुनिर्माल्यसंयुक्तं गते तस्मिन् श्रुतध्वजे ॥ २
सतस्तं वीक्ष्य देवेशं ते उभे अपि कन्यके ।

He took up the bow and arrows and created a bower of arrows. Then with the half moon arrows he dexterously cut down the branch into three parts (77)

The hermit, thereafter, laden (with the portion of the tree) descended from the tree

Thus ends Thirty eighth Chapter in the Vamana-Purāna—38

स्नापयेतां विधानेन पूजयेतामहर्निशम् ॥ ३
ताभ्यां स्थिताभ्यां तत्रैव श्रुपिरभ्यागमद् धनम् ।
द्रष्टुं श्रीकण्ठमव्यक्त गालवो नाम नामतः ॥ ४
स दृष्ट्वा कन्यकायुग्मं कस्येदमिति चिन्तयन् ।
प्रविशेच्च शुचिः स्नात्वा कालिन्द्या विमले जले ॥ ५
सतोऽनुपूजयामास श्रीकण्ठं गालवो मुनिः ।

with the aid of the stairs improvised by the arrows (78)

His own son being thus saved by the son of the king, a skilled archer, Rādhavja together with the load bearing Jabāli proceeded towards the river Yamuna (79)

39

Dandaka said : O young lady, by this time the two pretty daughters of the Yaksa and the Asura came thither to pay a visit to lord Śrīkanṭha, the chief of the Yogins (1)

They found the lord among faded and withered flowers and strewn over with many remains of offerings of garlands, Rādhavja having departed (thence). (2)

Seeing the lord of gods, both the maidens washed him according to prescrip-

tions, and worshipped him day and night. (3)

As they were staying there, a sage named Gālava came to the forest to see the insurmountable Śrīkanṭha (4)

Seeing the couple of maidens and thinking whose daughter they might be, the pure-hearted sage entered the temple after bathing in the clear water of Kalindi. (5)

Then the ascetic Gālava worshipped Śrīkanṭhā, while the two daughters of the

गायते सुस्वरं गीतं यक्षासुरसुते ततः ॥ ६
 ततः स्वरं समाकर्ण्य गालवस्ते अजानत ।
 गन्धर्वकन्यके चैते संदेहो नात्र विद्यते ॥ ७
 संपूज्य देवीमीशानं गालवस्तु विधानतः ।
 कृतज्ञपुत्रः समध्यास्ते कन्याभ्यामभिवादितः ॥ ८
 ततः पप्रच्छ स मृनिः कन्यके कस्य कथ्यताम् ।
 कुलालङ्कारकरणे भक्तिपुक्ते भवस्य हि ॥ ९
 समूचतुमुनिश्रेष्ठ यायातर्ध्वं शुभानने ।
 जातो विदितवृत्तान्तो गालवस्तपतां वरः ॥ १०
 समुष्य तत्र रजनीं ताम्भ्यां संपूजितो मृनिः ।
 प्रातःहृत्पाय गौरीशं संपूज्य च विधानतः ॥ ११
 ते उपेत्यान्नवीद्यास्ये पुष्करारण्यमृत्तमम् ।
 आमन्त्रयामि वां कन्ये समनुज्ञातुमर्हथः ॥ १२

Yakṣa and the demon sang odorous songs (6)

Hearing their voice, Gālava knew that they were daughters of Gandharvas, and that there was no doubt about it (7)

After having worshipped lord Śiva in accordance with injunctions and repeating the name of the deity, Gālava sat down and was saluted by the two maidens. (8)

Then the hermit asked them, O you maidens, both of you are the ornaments of your lineage and devoted to lord Śiva Tell me whose daughters you be (9)

Then two pretty-faced (maidens) told the foremost of ascetics the real fact The excellent ascetic Gālava became conversant with the full fact-. (10)

Being adored by them both, the hermit spent the night there and getting up in the morning and worshipping lord Śiva according to the injunctions, he approached the two (maidens) and said, "O maidens, I am proceeding to the excellent Puṣkara forest and I seek your permission. It is fit for you to permit

(11, 12)

ततस्ते ऊचतुर्घ्नन् दुर्लभं दर्शनं तव ।
 किमर्थं पुष्करारण्यं भवान् यास्यत्यथादरात् ॥ १३
 ते उवाच महातेजा महत्कार्यसमन्वितः ।
 कार्तिकी पुष्यदा भाविमासान्ते पुष्करेषु हि ॥ १४
 ते ऊचतुर्वयं यामो भवान् यत्र गमिष्यति ।
 न त्वया स्म विना ब्रह्मनिह स्थातुं हि शक्नुवः ॥ १५
 वाढमाह ऋषिश्रेष्ठस्ततो नत्वा महेधरम् ।
 गते ते ऋषिणा सार्द्धं पुष्करारण्यमादरात् ॥ १६
 तथाऽन्ये ऋषयस्तत्र समायाताः सहस्रशः ।
 पार्थिवा जानपथाश्च मुक्तरैकं समूहयजम् ॥ १७
 ततः स्नात्वाश्च कार्तिक्यामृषयः पुष्करेष्वथ ।
 राजानश्च महाभागा नाभागैश्चाकुसंयुताः ॥ १८
 गालवोऽपि समं ताम्भ्यां कन्यकाम्यामवावर्त् ।

Then they said respectfully, "O Brahman, a visit of yours is rare. For what purpose would you go to the forest of Puṣkara?" (13)

The sage of great power and possessed of great duty, said to them, "Kārtiki Pūrṇima is coming at the end of the coming month It is virtuous at Puṣkaras" (14)

They said, "We shall go where you would go, O Brahman, we cannot remain here without you." (15)

The most excellent of the sages said, "Be it so" Then bowing to lord Mahēsvara they proceeded devotedly to the Puṣkara forest along with the sage. (16)

Thousand Rṣis, kings and other people of different Janapadas came there But Rādhvaja did not come (17)

Then on the Kārtika full moon day the hermits bathed in the Puṣkaras So did the great kings including Nābhāga and Iksvāku (18)

Gālava also together with the two maidens descended to the bow shaped middle

स्नातुं स पुष्करे तीर्थे मध्यमे धनुषाकृतौ ॥ १९
 निमग्नश्चापि ददृशे महामत्स्य जलेशयम् ।
 बह्वीभिर्मत्स्यकन्याभिः प्रीयमाण पुनः पुनः ॥ २०
 स ताश्चाह विमिष्टुग्धा. द्युय धर्मे न जानथ ।
 जनापवाद घोर हि न शक्त. सोढुमुत्पन्नम् ॥ २१
 वास्तमुचुर्महामत्स्यं किं न पश्यति गालवम् ।
 तापसं कन्यकाम्या वै विचरन्त यथेच्छया ॥ २२
 यद्यमाचपि धर्मात्मा न विभेति सपोधन. ।
 जनापवादाद् तत्किं त्वं विभेसि जलमध्यगः ॥ २३
 ततस्ताश्चाह स विमिनैप वेत्ति सपोधन. ।
 रागान्धो नापि च मय विजानाति सुवलिश. ॥ २४
 तच्छ्रुत्वा मत्स्यवचनं गालवो ग्रीडया युवः ।
 नीत्तवार निमग्नेऽपि तस्थौ स विजितेन्द्रियः ॥ २५

lake in the Puṣkaras for bathing (19)

Dipping in water he noticed a big fish lying in water and being gratified by many female fish again and again (20)

The great fish said to them, 'You are infatuated and do not know morality I am not able to bear excessive and dreadful public censure' (21)

They said to the great fish, "Do you not see the hermit Gālava wandering as he pleases in company with two maidens ? (22)

'Even as this virtuous souled ascetic is not afraid of public blame, why do you, dwelling inside water as you are, fear any reproach ?' (23)

Then the fish said to them, 'This ascetic does not know (morality) He is blind with lust, and growing childish he has no fear even. (24)

Hearing these words of the fish, Gālava felt ashamed, and remained immersed in water controlling his senses and did not rise up (25)

स्नात्वा ते अपि रम्भोरु समुत्तीर्थं तटे स्थिते ।
 प्रतीक्षन्त्यौ मृनिवर तद्दर्शनसम्युत्सुके ॥ २६
 वृत्ता च पुष्करे यात्रा गता लोका यथागतम् ।
 सपयः पार्थिवाथान्ये नाना जानपदास्तदा ॥ २७
 तत्र स्थितैका सुदती विश्वकर्मतनूहहा ।
 चित्राङ्गदा सुचार्वङ्गी वीक्षन्ती तनुमध्यमे ॥ २८
 ते स्थिते चापि वीक्षन्त्यौ प्रतीक्षन्त्यौ च गालवम् ।
 सस्थिते निर्जने तीर्थे गालवोऽन्तर्जले तथा ॥ २९
 ततोऽभ्यागाद् वेदवती नाम्ना गन्धर्वकन्यका ।
 पर्जन्यतनया साध्वी घृताचीगर्भसगरा ॥ ३०
 सा चाभ्येत्य जले पुण्ये स्नानस्य मध्यमपुष्करे ।
 ददर्श कन्यात्रितयमुभयोस्तदयो. स्थितम् ॥ ३१
 चित्राङ्गदामथाभ्येत्य परंपृच्छदनिन्दुरम् ।

The two maidens, with thighs resembling plantain trunks got out after bathing and standing on the bank waited eagerly to see him (26)

The Puṣkara festival being over, all people, the hermits kings and others and also the commoners went back whence they had come (27)

O you of slender waist there remained only one (person), Citrāṅgada of graceful form and beautiful teeth : daughter of Viśva karman, looking on (28)

The two maidens also stayed in that lonely spot looking on and awaiting the reappearance of Gālava while the latter remained inside water (29)

Then there came the virtuous Gandharva maiden Vedavati by name, daughter of Parjanya and Ghr̥tāci (30)

Coming there and bathing in the holy water of the middle tank in Puṣkara, she saw the three maidens on either side of the tank (31)

Approaching Citrāṅgada she asked softly,

कासि केन च कार्थेण निर्जने स्थितवत्यसि ॥ ३२
 सा ताम्रवाच पुत्रीं मां विन्दस्व सुरवर्षके ।
 चित्राङ्गदेति सुश्रोणि विरयातां विश्वकर्माणः ॥ ३३
 साहमभ्यागता भद्रे स्नातुं पुण्यां सरस्वतीम् ।
 नैमिषे काञ्चनाक्षीं तु विरयातां धर्ममातरम् ॥ ३४
 तत्रागताय राज्ञाऽहं दृष्टा वैदर्भकेण हि ।
 सुरथेन स कामातो मां मेव ज्ञरुणं गतः ॥ ३५
 मयात्मा तस्य दत्तश्च सखीभिर्वार्यमाणया ।
 ततः क्षमाऽस्मि तातेन विपुक्तास्मि च भूयुजा ॥ ३६
 मर्तुं कृतमतिर्भद्रे वारिता गुह्यकेन च ।
 श्रीकण्ठसगमं द्रष्टुं ततो गोदावरं जलम् ॥ ३७
 तस्मादिमं समायाता लीर्थप्रवरमुच्यते ।
 न चापि दृष्टः सुरथः स मनोहादनः पतिः ॥ ३८

भवती चात्र का वाले वृत्ते यात्राफलेऽधुना ।
 समागता हि तच्छंस मम सत्येन भामिनि ॥ ३९
 सात्रवीच्छ्रूयतां याऽस्मि मन्दभाग्या कृशोदरि ।
 यथा यात्राफले वृत्ते समायाताऽस्मि पुष्करम् ॥ ४०
 पर्जन्यस्य घृताच्यां तु जाता वेदवतीति हि ।
 रममाणाय नोद्देशे दृष्टास्मि कपिना सखि ॥ ४१
 स चाम्येत्यात्रवीत् का त्व यासि देववतीति हि ।
 आनीतास्याश्रमात् केन भृष्टगान्मेरुपर्वतम् ॥ ४२
 सतो मयोक्तो नैवास्मि कपे देववतीत्यहम् ।
 नाम्ना वेदवतीत्येवं मेरोरपि कृताश्रया ॥ ४३
 ततस्तेनातिदुष्टेन वानरेण ह्यभिरवा ।
 समारूढास्मि सहसा बन्धुजीव नगोत्तमम् ॥ ४४
 तेनापि वृक्षस्तरसा पादाक्रान्तस्त्वमज्यत ।

"Who art thou and on what business art thou standing here in this lonely spot?" (38)

She replied, "O you of lovely hips, know me as Citrāṅgadā, daughter of Viśvakarma, the divine artisan" (39)

"O madam, I had come to Naimiṣa in order to bathe in the famous and virtuous river Kāñcanañkai" (34)

"There I was seen by Suratha, the king of Vīdarbha, who, afflicted with love, surrendered himself unto me." (35)

"Though forbidden by my companions, I gave myself up to him and therefor was cursed by my father I am now separated from the king." (36)

"Intent on committing suicide, O sweet lady, I was checked by, = Guhyaka, and thereafter I came to visit Śrīkantha whence to the waters of Godāvartī" (37)

'From there I have come to this exalted sacred spot of pilgrimage, but have not found

that heart-ravishing husband Suratha (38)

"O young lady, who art thou who hast come to this place now when the festival is over O pretty lady, tell me with candour" (39)

She replied, "O slender-waisted one, listen who I am and why I have come to Puṣkara after the festival is over." (40)

"I am Vedavati, born of Parjanya and Ghr̥tāoi While sporting around the woods I was seen by a monkey." (41)

Approaching me, he said, "Where are you going O Devavati, and by whom have you been brought from the hermitage on earth to the Meru mountain?" (42)

At this I said, "O monkey, I am not Devavati On the other hand, I am by name Vedavati, resident of Meru" (43)

"Then being suddenly attacked by that extremely wicked monkey, I climbed up a lofty Bandhujīva tree" (44)

'The tree also was broken down by his violent attack with legs with the result that

ततोस्य विपुलां शाखां समालिङ्ग्य स्थिता त्वहम् ॥४५
 ततः प्लवङ्गमो वृक्षं प्राक्षिपत् सागराम्भसि ।
 सह तेनैव वृक्षेण पतितास्म्यहमाकुला ॥ ४६
 ततोम्बरतलाद् वृक्षं निपतन्तं यदृच्छया ।
 ददृशुः सर्वभूतानि स्वाधराणि चराणि च ॥ ४७
 ततो हाहाकृतं लोकैर्मां पतन्तीं निरीक्ष्य हि ।
 ऊचुश्च सिद्धगन्धर्वाः कष्टं सेयं महात्मनः ॥ ४८
 इन्द्रघुम्रस्य महिषी गदिता घ्नतणा स्वयम् ।
 मनोः पुत्रस्य वीरस्य सहस्रकृतयात्रिनः ॥ ४९
 तां वार्णां मधुरां श्रुत्वा मोहमस्म्भागता ततः ।
 न च जज्ञे स केनापि वृक्षश्छिन्नः सहस्रधा ॥ ५०
 ततोऽस्मि वेगात् पलिना हृत्मानलसखेन हि ।
 समानीतास्म्यहमिदं त्वं दृष्टा चाद्य सुन्दरि ॥ ५१

I remained hugging = big branch of the tree (45)

"Then the monkey threw the tree down on the sea, and I also fell down along with the tree utterly dismayed". (46)

"Then all the beings, stationary as well as moving, saw the spectacle of a tree falling down from the sky of its own accord. (47)

"Seeing me fall along with the tree, loud lamentations were raised by people. The Siddhas and Gandharvas said, 'Piteous indeed. She is ordained by Brahman himself to become the queen of the high-souled Indradyumna, the valiant son of Manu and performer of a thousand sacrifices'. (48, 49)

"Hearing this sweet speech I fell unconscious, and could not know who cut down the tree into = thousand parts (50)

"Thence I have been carried swiftly by the mighty wind, friend of fire, to this place where, O pretty lady, I am being seen by you. (51)

तदुचिष्टव गच्छावः पृच्छावः क इमे स्थिते ।
 कन्यके अनुपश्ये हि पुष्करस्योत्तरे तटे ॥ ५२
 एवमुक्त्वा वराङ्गी सा तया सुतनुकन्यया ।
 जगाम कन्यके द्रष्टुं प्रष्टुं कार्यसमस्तुका ॥ ५३
 ततो गत्वा पर्यपृच्छत् ते ऊचतुरुमे अपि ।
 याथातथ्यं तयोस्ताभ्यां स्वमात्मानं निवेदितम् ॥ ५४
 ततस्ताथतुरोपीह सप्तगोदावरं जलम् ।
 संप्राप्य तीर्थे तिष्ठन्ति अर्चन्त्यो हाटवेश्वरम् ॥ ५५
 ततो बहून् वर्षगणान् यत्रमृते जनास्त्रयः ।
 तासामर्थाय शकुनिर्जात्रालिः सप्ततन्वजः ॥ ५६
 भारवाही ततः खिन्नो दशान्वशतिके गते ।
 काले जगाम निर्वेदात् समं पित्रा तु शाकलम् ॥ ५७
 तस्मिन्नरपतिः श्रीमानिन्द्रघुम्नो मनोः सुतः ।

"Therefore, arise, let us both go and ask who these two maidens standing on the northern bank of Pus̄kara, happen to be" (52)

So saying, the pretty-limbed one eager to render some service together with the other beautiful maiden proceeded to see the two maidens and question them (about their identity). (53)

Then both of them approached the two maidens and questioned them. They too in their turn narrated the true facts and expressed themselves clearly. (54)

Thereafter all the four repaired to the holy spot of the confluence of seven Godāvari waters, and stayed there propitiating lord Hātkeśvara (55)

In the meantime, three persons Śakuni, Jābālī and R̄tadhvaj, wandered about for many years in quest of these ladies (56)

A thousand years having passed thus, the fatigued load-bearer Jābālī together with his father reached Śākala in despair. (57)

The resplendent king Indradyumna, the

समध्यास्ते स विज्ञाय सार्धपाश्रो विनिर्ययौ ॥ ५८
 सम्यक् संपूजितस्तेन सजागलिर्हृतध्वजः ।
 स चेद्वाक्कुसुतो धीमान् शकुनिर्भ्रातृजोर्चितः ॥ ५९
 ततो वाक्यं मृनिः प्राह इन्द्रधुम्रं कृतध्वजः ।
 राजन् नष्टाऽनलास्माकं नन्दयन्तीति विश्रुता ॥ ६०
 तस्यार्थे चैव वसुधा अस्माभिरटिता नृप ।
 तस्मादुत्तिष्ठ मार्गंस्व साहाय्यं कर्तुमर्हसि ॥ ६१
 अथोवाच नृपो ब्रह्मन् ममापि ललनोत्तमा ।
 नष्टा कृतधर्मस्यापि कस्याहं कथयामि ताम् ॥ ६२
 आकाशात् पर्युत्तकारः पवमानो नगोत्तमः ।
 सिद्धानां वाक्यंमादग्धं पाण्डिष्ठिन्नः सहस्रधा ॥ ६३
 न चैव सा वरारोहा विभिन्ना लाघवान्मया ।
 न च जानामि सा कुत्र तस्माद् गच्छामि मार्गितुम् ॥ ६४

son of Manu, resided there, Learning of their presence, he came up with a pot of Argha.

(58)

Rtadhvaja together with Jābāli was properly paid homage by him. The talented nephew Śakuni, son of Ikṣvāku, was also honoured

(59)

After this, the hermit Rtadhvaja said to Indradyumna, "O king, our frail maiden Nandayanti has been missing"

(60)

"O king, we have traversed the whole earth in search of her. Therefore, be pleased to rise up and search her. It will be worthy of you to lend your assistance"

(61)

At this the king said, "O Brahman, my excellent lady also has been missing inspite of great efforts made by me for her recovery. Whom may I relate to about her?"

(62)

"A huge mountain like tree falling from the sky was hewed into a thousand parts by my arrows in compliance with the words of Siddhas"

(63)

"But due to skill (in archery), that lady of beautiful buttocks was not hurt. Since then I have not known where she is, and hence I

इत्येवमुक्त्वा स नृपः समुत्थाय त्वरान्वितः ।
 स्यन्दनानि द्विजाम्भ्यां स भ्रातृपुत्राय चार्पयत् ॥ ६५
 तेऽधिरक्ष रथांस्तूर्णं मार्गन्ते वसुधां क्रमात् ।
 बदर्याश्रममासाद्य ददृशुस्त्वपसां निधिम् ॥ ६६
 तपसा कश्चित् दीन मलपङ्कजटाधरम् ।
 नि.धासायासपरम् प्रथमे वयसि स्थितम् ॥ ६७
 तमुपेत्याब्रवीद् राजा इन्द्रधुम्रो महाशुभ्रः ।
 तपस्विन् शौवने घोरमास्थितोऽसि सुदुश्चरम् ॥ ६८
 तपः किमर्थं तच्छंस किमभिप्रेतमुच्यताम् ।
 सोऽग्रवीत् को भवान् ब्रूहि ममास्मानं सुहृत्तया ॥ ६९
 परिपृच्छसि शोकार्तं परिखिन्नं तपोन्वितम् ।
 ॥ प्राह राजाऽस्मि विभो तपस्विन् शाकले पुरे ॥ ७०
 मनोः पुत्रः प्रियो भ्राता इक्ष्वाकोः कथितं तव ।

am wandering in her quest" (64)

Saying this, the king hastily got up and presented the chariots to the two Brahmanas and his nephew

(65)

Riding on the chariots they searched throughout the land and in course of time arriving at the hermitage of Badari discovered the eminent ascetic.

(66)

The hermit was found to be emaciated by austerities, miserable, bearing matted locks, besmeared with dirt and mud, breathing hard and of young age

(67)

Approaching him, the mighty-armed king Indradyumna said, "O ascetic, in young age why have you taken recourse to the terrible and rigorous austerity? Be pleased to enlighten us as to what your objective is". He replied, "Please tell me who you be and who with friendliness, inquires about me a hermit, lean and afflicted with grief, as I am". He replied "O hermit, I am the king of Śākala land "son of Manu, and dear brother of

स चास्मै पूर्वचरितं सर्वं कथितवान् नृपः ॥ ७१
 श्रुत्वा प्रोवाच राजर्षिर्मा ह्यञ्च स्व रुलेवरम् ।
 आगच्छ यामि तन्वर्द्धीं विचेतुं भ्रातृजोऽसि मे ॥ ७२
 इत्युक्त्वा संपरिप्लव्य नृपं घमनिस्ततम् ।
 समारोप्य रयं तूर्णं तापसाभ्यां न्यवेदयत् ॥ ७३
 ऋतध्वजः सपुत्रस्तु त दृष्ट्वा पृथिवीपतिम् ।
 प्रोवाच राजन्नेहोहि करिष्यामि तव प्रियम् ॥ ७४
 यासौ चिराद्ददा नाम त्वया दृष्टा हि नैमिषे ।
 सप्तगोदारं तीर्थं सा मयैव निर्मापिता ॥ ७५
 तदागच्छथ गच्छामः सौदेवस्यैव शरणात् ।
 तपास्माकं समेच्यन्ति कन्यारितिसस्तथापरः ॥ ७६
 इत्येवमुक्त्वा स ऋषिः समाश्वास्य सुदेवजम् ।
 शकुनिं पुरतः कृत्वा सेन्द्रमुक्षुः सपुत्रकः ॥ ७७

स्यन्दनेनाश्वयुक्तेन गन्तुं सप्तपचक्रमे ।
 सप्तगोदारं तीर्थं यत्र ताः कन्यका गताः ॥ ७८
 एतस्मिन्नन्तरे तन्वी घृताची शोकमयुता ।
 विचचारोदयगिरिं विचिन्वन्ती सुतां निजाम् ॥ ७९
 तमामसाद च कर्षि पर्यपृच्छत् तथाप्तराः ।
 किं बाला न त्वया दृष्टा कपे सत्यं वदस्व मां ॥ ८०
 तस्यास्तद् वचनं श्रुत्वा स कपिः प्राह बालिकाम् ।
 दृष्टा देववती नाम्ना मया न्यस्ता महाश्रमे ॥ ८१
 कालिन्ध्या विमले तीर्थे मृगपक्षिसमन्विते ।
 श्रीकण्ठायतनस्याग्रे मया सत्यं तवोदितम् ॥ ८२
 सा प्राह वानरपते नाम्ना वेदवतीति सा ।
 न हि देववती रयाता तदागच्छ त्रजावहे ॥ ८३
 घृताच्यास्तद्वचः श्रुत्वा वानरम्परितक्रमः ।

Ikṣvāku I say unto you The ascetic also narrated all his previous life (68, 69, 70, 71)

Hearing it, the pious king said, "Do not give up your life Come, let us go in search of the slender-bodied (lady), you are my brother's son" (72)

So saying, and warmly embracing the weak prince, he got him seated on the chariot and quickly presented him to the two hermits. (73)

Seeing the prince, Rtaadhvaja along with his son said, "Welcome to thee, O prince, I shall do what will please thyself" (74)

"That Citrāngadā who was beheld by you in Naimiṣa, has been left by myself in the holy confluence of seven Godavaris
 "Therefore, come, let us all go there for the sake of the son of Sudeva. There we shall meet with the three maidens and others." (75, 76)

Saying this much and consoling the son of Sudeva, the sage accompanied by Indradymna and his own son and with Śakuni

as the leader started to go by a chariot joined with horse, to the holy spot of Sapta Godavara where the maidens had gone (77, 78)

In the meantime, the slender bodied Gbṛtacl afflicted with grief, wandered on the Udayagiri, searching her own daughter (79)

Meeting there with the monkey, the Apsaras said, "O monkey, tell me trully whether the girl has not been seen by you" (80)

Hearing her words, the monkey said to the maiden, "I have seen one Devavati by name, and have left her in the great hermitage" (81)

"In front of the seat of Śrīkaṅṭha situated on the holy spot by the side of Kāṁdi abounding in deer and birds, I tell you trully" (82)

She said, "O chief of monkeys, she is Vedavati by name, and is not known as Devavati Therefore, come, let us proceed" (83)

Hearing those words of Gbṛtacl, the

दृष्टतोऽस्याः समागच्छन्नदीमन्वेव कौशिकीम् ॥ ८४
 ते चापि कौशिकीं प्राप्ता राजपिप्रवरास्त्रयः ।
 द्वितयं तापसाभ्यां च रथैः परमवेगिभिः ॥ ८५
 अवतीर्य रथेभ्यस्ते स्नातुमभ्यागमन् नदीम् ।
 घृताच्यपि नदीं स्नातु सुपुण्यमाजगाम ॥ ८६
 तामन्वेव कपिः प्रायाद् दृष्टो जायालिना तथा ।
 दृष्ट्वैव पितरं प्राह पार्थिव च महारथम् ॥ ८७
 स एव पुनरायाति वानरस्ताव वेगवान् ।
 पूर्वं जटास्वेष वलाघ्रेण बद्धोऽस्मि पादपे ॥ ८८
 तज्जापालिष्वचः ध्रुवा शकुनिः क्रोधसंयुतः ।
 सशरं धनुरादाय इदं वचनमब्रवीत् ॥ ८९
 ब्रह्मन् प्रदीयता मद्यमाज्ञा वात वदस्य भाम् ।
 यावदेनं निहन्यद्य शरैर्गैफेन वानरम् ॥ ९०

monkey following her with speedy steps,
 reached, the vicinity of the Kauṣiki
 river (84)

Those three great princely sages, as also
 the couple of hermits reached Kauṣiki on
 speedy chariots (85)

Alighting from the chariots they walked
 to the river for bathing. Ghr̥tāci also
 advanced towards the sacred river for a bath
 (86)

Following her, the monkey walked up and
 was seen by Jābālī. On seeing him Jābālī said
 to his father and the mighty king (87)

"O father, that very powerful monkey, by
 whom I was previously tied up forcibly to
 the tree with my matted locks, has
 reappeared" (88)

Hearing those words of Jābālī, Śakuni
 was filled with rage and lifting up his bow
 fitted with arrow, he said this (89)

"O Brahman, O sire, be pleased to
 permit me that I may kill this monkey today

इत्येवमुक्ते वचने सर्वभूतहिते रतः ।
 महर्षिः शकुनिं प्राह हेतुयुक्तं वचो महत् ॥ ९१
 न कश्चित्ताव ज्ञेनापि बध्यते हन्यतेऽपि वा ।
 बधधन्यौ पूर्वकर्मबन्धौ नृपतिनन्दन ॥ ९२
 इत्येवमुक्त्वा शकुनिमृषियानरमब्रवीत् ।
 एहोहि वानरास्माकं साहाय्यं कर्तुमर्हसि ॥ ९३
 इत्येवमुक्तो मुनिना बाले स कपिकुञ्जरः ।
 कृताञ्जलिपुटो भूत्वा प्रणिपत्येदमब्रवीत् ॥ ९४
 ममाज्ञा दीयतां ब्रह्मन् शशि किं करवाण्यहम् ॥ ९४
 इत्युक्ते प्राह स मुनिस्त वानरपतिं वचः ।
 मम पुत्रस्त्वयोद्भूतो जटासु घटपादपे ॥ ९५
 न चोन्मोचयितुं वृक्षाच्छकनुयामोऽपि यत्नतः ।
 तदनेन नरेन्द्रेण त्रिधा कृत्वा तु शाखिनः ॥ ९६

with a single arrow" (90)

Śakuni having spoken thus, the great
 sage, engaged in doing good to all creatures
 uttered the following noble words full of
 reason (91)

"O prince, my child, none can be killed
 or fettered by another. Killing and impris-
 onment are governed by past deeds." (92)

Thus saying to Śakuni, the sage
 addressed the monkey, "O monkey, come
 up. It is proper for you to help us." (93)

O young lady, thus addressed by the
 ascetic, the foremost of the monkeys saluting
 him devoutly said with folded hands, "O
 Brahman, bid me what I should do" (94)

Thus entreated, the ascetic said to the
 lord of the monkeys, 'My son has been tied
 with his matted hair to the tree by you' (95)

"We have not been able to free him from
 the tree despite great efforts. Therefore the
 tree was cut off into three pieces by this
 king" (96)

शाखां वहति मत्सूनुः शिरसा तां विमोचय ।
 दशवर्षशतान्यस्य शाखां वै वहतोऽगमन् ॥ १७
 न च सोऽस्ति पुमान् कश्चिद् यो ह्युन्मोचयितुं क्षमः ।
 स ऋषेर्वाङ्मयाकर्ष्य कपिर्जाशालिनो जटाः ॥ १८
 शनैरुन्मोचयामास क्षणादुन्मोचिताश्च ताः ।
 सतः प्रीतो घृनिश्रेष्ठो वरदोभूदृत्तपञ्चः ॥ १९
 कपिं प्राह वृणीष्व त्वं वरं यन्मनसेप्सितम् ।
 ऋत्तव्यजयचः शुक्वा इमं वरमयाचत ॥ २०
 विश्वकर्मा महातेजा कपित्वे प्रतिसंस्थितः ।
 प्रह्लाद् भयान्वरं मह्यं यदि दातुमिहेच्छति ॥ २०१
 तस्त्वदतो महाघोरो मम शापो निचर्यताम् ।
 चित्राङ्गदायाः पितरं मां त्वष्टारं तपोधन ॥ २०२
 अभिजानीहि भवतः शापाद्दानरता गतम् ।
 सुषहूनि च पापानि मया यानि कृतानि हि ॥ २०३

“And my son has been carrying the branch on his head Remove it Ten centuries have elapsed since he has been carrying the branch There is no such a man anywhere who is able to untie him” Hearing these words of the sage, the monkey slowly untied the matted looks of Jābāli, which were quickly unleased, and desirous of confirming a boon on the monkey he said to the monkey, “Choose any boon that is desired by you” Hearing the words of Rādhvaja, the supremely powerful Viśvakarman, transformed into a monkey, begged this boon :

“O Brahman, if thou art pleased to confer a boon on me, then kindly withdraw the terrible curse pronounced by thyself on me Know me as Tvaṣṭri Viśvakarman, O sage, the father of Citrāṅgadā, who has been transformed into a monkey by thy curse. And further, may the great many sins committed by me due to frivolities characteristic of

कपिचापल्यदोषेण तानि मे यान्तु संक्षयम् ।
 ततो ऋत्तपञ्चः प्राह ज्ञापस्यान्तो भगिष्यति ॥ १०४
 यदा घृताच्यां तनयं जनिष्यसि महाबलम् ।
 इत्येवमुक्तः संहृष्टः स तदा कपिकुञ्जरः ॥ १०५
 स्नातुं तूर्णं महानधामवतीर्णः कुशोदरि ।
 उतस्तु सर्वे क्रमशः स्नात्वाऽर्च्यं पितृदेवताः ॥ १०६
 जगद्गृह्णा रथेभ्यस्ते घृताची दिवस्पृतत् ।
 तामन्वेव महावेगः स कपिः ह्रततां घरः ॥ १०७
 ददशे रूपसंपन्नां घृताचीं स प्लवङ्गमः ।
 सापि तं बलिनां श्रेष्ठं दृष्ट्वैव कपिकुञ्जरम् ॥ १०८
 ज्ञात्वाऽथ विश्वकर्माणं कर्मयामास कामिनी ।
 ततोऽनुपर्वतश्रेष्ठे रचाते कोलाहले कपिः ॥ १०९
 रमयामास तां तन्वीं सा च तं यानरोत्तमम् ।
 एवं रमन्तौ सुचिरं संग्रामौ विन्ध्यपर्वतम् ॥ ११०

monkeys be wiped out” Hearing this, Rādhvaja pronounced, “The curse shall come to an end, as soon as you give birth to a mighty son to Gṛtāci” O slender-waisted lady, the eminent monkey, highly pleased at the pronouncement, descended the great river for a bath Thereafter after bathing and propitiating the forefathers, they returned by their chariots, delighted, and Gṛtāci flew to heaven The swift-moving chief of the monkeys followed her. (97-107)

The monkey beheld the beautiful Gṛtāci, while she also looked at the the mightiest chief of monkeys and knowing him to be Viśvakarman, fell in love with him Thereafter they both repaired to the eminent mountain Kolāhala where the monkey gratified the slender-bodied one, and she the most excellent monkey. Thus sporting for a long time they arrived at the Vindhya mountain. (108, 109, 110)

रथैः पञ्चापि तृतीयं संग्रामास्ते नरोत्तमाः ।
 मध्याह्नसमये प्रीताः सप्तगोदावरं जलं ॥ १११
 प्राप्य विश्रामहेतुर्वर्यमयतेरुत्तरान्विताः ।
 तेषां सारथयश्चाश्वान् स्नात्वा पीतोदकाप्लुतान् ॥ ११२
 रमणीये वनोद्देशे प्रचारार्थं समुत्सृजन् ।
 शाङ्गुलाढपेषु देशेषु मूढूर्वादेव वाजिनः ॥ ११३
 वृषाः समाद्रवन् सर्वे देवायतनमुत्तमम् ।
 तुरङ्गचुरनिर्घोषं श्रुत्वा ता योषितां वराः ॥ ११४
 किमेतदिति चोक्त्वैव प्रजग्मुर्हाटकेश्वरम् ।
 आरुह्य बलमीं तास्तु समुदैक्षन्त सर्वशः ॥ ११५
 अपश्यंस्तीर्थसलिले स्नायमानान् नरोत्तमान् ।
 ततश्चित्राङ्गदा दृष्ट्वा जटामण्डलधारिणम् ।
 सुरथं हसती प्राह संरोहत्पुलका सखीम् ॥ ११६
 योऽसौ युवा नीलघनप्रकाशः
 संदश्यते दीर्घशुभ्रजः सुलभः ।

These five excellent men (Rtadhvaja and others) also arrived at that sacred place by chariots, walked up to the waters of the Seven Godāvara and alighted hastily for taking rest. Their drivers also bathed and having got the horses bathed and drunk water, discharged them into charming tracts of the forest for grazing. In the spots rich in green verdure the horses were satisfied in a moment, and all of them sped to the excellent seat of the deity. Hearing the rattling of the hoofs of horses, the excellent women exclaimed "What is it?" and withdrew into the temple of Hātaka Śvara, and getting up on the attic looked around. (111, 112, 113, 114, 115)

From there they saw the exalted being bathing in the holy water. Then desorying among them Śaratba bearing a circle of matted hair, Citrāṅgadā thrilled in body said smilingly to her maiden companion

(116)

स एव नूनं नरद्रेवसूनु-
 र्भूतो मया पूर्वतरं पतिर्यः ॥ ११७
 यथैव जाम्बूनदतुल्यवर्णः
 श्वेतं जटाभारमधारयिष्यत् ।
 स एव नूनं तपतां वरिष्ठो
 ऋतध्वजो नात्र विचारमस्ति ॥ ११८
 ततोऽब्रवीदयो हृष्टा मन्दयन्ती सखीजनम् ।
 एषोऽपरोऽयैव सुतो जायालिर्नात्र संशयः ॥ ११९
 इत्येवमुक्त्वा वचनं बलम्या अवतीर्थ च ।
 समासताग्रतः शंभोर्गायन्त्यो गीतिकां शुभाम् ॥ १२०
 नमोऽस्तु श्वर्यं शंभो त्रिनेत्र चारुगात्र त्रैलोक्यनाथ
 उमापते दक्षयज्ञविध्वंसकर कामाङ्गनाशन धोर
 पापप्रणाशन महापुरुष महोग्रमूर्च्छं सर्व-
 सत्त्वध्वंसकर शुभंकर महेश्वर विश्वलधारिन्
 स्मरति गुहावासिन् दिग्वासः महाशङ्खशेखर [६]

"The youth seen yonder, lustrous as a blue cloud, long armed and handsome, is certainly the prince who was formerly chosen by me as my spouse. This one whose complexion resembles gold, and is carrying a load of white matted locks, is indeed Rtadhvaja, the foremost of ascetics, there is no doubt about it" (117, 118)

The delighted Nandayanti then spoke to the maidens, 'The other is his son Jābālī, there is no doubt about it' (119)

Thus saying and coming down from the attic, they came in front of Śambhu, chanting holy songs (120)

Obeisance to thee, O Śārya, Śambhu, the Three-eyed, of elegant limbs, lord of the three worlds, husband of Umā, destroyer of the sacrifice of Dakṣa, annihilator of the body of Kama, terrible destroyer of sins, of eminent personage, terribly fierce in visage, destroyer of all beings, creator of wealth, the great lord, the trident-bearer, enemy

जटाधर कपालमालानिमृपितशरीर चामचक्षुः
 चामदेव प्रजाप्यक्ष भगाङ्गोः ध्वंकर भीमसेन
 महासेननाथ पशुपते कामाङ्गदहन चत्वरवासिन्
 शिव महादेव ईशान शंकर भीम भव
 वृषभध्वज जटिल प्रौढ महानाट्येश्वर भूरिरत्न [10]
 अविष्टक्तक रुद्र रुद्रेश्वर स्थाणो एकलिङ्ग
 कालिन्दीप्रिय श्रीकण्ठ नीलकण्ठ अपराजित
 रिपुभयंकर संतोषपते चामदेव अघोर
 तत्पुरुष महाघोर अघोरमूर्ते शान्त
 सरस्वतीकान्त कोनाट सहस्रमूर्ते महोद्भव [15]
 विभो कालाग्निरुद्र रुद्र हर महीधरप्रिय
 सर्वतीर्थाधिवास हंस कामेश्वर केदाराधिपते
 परिपूर्ण मृच्चक्रुन्द मधुनिवासिन् कृपाणपाणे

of Cupid, resident of caves, the naked, holder of a human bone on the head, bearer of matted hair, of body decorated with a garland of skull bones, of beautiful eyes, Vāmadeva, lord of the creatures, destroyer of the eyes of Bhaga, of the terrible army, lord of Mahāsena, lord of the beings, consumer of the body of Kāma, dweller of the sacrificial platform, Śiva, Mahādeva, Isāna, Śhākara, Bhīma, Bhava, the bull ensigned, with tangled hair, fully mature, lord of the great drama, possessor of gems galore, Avimuktaka, Rudra, lord of the furious, the immovable, O Ekalanga, fond of Kālinā, Śrīkaṇṭha, Nīlakaṇṭha, the undefeated, frightful to enemies, master of satisfaction, Vāmadeva, not dreadful, the eminent person, the terribly dreadful yet of un-dreadful visage, calm, dear to Sarasvatī, Koṇāṭa, of a thousand forms, of eminent origin, lord, Kalāgnirudra, Rudra Hara, fond of mountain, resident of all holy spots, the supreme soul, lord of Kama, master of Keḍāra, the complete, O Mucukunda,

भयंकर विद्याराज सोमराज कामराज रञ्जक
 अञ्जनराजकन्याहृदचलवसते समुद्रशायिन् [20]
 गजमुख घण्टेश्वर गोकर्ण ब्रह्मयोने
 सहस्रवक्त्रालिचरण हाटकेश्वर नमोऽस्तु ते ॥
 एतस्मिन्नन्तरे प्राप्ता सर्प ष्वर्षिपार्षिवाः ।
 द्रष्टुं त्रैलोक्यकर्तारं स्वयम्क हाटकेश्वरम् ॥ १२१
 समारूढाश्च सुस्नाता ददृशुर्योपितवः ।
 स्थितास्तु पुरतस्तस्य गायन्त्यो गेयमुत्तमम् ॥ १२२
 ततः सुदेवतनयो विश्वकर्मसुता प्रियाम् ।
 दृष्ट्वा हृषितचित्तस्तु सरोहत्पुलको बभौ ॥ १२३
 ऋतप्यजोऽपि तन्वङ्गी दृष्ट्वा चित्राङ्गां स्थिताम् ।
 प्रत्यभिज्ञाय योगात्मा बभौ हृदितमानसः ॥ १२४
 ततस्तु सहसाऽभ्येत्य देवेशं हाटकेश्वरम् ।

dweller in honey, holder of a sword, the dreadful, lord of Learning, lord of the moon, lord of Cupid, the pleasure-giver, permanent dweller in the heart of the princess of Aśvina king, reposer in ocean, elephant-faced, Ghanteśvara, Gokarṇa, origin of the Brahman, possessor of a thousand mouths, eyes and feet, O Hāṭakeśvara, obeisance be to thee."

In the meantime all the sages and kings assembled there to visit, Tryambaka, Hāṭakeśvara, creator of the three worlds (121)

Bathing comfortably and seated, they beheld those ladies singing excellent songs in the front of Hāṭakeśvara (122)

When the son of Sudeva at the sight of his beloved, the daughter of Viśvakarman, grew glad at heart and thrilled in body (123)

Then (Rādhiva) of meditative soul also recognised the slender-bodied Citraṅgada on seeing, and was highly delighted in mind (124)

Then all of them hastily walking up to

संपूजयन्त्यस्त्र्यक्षं ते स्तुवन्तः सस्थिताः क्रमात् ॥ १२५
 चित्राङ्गदापि तान् दृष्ट्वा क्रतुध्वजपुरोगमान् ।
 सम ताभिः कृशाङ्गीभिरभ्युत्थायाम्यवादयत् ॥ १२६
 स च ताः प्रतिनन्द्यैव समं पुत्रेण तापसः ।
 समं नृपतिभिर्हृष्टः संविवेश यथासुखम् ॥ १२७
 ततः कपिनरः प्राप्नो घृताच्या सह सुन्दरि ।
 स्नात्वा गोदावरीतीर्थे दिङ्क्षुर्हाटकेश्वरम् ॥ १२८
 ततोऽपश्यत् सुतां तन्वीं घृताची शुभदर्शनाम् ।
 साऽपि ता मातरं दृष्ट्वा दृष्टाऽभूद्रर्वाणिनी ॥ १२९
 ततो घृताची स्वां पुत्रीं परिभ्रज्य न्यपीडयत् ।
 स्नेहात् सनात्पनयना द्युहस्तां परिजिघ्रती ॥ १३०
 ततो ऋतुभ्रजः श्रीमान् कपिं वचनमब्रवीत् ।
 गच्छानेतु गुह्यकं त्वमञ्जनाद्रौ महाञ्जनम् ॥ १३१

the seat of lord Hāṭakeśvara, recited prayers propitiating the three-eyed god in due order. (125)

Seeing them led by Rītadhvaja, Citrāṅgadā also together with the slender-bodied one, walked up and saluted them (126)

The hermit also, congratulating the ladies, seated himself along with his son and the kings comfortably (127)

O beautiful lady, then arrived the great monkey accompanied by Gṛhīta after bathing in holy Godāvati, desirous of visiting Hāṭakeśvara. (128)

There Gṛhīta saw her slim bodied pretty looking daughter. The latter also, of beautiful complexion, was delighted to find her mother (129)

Then Gṛhīta pressed her daughter in embrace affectionately, smelling the weeping daughter on the head again and again (130)

Then the lustrous Rītadhvaja said to the monkey, 'Do go to the Aśvina hill to bring here the Yaka Mahāśijana. (131)

पातालादपि दैत्येशं वीरं कन्दरमालिनम् ।
 स्वर्गाद् गन्धर्वराजानं पर्जन्यं शीघ्रमानय ॥ १३२
 इत्येवमुक्ते मुनिना प्राह देववती कपिम् ।
 गालवं वानरश्रेष्ठ इहान्ते त्वमर्हसि ॥ १३३
 इत्येवमुक्ते वचने कपिर्मास्तविक्रमः ।
 भर्ताऽञ्जनं समामन्त्र्य जगामामरपर्वतम् ॥ १३४
 पर्जन्यं तत्र चामन्त्र्य प्रेषयित्वा महाश्रमे ।
 सप्तगोदावरे तीर्थे पातालमगमत् कपिः ॥ १३५
 तत्रामन्त्र्य महावीर्यं कपिः कन्दरमालिनम् ।
 पातालादग्निनिष्क्रम्य महीं पर्यचरञ्जवी ॥ १३६
 गालवं तपसो योनिं दृष्ट्वा माहिष्मतीमनु ।
 समुत्पन्यानयच्छीघ्रं सप्तगोदावरं जलम् ॥ १३७
 तत्र ज्ञात्वा विधानेन संप्राप्तो हाटकेश्वरम् ।

"Do also quickly bring here the valiant lord of demons, Kandaravālin from the netherworld and the Gandharva king Parjanya from heaven." (132)

The ascetic having said this, Devavati said to the monkey, "O most excellent monkey, be pleased to bring Gālava here" (133)

Thus addressed, the monkey possessed of the prowess of wind, set on and after inviting Aśvina, proceeded to the mountain of gods (134)

There the monkey invited Parjanya and despatching him to the great hermitage in the holy Sapta Godāvara site, entered the netherland (135)

Inviting the vigorous Kandaravālin there, the speedy monkey came out of the nether region and travelled over the earth (136)

Finding Gālava, the fountain of asceticism, near Māhīmatī, he sprang up to him and quickly brought him to the waters of the Sapta Godāvara. (137)

Having reached Hāṭakeśvara and

ददशे नन्दयन्तीं च स्थितां देववतीमपि ॥ १३८
 ते दृष्ट्वा गालन चैव सप्रत्यायाम्भवादयत् ।
 स चार्चिष्यन्महादेवं महर्षीन्भ्यवादयत् ।
 ते चापि नृपतिश्रेष्ठारस्त संपूज्य तपोधनम् ॥ १३९
 प्रहर्षमतुलं गत्वा उपविष्टा यथासुसम् ।
 तेषूपविष्टेषु तदा वानरोपनिमन्त्रिता ॥ १४०
 समायाता महात्मानो यक्षगन्धर्वदानवा ।
 तानागतान् समीक्ष्यैव पुत्र्यस्ताः पृथुलोचनाः ॥ १४१
 स्नेहार्द्रानयनाः सर्वास्तदा सस्वजिरे पितृन् ।
 नन्दयन्त्यादिका दृष्ट्वा सपितृका परानना ॥ १४२
 सधापनयना जाता विश्वकर्मसुता तदा ।
 अथ तामाह स मृनिः सत्यं सत्यध्वजो वचः ॥ १४३
 मा विपादं कृथा. पुत्रि पिताऽयं तव वानरः ।
 सा तद्वचनमाकर्ण्य व्रीडोपहतचेतना ॥ १४४

bathed according to rites there, he saw Nandayanti and also Devavati staying there (138)

Seeing Galava, they stood up and greeted him. Proceeding to worship Mahādeva, he also saluted the great sages. The eminent kings also adored the hermit, and deriving immense pleasure, sat down comfortably. They having taken up their seats, the high-souled Lakṣa, Gandharva and demon, being invited by the monkey, came up. Seeing them come the broad-eyed daughters of theirs with their eyes wet with affectionate tears, embraced their sires. Finding the pretty Nandayanti and others reunited with their fathers, the daughter of Viśvakarman had tears in her eyes. Then the sage Rādhvaja uttered the following words full of truth (139, 140, 141, 142, 143)

"My child, do not be dejected. This monkey is your father." Hearing these words, she was shocked in her senses through shame (144)

कथं तु विश्वकर्मऽसौ वानरत्वं गतोऽधुना ।
 दुष्पुत्र्यां मयि जातायां तस्मात् त्यक्षे कलेऽरम् ॥ १४५
 इति सचिन्त्य मनसा श्रुतध्वजमुवाच ह ।
 परित्रायस्व मां ब्रह्मन् पापोपहतचेतनाम् ॥ १४६
 पितृग्री मर्तुमिच्छामि तदनुज्ञातुमर्हसि ।
 अयोवाच मृनिस्तन्वी मा विपाद कृथाधुना ॥ १४७
 मान्यस्य नैव नाशोऽस्ति तस्मा त्थाक्षीः कलेवरम् ।
 भविष्यति पिता तुभ्यं भूयोऽप्यमरवर्द्धकिः ॥ १४८
 जातेऽपत्ये घृताभ्यां तु नात्र कार्या विचारणा ।
 इत्येवमुक्ते वचने मृनिना भावितात्मना ॥ १४९
 घृताची तां समभ्येत्य प्राह चित्राङ्गदा वचः ।
 पुत्रि त्यजस्व शोर्क त्वं मासैर्दशभिरात्मजः ॥ १५०
 भविष्यति पितृस्तुभ्यं मत्सत्कृशात्त संशयः ।
 इत्येवमुक्ता संहृष्टा वभौ चित्राङ्गदा तदा ॥ १५१

How could Viśvakarman be transformed into a monkey? Perhaps it has been due to the birth of an inauspicious daughter as I am. Therefore I shall give up my body. (145)

Musing thus in mind, she said to Rādhvaja, "O Brahman, rescue me, whose senses are defiled by sin. (146)

"A patriot, I desire to die, so be pleased to permit me." At this, the ascetic spoke to the slender-bodied one, "Don't you be despondent (147)

"There is no annihilation of the inevitable. Therefore do not give up your body. Your father shall again become the celestial artisan "when an offspring will be born to him of Ghr̥tāci. No doubt need be entertained about it." The ascetic, whose soul was purified by meditation, having spoken thus Ghr̥tāci approached Citrāṅgadā and said to her, "My child, give up your grief. In ten months a son will be born to your

प्रतीक्षन्ती सुचार्वङ्गी विवाहे पितृदर्शनम् ।
 सर्वास्ता अपि तावन्तं कालं सुतनुकन्यकाः ॥ १५२
 प्रत्यैशन्त विवाहं हि तस्या एव प्रियेप्सया ।
 ततो दशसु मासेषु समतीतेष्वथाप्सराः ॥ १५३
 तस्मिन् गोदावरीतीर्थं प्रसूता तनयं नलम् ।
 जातेऽपत्ये कपित्वाच्च विश्वकर्माप्यभ्युच्यत ॥ १५४
 समभ्येत्य प्रियां पुत्री पर्यष्वजत चादरात् ।
 ततः प्रीतेन मनसा सस्मार सुरवर्द्धकिः ॥ १५५
 सुराणामधिपं शक्रं सहैव सुरकिर्जरैः ।
 स्वप्राप्त्य संस्मृत, शक्रो मरुद्गणधृतस्वदा ॥ १५६
 सुरैः सक्तैः संप्राप्तस्तचीर्यं हाटकाह्वयम् ।
 समायातेषु देवेषु गन्धर्वेष्वप्सरस्तु च ॥ १५७
 इन्द्रधुम्नो मुनिश्रेष्ठमृतध्वजमृवाच ह ।

father of myself There is no doubt" Thus
 addressed, Citrāṅgadā grew cheerful
 (148, 149, 150, 151)

The lovely bodied waited for seeing
 her father at the time of her marriage, and
 all the beautiful maidens also eager for her
 pleasure waited during that period for her
 marriage After ten months had elapsed, the
 Apsaras gave birth to a son Nala, on the
 holy spot of Godāvari A child having been
 born Viśvakarman also was liberated from his
 monkey hood (152, 153, 154)

Approaching his dear daughter, the cele-
 stial artisan Viśvakarman embraced her
 with affection, and with delighted heart
 remembered Indra, the lord of gods together
 with other gods and Kinnaras. Remembered
 by Viśvakarman, Indra, surrounded by the
 multitude of Maruts, and together with gods
 accompanied by the Rudras appeared at that
 holy spot named Hāṭaka. The gods,
 Gandharvas and apsaras having come there,
 Indradyumna spoke to Rtaḍhvaja, the chief
 of the ascetics

"O Brahman, do give the daughter of

जाबालेदीयतां ब्रह्मन् सुता कन्दरमालिनः ॥ १५८
 गृह्णातु विधिवत् पाणिं दैतेय्यास्तनयरतव ।
 नन्दयन्तीं च शकृनिः परिणेतुं स्वरूपवान् ॥ १५९
 ममेयं वेदवत्यस्तु त्वाग्रे यो सुरथस्य च ।
 वाढमित्यब्रवीद्दृष्टो मुनिर्मनुसुतं नृपम् ॥ १६०
 ततोऽनुचक्रुः संष्टा विवाहविधिमुत्तमम् ।
 ऋत्विजोऽभूव् गालवस्तु हुत्वा हव्य विधानतः ॥ १६१
 गायन्ते तत्र गन्धर्वा नृत्यन्तेऽप्सरसस्तथा ।
 आदौ जाबालिनः पाणिर्गृहीतो दैत्यकन्यया ॥ १६२
 इन्द्रधुम्नेन तदनु वेदवत्या विधानतः ।
 ततः शकृनिना पाणिर्गृहीतो यत्यकन्यया ॥ १६३
 चित्राङ्गदायाः कल्याणि सुरथः पाणिमग्रहीत् ।
 एवं क्रमाद् विवाहस्तु निर्वृतस्तनुमभ्यये ॥ १६४

Kandaramālin to Jābālī (155, 156, 157, 158)

"Let thy son take the hand of the demon's
 daughter according to the rites The hand-
 some Śakuni be wed to Nandayanti This
 Vedavati to remain as my spouse, while the
 daughter of Viśvakarman to go to Suratha
 The pleased ascetic replied to the king, son of
 Manu, "Be it so". (159, 160)

Highly pleased, they thereafter made
 excellent preparations for the weddings
 Gālava became the chief priest offering an
 oblation to fire in conformity with rites
 (161)

The Gandharvas sang and the Apsarasas
 danced while the hand of Jābālī was first
 held by the daughter of the demon. (162)

Following this, the hand of Vedavati was
 held by Indradyumna in accordance with the
 injunctions. Thereafter, the hand of the
 Yakṣa's daughter was taken by Śakuni (163)

O blessed one, Suratha took the hand of
 Citrāṅgadā In this order, O slender-
 waisted one, the weddings were completed.

(164)

युते मुनिर्निवाहे तु शक्रादीन् प्राह दैवतान् ।
 अस्मिंस्तीर्थे भवद्भिस्तु समगोदावरे सदा ॥ १६५
 स्थेयं विशेषतो मासमि माधवमृत्तमम् ।
 वाढ्युक्त्वा सुराः सर्वे जग्मुर्हृष्टा दिवं क्रमात् ॥ १६६
 मुनयो मुनिमादाय सपुत्रं जग्मुरादरात् ।
 भार्याश्चादाय राजानः स्वं स्वं नगरमागताः ॥ १६७
 प्रहृष्टाः सुखिनस्तस्युः भुञ्जते विषयान् प्रियान् ।

चित्राङ्गदायाः कल्याणि एवं वृत्तं पुरा किल ।
 तन्मां कमलपत्राक्षि मजस्व ललनोत्तमे ॥ १६८
 इत्येवमुक्त्वा नरदेवसूनु-
 स्तां भूमिदेवस्थ सुतां वरोरुम् ।
 स्तुवन्मृगाक्षीं श्रुतुना क्रमेण
 सा चापि वाक्यं नृपतिं वभाषे ॥ १६९

इति श्रीवामनपुराणे एकोनचत्वारिंशोऽध्याय ॥३६॥

४०

अरजा उवाच ।

नात्मानं तव दास्यामि बहुनोक्तेन किं तन ।
 रक्षन्ती भवतः शापादात्मानं च महीपते ॥ १

The weddings over, the ascetic said to Indra and the other deities, "This holy place Sapta Godāvara should be dwelt in by you particularly during this auspicious Vaiśākha month" "Very well" replied the cheerful gods and flew to heaven in due order (165, 166)

The hermits together with the ascetic accompanied by his son returned, while the kings together with their wives retired to their respective cities (167)

प्रह्लाद उवाच ।

इत्थं विषदमानां तां भार्गवेन्द्रसुतां बलात् ।
 कामोपहतचित्तात्मा व्यध्वंसयत मन्धीः ॥ २

Highly pleased, they lived happily and enjoyed various pleasures O blessed one, this is the story of Citrāṅgadā of the past Therefore, O thou excellent lady, possessing eyes resembling lotus-petals, do you gratify me. (168)

The son of the king having said this to the pretty thighed daughter of the Brāhmana, eulogising the fawn eyed one, the latter slowly replied to the king in soft tone (169)

Thus ends Thirty ninth Chapter in the Vāmana-Purāna—39.

40

Arajā said . O Lord of the earth, it is no use saying much to you I will not surrender myself to you, because I have to save you as well as myself from a curse (of my father)

(1)

Prahādā said . The evil-minded one, whose heart and soul were smitten by lust, then ravished by force the daughter of the leading scion of Bhṛgu (Śakra), who was arguing in this way (2)

[857]

तां कृत्वा च्युतचारिणां मदान्धः पृथिवीपतिः ।
 निश्चक्रामाश्रमात् तस्माद् मत्तथ नगरं निजम् ॥ ३
 साऽपि शुभसुता तन्वी -रजा रजसाप्सुता ।
 आश्रमाद् निर्गत्य बहिस्तस्यावधोमुखी ॥ ४
 चिन्तयन्ती स्वपितरं रुदती च मृदुर्मुहुः ।
 महाग्रहोपेतमेव रोहिणी शशिनः प्रिया ॥ ५
 ततो बहुविधे काञ्चे समाप्ते यज्ञवर्मणि ।
 पातालादागमच्छुक्रः स्वमाश्रमपदं मुनिः ॥ ६
 आश्रमान्ते च दृशे सुतः दैत्य रजस्जलाम् ।
 मेघलेखामिवाकाशे संच्यारागेण रजिताम् ॥ ७
 तां दृष्ट्वा परिप्रच्छ पुत्रि ष्केनासि धर्षिता ।
 कः क्रीडति सरोपेण सममाशीविषेण हि ॥ ८

Having outraged her virtue the lord of the earth, who was blinded by vanity, went out of that hermitage and reached his own city (8)

She too the slender Arāja daughter of Śukra being besmeared with menstrual blood, then went out of the hermitage and remained there, face downwards, thinking about her father and weeping again and again like Rohini, beloved of Moon when oppressed by the great seizer (Rāhu) (4, 5)

Then, after a long time when sacrificial duties were finished the sage Śukra came from the subterranean world to his own hermitage (6)

And he, O demon, saw his daughter with marks of menstrual blood lying at the extremity of the hermitage, like patches of cloud in the sky, reddened by the ruddiness of the dusk (7)

Seeing her he asked—'My daughter, by whom are you ravished? Who plays with an angry snake carrying venom in its fangs? (8)

कोऽथैव याम्यां नगरां गमिष्यति सुदुर्मतिः ।
 यस्त्वा शुद्धसमाचारा विष्णुसयति पापकृत् ॥ ९
 ततः स्वपितरं दृष्ट्वा कम्पमाना पुनः पुनः ।
 रुदन्ती व्रीहयोपेता मन्दं मन्दमुवाच ह ॥ १०
 तव शिष्येण दण्डेन वार्यमाणेन चासकृत् ।
 बलादनाथा रुदती नीताऽह वचनीयताम् ॥ ११
 एतत् पुत्र्या वचः श्रुत्वा क्रोधतंरक्तलोचनः ।
 उपस्पृश्य शुचिर्मृत्वा इदं वचनमब्रवीत् ॥ १२
 यस्मात् तेनाविनीतेन मत्तो ह्यभयमृत्तमम् ।
 गौरव च त्विरसृष्ट्य च्युतधर्माऽरजा कृता ॥ १३
 तस्मात् मराष्ट्रः सरलः सभृत्यो वाहनैः सह ।
 सप्तरात्रान्तराद् भस्म ग्रावयुष्ट्या भविष्यति ॥ १४

'Who is that very evil minded person willing to go to the city of Yama on this very day, who, a sinner, has polluted you who were of pure conduct?' (9)

Then seeing her father, she, trembling and weeping again and again, and abashed said slowly (10)

'By your disciple, Danda, who was dissuaded by me over and over again, have I, helpless and weeping all the while, been led, perforce, to this blame worthy state' (11)

Hearing this speech of his daughter, he with eyes blood shot in anger achieved purification by sipping water, and said these words (12)

'Since that impolite person, ignoring my best assurance of security, and the honour (shown to him), has made Arāja fallen from virtue, (he), along with his kingdom, army, servants and means of conveyance, shall be reduced to ashes in a shower of gravels within seven nights.' (13, 14)

इत्येवमुक्त्वा मुनिपुंगवोऽसौ
 शप्त्वा स दण्डं स्वसुतामुवाच ।
 त्वं पापमोक्षार्थमिहैव पुत्रि
 तिष्ठस्व कल्याणि तपश्चरन्ती ॥ १५

शप्त्वेत्यं भगवान् शुको दण्डमिक्ष्वाहुनन्दनम् ।
 जगाम शिष्यसहितः पातालं दानवालयम् ॥ १६
 दण्डोऽपि भस्मसाद् भूतः सराष्ट्रबलनाहनः ।
 महता श्रावणं सप्ररात्रान्तरे तदा ॥ १७
 एव तद्दण्डकारण्यं परित्यज्यन्ति देवताः ।
 जालयं राक्षसानां तु कृतं देवेन शंभुना ॥ १८
 एवं परकलनाणि नयन्ति सुकृतीनपि ।
 भस्मभूतान् प्राकृतास्तु महान्तं च पराभयम् ॥ १९
 तस्मान्दन्धक दुर्धुर्दिनं कार्या भवता स्त्रियम् ।

Having cursed Danda with these words, that great sage said to his daughter, "O my daughter, O auspicious girl, you do stay in this very place practising austerities for the purging of your sin" (16)

Thus cursing Dandā, son of Ikṣvāku, Lord Śukra, along with his disciples, went to the nether world, the abode of the demons (16)

Thereafter Dandā too, together with kingdom, army, and conveyances, was burnt to ashes in a shower of gravels within seven nights. (17)

So Dandākāraṇya (forest of Dandā) is avoided by gods That is made the abode of demons by the god Śaṁbhū (18)

Thus women belonging to others can reduce to ashes and lead to great discomfiture even the well doing laymen (19)

Hence, O Andhaka, you must not cherish this evil motive Even an ordinary women can burn (an outrager of virtues,) what to

प्राकृताऽपि दहेन्नारी किमुताहोद्रिनन्दिनी ॥ २०
 शंकरोऽपि न दैत्येश शक्यो जेतु सुरासुरैः ।
 द्रष्टुमप्यमितौजस्कः किमु योधयितुं रणे ॥ २१

पुलस्त्य उवाच ।

इत्येवमुक्ते वचने ऋद्धस्ताप्रेक्षणः श्वसन् ।
 वाक्यमाह महातेजाः प्रह्लादं चान्धकासुरः ॥ २२
 किं ममासौ रणे योद्धं शक्तस्त्रिणयनोऽसुर ।
 एकाकी धर्मरहितो मस्मारणितविग्रहः ॥ २३
 नान्धको विभियादिन्द्रान्नामरेभ्यः कथंचन ।
 स कथं दृपपत्राश्चाद् विभेति स्त्रीमुखेक्षकात् ॥ २४
 तच्छ्रुत्वाऽस्य वचो घोरं प्रह्लादः प्राह नारद ।
 न संम्यगुत्तं भवता विरुद्धं धर्मतोऽर्थतः ॥ २५

speak of the daughter of the Mountain ? (20)

O lord of the demons it is not possible for the gods and the demons to conquer Śaṅkara too He of unbounded power cannot even be looked at, how can it be possible to fight him in battle. ?" (21)

Pulstya said This being said, the demon Andhaka, possessing immense power, flew into a rage, his eyes copper-red, heaved a sigh, and said the words to Prahlāda (22)

"O demon, is that, lone three eyed, impious person, whose body is rendered red with ashes, able to give me a fight in battle ? (23)

'Andhaka will not be afraid of Indra, nor of the immortals, in any case How can he have a fear from one whose eyes resemble marmelos Vṛṣa leaves and who gazes at women's face (24)

O Nārada, hearing this dreadful speech of his, Prahlāda said, "You have not said well. (What you have said is) against the sacred law (Dharma) as well as worldly gains (Artha) (25)

हुताशनपतङ्गाभ्या मिहक्रोटकयोरिव ।
 गजेन्द्रमशकाभ्या च स्वमपापाणयोरिव ॥ २६
 एतेपामेभिरुदितं यावदन्तरमग्धक ।
 तावदेवान्तरं चास्ति भवतो वा हरस्य च ॥ २७
 वारितोऽसि मया वीर भूयो भूयश्च वार्यसे ॥
 मृशुष्य वाक्य देवपैरसितस्य महात्मनः ॥ २८
 यो धर्मशीलो नितमानरोपो
 विद्याविनीतो न परोपतापी ।
 स्वदारतुष्ट, परदारवर्जो
 न तस्य लोके भयमस्ति किञ्चित् ॥ २९
 यो धर्महीन, कलहप्रियः सदा
 परोपतापी श्रुतिशास्त्रवर्जितः ।
 परार्थदारेप्सु रवर्णसगमी
 सुरं न विन्देत परत्र चेह ॥ ३०

"O Andhaka, the difference between you and Haru is as much as is said to exist between fire and an insect, a lion and a jackal, a huge elephant and a mosquito, and between gold and stone (26, 27)

"O brave one, you have already been warned by me, and I do warn you again and again Listen to the words of the high souled divine sage Asita (28)

"He who is virtuous by nature, has subdued his pride and anger, is modest by education is not a tormentor of others, is satisfied with his own wife and avoids others' wives has nothing to fear in the world (29)

"Neither in this world nor in the next does he get happiness—who is devoid of virtue is fond of quarrels at every time tyrannous, without touch of Veda and other sacred lore, hankering after others' wealth and wives, and seeking intercourse with castes not his own (30)

धर्मान्वितोऽमूढ भगवान् प्रभाकरः
 संत्यक्तरोपथ मुनिः स वारुणिः ।
 विद्याऽन्वितोऽभूमनुरर्कपुत्रः
 स्वदारसतुष्टमनास्त्वगत्यः ॥ ३१
 एतानि पुण्यानि कृतान्यमीभि-
 र्मया निन्दानि हलत्रमोक्त्या ।
 तेजोन्विताः शापवरक्षमाश्च
 ज्ञाताश्च सर्वे सुरसिद्धपुत्र्याः ॥ ३२
 अघर्मयुक्तोऽङ्गसुतो बभूव
 विश्वत्र नित्य कलहप्रियोऽमूढ ।
 परोपतापी नमृचिर्दुरात्मा
 परानलेप्सुर्नहुपथ राजा ॥ ३३
 परार्थलिप्सुर्दितिनो हिरण्यहक्
 सूर्यस्तु तस्याप्यनुजः सुदुर्मतिः ।

"The mighty Prabhakara (Sun) was attended with virtue, the sage Varuṇi (Vaśiṣṭha) had given up anger, Mann, son of Arka (Sun) was endowed with learning; and Agastya had his mind content with his own wife (31)

"These meritorious deeds, which I have related as a traditional saying, were done by them; (Consequently) they, all became powerful, capable of pronouncing a cures and granting a boon, and worthy of respect by gods and Siddhas (semi-divine beings of the Bhavar loka) (32)

The son of Anga indulged in impiety; Vibhu was always fond of quarrelling; the wicked minded Namuci (as) a tormentor of others, and king Vahuṣa (was) desirous of the wives of others (33)

"Diti born demon Hiranyākṣa, covetous of others' property, his younger brother who was foolish and very evil hearted, high-powered Yada who had intercourse with

अवर्णसंगी

यद्गुरुचमोज्ञा

एते विनष्टास्त्वनयात् पुरा हि ॥ ३४

तस्माद् धर्मो न संत्याज्यो धर्मो हि परमा गतिः ।

धर्महीना नरा यान्ति रौरवं नरकं महत् ॥ ३५

धर्मस्तु गदितः पुंभिस्तारणे दिवि चेह च ।

पतनाय तथाऽधर्म इह लोके परत्र च ॥ ३६

त्याज्यं धर्मान्निर्वर्तित्यं परदारोपसेवनम् ।

नयन्ति परदारा हि नरकानेकविंशतिम् ।

सर्वेषामपि वर्णानामेव धर्मो ध्रुवोऽन्धक ॥ ३७

परार्थपरदारेषु यदा वाञ्छां करिष्यति ।

स याति नरकं चोरं रौरवं बहुलाः समाः ॥ ३८

एवं पुराऽसुरपते देवर्षिरसितोऽन्यथाः ।

प्राह धर्मव्यवस्थान् खगेन्द्रायाहृणाय हि ॥ ३९

तस्मात् सुदूरतो धर्जेत् परदारान् विचक्षणः ।

other castes—all these perished in ancient times because of their haughtiness (34)

"Therefore Dharma is not to be shunned, for Dharma is the supreme goal. Men devoid of Dharma go to the wide Raurava hell. (35)

"Dharma, they say, enables safe passage in heaven and here and Adharma leads to downfall in this world and the next (36)

"The virtuous persons should always avoid adultery, for others' wives (enjoyed) lead to twenty one hells. O Andhaka, this is the eternal duty of all the castes. (37)

"He who cherishes a desire for others' wealth and others' wives goes to the dreadful Raurava hell for many year." (38)

"O lord of the demons, thus spoke Asita, the imperishable sage divine in the by-gone days, about the institutes of Dharma, to the chief of birds (Garuḍa) and to Arupa." (39)

"So the wise should be far off avoiding other men's wives. Others' wives lead men

नयन्ति निकृतिप्रज्ञं परदाराः पराभवम् ॥ ४०

पुलस्त्य उवाच ।

इत्येवमुक्ते वचने प्रह्लादं प्राह चान्धकः ।

भवान् धर्मपरस्त्वेषो नाहं धर्मं समाचरे ॥ ४१

इत्येवमुक्त्वा प्रह्लादमन्धकः प्राह शम्भरम् ।

गच्छ शम्भर शैलेन्द्रं मन्दरं वद शंकरम् ॥ ४२

भिक्षो किमर्थं शैलेन्द्रं स्वर्गोपम्य सकन्दरम् ।

परिश्रजसि केनाद्य त्व दत्तो वदस्व नाम् ॥ ४३

तिष्ठन्ति शासने मह्यं देवाः शक्रपुरोगमाः ।

तत् किमर्थं निवससे मामनादृत्य मन्दरे ॥ ४४

यदीदृस्तव शैलेन्द्रः क्रियतां वचनं मम ।

येयं हि भजतः पत्नी सा मे शीघ्रं प्रदीयताम् ॥ ४५

इत्युक्तः स तदा तेन शम्भरो मन्दरं द्रुतम् ।

जगाम तत्र यत्रास्ते सह देव्या पिनाकशृङ्ग ॥ ४६

of humble wisdom to discomfiture." (40)

Pulastya said : Such words having been said, Andhaka said to Prahlāda, "You are the only person devoted to Dharma I do not practise Dharma". (41)

Thus addressing Prahlāda, Andhaka said to Śambara—"Go, O Śambara, to Mandara, the chief of mountains and tell Saṅkara the following (42)

"O beggar, why is it that you enjoy the great mountain comparable with heaven, along with its caves? Tell me who has given it to you (43)

"Gods, with Indra leading, live under my rule. So why, ignoring me, do you live in Mandara? (44)

"If the mountain chief is desired by you, do what I say. Let she, who is your wife, be given away to me, immediately." (45)

Thus addressed by him, Śambara then quickly went to Mandara where the wielder of the Pināka bow was staying along with the goddess Durgā (46)

गत्वोवाचान्धकवचो याथातथ्यं दनोः सुतः ।
 तद्गुत्तरं हरः प्राह शृण्वत्या गिरिकन्यया ॥ ४७
 ममार्यं मन्दरो दत्तः सहस्राक्षेण धीमता ।
 तन्न शकनोम्यदं त्यक्तुं विनाज्ञां वृत्रवैरिणः ॥ ४८
 यचाप्रवीद् दीयतां मे गिरिपुत्रीति दानवः ।
 तदेषा यातु स्वं कामं नाहं वारयितु क्षमः ॥ ४९
 ततोऽब्रवीत् गिरिसुता शम्बरं घृणिसत्तम ।
 ब्रूहि गत्वाऽन्धकं वीर मम वाक्यं विपश्चितम् ॥ ५०
 अहं पताका संग्रामे भवानीशश्च देविनौ ।
 प्राणघूतं परिस्तीर्य यो जेष्यति स लप्स्यते ॥ ५१
 इत्येवमृक्तो मरिचान् शम्बरोऽन्धकमागमत् ।
 समागम्याप्रवीद् वाक्यं शर्वभौषोश्च भाषितम् ॥ ५२

On reaching, the demon correctly reproduced the words of Andhaka. Hara gave him the reply, while the daughter of Mountain listened (47)

'This Mandara was given to me by the wise hundred eyed Indra. So I am not in a position to part with it without orders from the enemy of Vṛtra. (48)

As the demon has said—let the Mountain's daughter be given to him, so she may go as she likes. I have no power to stop her. (49)

O best sage, then the daughter of the Mountain said to Śambara, "O brave one, go and state my words to the learned Andhaka. (50)

"I am the flag (of victory) in battle. You and Iśa (the ruling god, Śiva) are gamblers around a dice-board of life; he who will win will get (me)." (51)

Thus told, the intelligent Śambara came to Andhaka and on coming stated the words said by Śarva (Śiva) and Gauri (52)

तच्छ्रुत्वा दानवपतिः क्रोधदीप्तैक्षणः श्वसन् ।
 समाह्वयाप्रवीद् वाक्यं दुर्योधनमिदं वचः ॥ ५३
 गच्छ शीघ्रं महाबाहो मेरीं सान्नाहिनीं दृढाम् ।
 ताडयस्व सुविश्रब्धं दुःश्रीलामिव योषितम् ॥ ५४
 समादिष्टोन्धकेनाथ मेरीं दुर्योधनो वलात् ।
 ताडयामास वेगेन यथाप्राणेन भूयसा ॥ ५५
 सा ताडिता बलवता मेरी दुर्योधनेन हि ।
 सत्वरं भैरवं रावं रुराव सुरभी यथा ॥ ५६
 तस्यास्तं स्वरमाकर्ण्य सर्व एव महासुराः ।
 समायाताः सभां तूर्णं किमेतदिति वादिनः ॥ ५७
 याथातथ्यं च दाव सर्वानाह सेनापतिर्गौरी ।
 ते चापि बलिनां श्रेष्ठाः सशस्त्रा युद्धकाङ्क्षिणः ॥ ५८

Hearing this, the lord of demons, with eyes blazing in wrath, sighed and calling in Duryodhana, said : (53)

"O large-armed one, go at once and beat hard, without the least hesitation, the war-preparatory drum, like a woman of evil conduct." (54)

Then by the order of Andhaka, Duryodhana beat the drum powerfully and speedily as was possible with his enormous strength. (55)

That drum, being beaten by the energetic Duryodhana, soon roared with a very loud report, as Surabhi did. (56)

Hearing that report of the drum all the great demons at once came to the assembly saying, "What is this?" (57)

And the fact the mighty army-chief divulged to them all, and they who were the strongest of the strong, in their turn, got ready for the battle. (58)

सहान्धका निर्ययुस्ते गजैरुष्ट्रैर्हयै रथैः ।
 अन्धको रथमास्थाय पञ्चनखप्रमाणतः ॥ ५९
 त्र्यम्बकं स पराजितुं कृतवृद्धिर्विनिर्ययौ ।
 जम्भः कुजम्भो हुण्डश्च तुहुण्डः शम्भरो बलिः ॥ ६०
 बाणः कार्तिस्ररो हस्ती सूर्यशत्रुर्महोदरः ।
 अयःशंकुः शिशिः शाल्वो वृषपर्वा विरोचनः ॥ ६१
 हयग्रीवः कालनेमिः संह्रादः कालनाशनः ।

शरभः शलभश्चैव विप्रचित्तिश्च वीर्यवान् ॥ ६२
 दुर्योधनश्च पाकश्च विपाकः कालशम्भरौ ।
 एते चान्ये च बहवो महावीर्या महाबलाः ।
 प्रजम्भुरुत्सुका योर्ध्वं नानायुधधरा रणे ॥ ६३
 इत्थं दुरात्मा दनुसैन्यपाल-
 स्तदान्धको योद्धुमना हरेण ।
 महाचलं मन्दरमम्बुपेयिवान्
 स कालपाशावसितो हि मन्द्धीः ॥ ६४

इति श्रीवामनपुराणे चत्वारिंशोऽध्याय ॥४०॥

४१

पुलस्त्य उवाच ।

हरोऽपि शम्भरे याते समाहूयाथ नन्दिनम् ।
 प्राहामन्त्रय शैलादे ये स्थितास्त्वव शासने ॥ १

With Andhaka, they sallied forth on elephants, camels, horses and chariots Andhaka, riding a car five furlongs (Nalva) wide, got out determined to defeat the three-eyed deity (Trayambaka) And Jambha, Kujambha, Hunḍa, Tubuḍa, Śambara, Bali— (59, 60)

Bāna, Kārtasvara, Hasti, Sūrya-śatra, Mahodara, Ayah Kamku, Śibi, Śalva, Vṛṣaparavana, Virocana— (61)

Hayagrīva, Kālanemi, Samhlāda, Kāla-

सतो महेश्वचनाश्रन्दी तूर्णतरं गतः ।

उपत्युश्य जलं श्रीमान् सस्मार गणनामकात् ॥ २

nāśana, Śarabha, Śalabha, strong Vipracitti, (62)

Duryodhana, Pāka, Vipāka, Kāla and Śambara—

These and many others of great valour and strength, wielding various weapons, ardently went to have a fight in battle (63)

Thus the evil-hearted, foolish Andhaka, protector of the demon troops, went to the great mountain Maudara with a view to fighting with Hara, he being bound by the fetters of Death (64)

Thus ends the Fortieth Chapter, in the Vāmana-Purāṇa—40

41

Hara too, after Śambara had left, summoned Nandin and said—‘O Śailādi (son of Śilādi), invite all those who are under your dominion. (1)

Then at the instance of Mahēśa, the illustrious Nandin left in great hurry, and sipping water recalled the Gaṇa-chiefs (2)

नन्दिना संस्मृताः सर्वे गणनायाः महत्प्रशः ।
समुत्पत्य त्वरायुक्ताः प्रणतारिन्द्रशेखरम् ॥ ३
आगतांश्च गणान्दन्दी कृताञ्जलिपुटोऽभ्ययः ।
सर्वान् निषेदयामास शंकराय महात्मने ॥ ४

नन्दुयाच ।

यानेवान् पश्यसे शंभो त्रिनेत्राञ्जलिपुटोऽभ्ययः ।
एते स्त्रा इति रयाताः कोट्य एकदशैव तु ॥ ५
यानरास्यान् पश्यसे यान् शार्दूलसमरिक्मान् ।
एतेषां द्वारपालस्ते मन्नामानो यक्षोधनाः ॥ ६
पण्डुरान् पश्यसे यांश्च शक्तिपाणीन्दिशरिषजान् ।
पट्टं च पदिस्तया कोट्यः स्फन्दनाम्नः कुमारकान् ॥ ७
एतान्पश्यस्तया कोट्यः शशा नाम पडानना ।
विशाखास्तावदेवोक्ता नैगमेयाश्च शंकर ॥ ८

Being recalled by Nandin all the Ganas-chiefs, by thousands, darted forth in hot haste and bowed to the lord of the gods.

(3)

With joined palms, the imperishable Nandin informed Lord Śaṅkara that the Ganas had arrived

(4)

Nandin said—"O Śaṅkhu, these whom you find three-eyed, wearing matted locks and neat and clean are known as the Rudras numbering eleven crores

(5)

"Those whom you find to be faced and brave like tigers are the door-keepers of these (Rudras), have the same name as I, (and) regard fame as the only wealth

(6)

"Those youngsters whom you find six-faced, spear in hand, peacock bannered and bearing the name Skanda, number sixty-six crores.

(7)

"The six faced Śakhas also number the same (sixty-six) crores O Śaṅkara, the Viśākhas and the Nāgameya as also are said to have the same figure.

(8)

"O Śaṅkhu, those worthy Pramathas

सप्तकोटिशतं शंभो अमी च प्रमयोत्तमाः ।
एकैकं प्रति देवेश तान्त्यो ह्यपि मातरः ॥ ९
भस्मारुणितदेहाश्च त्रिनेत्राः शूलपाणयः ।
एते शैवा इति प्रोक्तास्तव भक्ता गणेश्वराः ॥ १०
तथा पाशुपताथान्ये भस्मप्रहरणा विभो ।
एते गणाम्ब्वमंरयाताः सहायार्थं ममागताः ॥ ११
पिनाकधारिणो रीत्रा गणाः कालहस्तापरे ।
व्य भक्ताः समायाता जटामण्डलिनोऽश्रुताः ॥ १२
खट्वाङ्गयोधिनी यीरा रक्तचर्मसमावृताः ।
इमे प्राप्ता गणा योदुं महाप्रतिन उच्यताः ॥ १३
दिग्वाससो मौनिन्दश्च घण्टाप्रहरणास्तथा ।
निराथया नाम गणाः समायाता जगद्गुरो ॥ १४
नार्धद्विनेत्राः पचाशः श्रीवत्साङ्कितवक्षसः ।

number seven hundred crores O Lord of gods, they have each, as many mother goddesses

(9)

"These, with ash-reddened bodies, having three eyes, (and), carrying javelins in hand, are called Śaivas, who are your worshippers and chief among the Ganas

(10)

"Besides, O Omnipresent one, here are come, for our help, some other innumerable Ganas called the Pāsupatas with ashes as their weapons

(11)

"Come are also other terrible, strange Ganas called the Kālamukhas, holding Pināka bows, wearing matted locks and devoted to you

(12)

"Here have come for fighting the heroic, excellent Ganas fighting with skull clubs, covered with bloody hides and observing a great vow

(13)

"O world-teacher, also come are the nude, tongue-tied Ganas called the Niraśrayas with bells as their striking instruments.

(14)

"Possessing two and a half eyes, with

समायाताः रगरूढा वृषभध्वजिनोऽध्यायः ॥ १५
 महापाशुपता नाम चक्रशूलधरास्तथा ।
 भैरवो विष्णुना सार्द्धमभेदेनार्चितो हि यैः ॥ १६
 इमे मृगेन्द्रवदनाः शूलनाणधनुर्धराः ।
 गणास्त्वद्रोमसंभूता वीरभद्रपुरोगमाः ॥ १७
 एते चान्ये च बहवः शतशोऽथ सहस्रशः ।
 सहाचार्यै तवायाता यथा श्रीत्यादिशस्व तान् ॥ १८
 ततोऽभ्येत्य गणाः नवै प्रणेष्टुर्दृषभध्वजम् ।
 तान् फरेणैव भगवान् समाभ्याम्योपवेशयत् ॥ १९
 महापाशुपतान् दृष्ट्वा समुत्थाय महेश्वरः ।
 संपरिबन्धजताच्युथांस्ते प्रणेष्टुर्महेश्वरम् ॥ २०
 ततस्तदद्भुततमं दृष्ट्वा सर्वे गणेश्वराः ।
 सुचिरं विस्मिताश्च वैलक्ष्यमगमत् परम् ॥ २१

lotus like eyes, with their chests marked by Śrīvatsa, seated on birds, have come (other Ganas), bull-bannered and imperishable

(15)

“(They are) called the Mahāpāsupatas, holding discuses and spears, by whom Bhairava is worshipped together with Viṣṇu as identical.

(16)

“These are the lion faced Ganas with Virabhadra leading, holding spears, arrows and bows (and) originating from the hair on your body.

(17)

“These and many others, by hundreds and thousands, have arrived to render you assistance. Order them as you please”

(18)

Then approaching, all the Ganas made obeisance to the bull-bannered god. Then the mighty god encouraged and got them seated even with his own hand.

(19)

Maheśvara, seeing the Mahāpāsupatas rose and embraced the officers-in-charge. They bowed to Maheśvara.

(20)

Then seeing that most wonderful thing, all the Gana-chiefs, with eyes struck with

विस्मिताक्षान् गणान् दृष्ट्वा शैलादियोगिनो वरः ।
 प्राह प्रहस्य देवेशं शूलपाणिं गणाधिपम् ॥ २२
 विस्मितामी गणा देव सर्व एव महेश्वर ।
 महापाशुपतानां हि यत् त्वयालिङ्गनं कृतम् ॥ २३
 तदेतेषां महादेव स्फुटं त्रैलोक्यविन्दकम् ।
 रूपं ज्ञानं विवेकं च वदस्व स्वेच्छया विभो ॥ २४
 प्रमथाधिपतेर्वाक्यं विदित्वा भूतभावनः ।
 वभाषे तान् गणान् सर्वान् भागभावाविचारिणः ॥ २५

इह उवाच ।

भवद्भिर्भक्तिसंयुक्तैर्हरो भावेन पूजितः ।
 अहंकारविमूढं निन्दद्भिर्बैष्णवं पदम् ॥ २६
 तेनाज्ञानेन भवतोऽनादृत्यानुविरोधिताः ।
 योऽहं ॥ भगवान् विष्णुर्विष्णुर्यः सोऽहमप्ययः ॥ २७

wonder for a very long time, were ashamed to the extreme.

(21)

Noting the wonder in the eyes of the Ganas, Śailādi, the best of the Yogins, said smiling to the Gana-ruling Lord of the gods carrying a trident in his hand.

(22)

“O God Maheśvara, all these Ganas are astonished, because you have embraced the Mahāpāsupatas

(23)

“So O Mahadeva, O all-pervading one, speak as you please about their obvious beauty, knowledge and conscience that have reached the three worlds”

(24)

Understanding what the Pramatha-chief had said, the creator of the created addressed all those Ganas, considerers of existence and non existence

(25)

Rudra said—“Hara has been worshipped with devotion by you who are endowed with devotion and who, blinded by pride, have spoken ill of Viṣṇu's feet

(26)

“Owing to that ignorance you are disregarded and made hostile. What I am is the mighty Viṣṇu; what Viṣṇu is, I the imperishableam

(27)

नावयोर्धै विशेपोऽस्ति एका मूर्तिर्द्विधा स्थिता ।
 तदमीभिर्नरव्याघ्रैर्भक्तिभावयुतैर्गणैः ॥ ३८
 यथाहं वै परिज्ञातो न भवद्भिस्तथा ध्रुवम् ।
 येनाहं निन्दितो नित्यं भवद्भिर्मूढबुद्धिभिः ॥ ३९
 तेन ज्ञानं हि वै नष्टं नातस्त्व्यालिङ्गिता मया ।
 इत्येवमुक्ते वचने गणाः प्रोचुर्महेन्द्रवरम् ॥ ३०
 कथं भवान् यथैक्येन संस्थितोऽस्ति जनार्दनः ।
 भवान् हि निर्मलः शुद्धः शान्तः शुद्धो निरञ्जनः ॥ ३१
 स चाप्यञ्जनसंकाशः कथं तेनेह युज्यते ।
 तेषां वचनमर्थात्त्वं श्रुत्वा जीमूतवाहनः ॥ ३२
 विहस्य मेघगम्भीरं गणानिदमुवाच ह ।
 श्रूयतां सर्वमाख्यास्ये स्वयशोवर्द्धनं वचः ॥ ३३
 न त्वेव योग्या यूयं हि महाज्ञानस्य कर्हिचित् ।
 अपवादभयाद् गुह्यं भवतां हि प्रकाशये ॥ ३४

"There is no difference between us two; the same form exists divided in two. So certainly I have not been known by you as much as by those tiger-brave men, the devotional Ganas. As I have always been slandered by you block heads, so (your) knowledge is lost, (and) hence (you) have not been embraced by me."

(28-30ab)

This being said, the Ganas said to Maheshvara, "How is it that you are identical with Janārdana?"

(30c-31b)

"For you are free from dirt, pure, serene, white (and) beyond darkness; but he is sooty, so how can it be right?"

(31c-32b)

Hearing their speech which was pregnant with profundity of sense, Jimūta Vāhana (cloud-dwelling) smiled and thundered to the Ganas like the cloud

(32c-33b)

"Listen, I will say everything enhancing my own glory. You never deserve the highest knowledge. I divulge the secret for fear of calumny.

(33c-34)

प्रियञ्चमपि चैनेन यन्मञ्चित्वास्तु नित्यशः ।
 एकरूपात्मकं देहं कुरुष्वं यत्नमास्थिताः ॥ ३५
 पयसा हविषाचैश्च स्नपनेन प्रयत्नतः ।
 चन्दनादिभिरैकार्ग्यैर्न मे प्रीतिः प्रजायते ॥ ३६
 यत्नात् क्रकचमादाय छिन्दस्व मम विग्रहम् ।
 नरकार्हा भवद्भक्ता रक्षामि स्वयशोऽर्धतः ॥ ३७
 माऽयं वदिष्यते लोको महान्तमपवादिनम् ।
 यथा पतन्ति नरले हरभक्तास्तपस्विनः ॥ ३८
 प्रजन्ति नरकं घोरं इत्येवं परिवादिनः ।
 अतोऽर्थे न क्षिपाम्यद्य भवतो नरकेऽद्भुते ॥ ३९
 यन्निन्दस्व जगन्नाथं पुष्कराक्षं च मन्मथम् ।
 स चैव भगवाञ्शुर्वः सर्वव्यापी गणेश्वरः ॥ ४०
 न तस्य सदृशो लोके विद्यते सचराचरे ।
 श्वेतमूर्तिः स भगवान् पीतो रक्तोऽञ्जनममः ॥ ४१

"Also be pleased with this that your mind is always in me. Make the body uniform with attempts.

(35)

"Neither the careful bathing with milk, ghee etc., at the hands of persons with rapt attention, nor the sandal paste etc gives me pleasure

(36)

"Bring a saw and carefully cut through my body. O you hell-deserving devotees, I will save my fame for (this) reason:

(37)

"This world will call me a highly scandalous person, that the austere devotees of Hara fall into hell

(38)

"Those who have such criticism from others go to the dreadful hell. This is why I am not going to throw you today into some strange hell

(39)

"The lotus-eyed Jagannātha who is permeated by me and whom you slander is also the mighty, all pervading, Gāṇa ruling, Śarva (Śiva)

(40)

"There is none equal to him in this world of the moving and the stationary

तस्मात् परतरं लोके नान्यद् धर्मं हि गिघते ।
सात्त्विकं राजसं चैव तामसं मिश्रकं तथा ॥
स एव धत्ते भगवान् सर्वपूज्यः सदाशिवः ॥ ४२
शंकरस्य वचः श्रुत्वा ज्ञेयाद्याः प्रमथोत्तमाः ।
प्रत्युचुर्भगवन् ब्रूहि सदाशिवविशेषणम् ॥ ४३
तेषां तद् भाषितं श्रुत्वा प्रमथानामथेश्वरः ।
दर्शयामास तद्रूपं सदा शैवं निरञ्जनम् ॥ ४४
तत पश्यन्ति हि गणाः तमीशं वै सहस्रशः ।
सहस्रवक्त्रचरणं सहस्रभ्रजमीश्वरम् ॥ ४५
दण्डपाणिं सुदुर्दृश्यं लोकैर्न्यामिं समन्ततः ।
दण्डसंस्थाऽस्व दृश्यन्ते देवप्रहरणास्तथा ॥ ४६
तत एकसुरां भूयो ददशुः शंकरं गणाः ।
रौद्रैश्च वैष्णवैश्चैव घृतं चिह्नैः सहस्रशः ॥ ४७

अर्द्धेन वैष्णववपुरर्द्धेन हरमिग्रहः ।
खगज्ज्वं वृषारूढं खगारूढं वृषभ्वजम् ॥ ४८
यथा यथा त्रिनयनो रूप धत्ते गुणाग्रणीः ।
तथा तथा त्वजायन्त महापाशुपता गणाः ॥ ४९
ततोऽभवच्चैकरूपी शंकरो बहुरूपवान् ।
द्विरूपश्चाभवद् योगी एकरूपोऽप्यरूपवान् ।
क्षणाच्छ्वेतः क्षणाद् रक्तः पीतो नीलः क्षणादपि ॥५०
मिश्रको वर्णहीनश्च महापाशुपतस्तथा ।
क्षणाद् भवति रुद्रेन्द्रः क्षणाच्छुभ्रः प्रभाकरः ॥ ५१
क्षणाद्वाच्छंकरो विष्णुः क्षणाच्छर्वः पितामहः ।
ततस्त्वद्भ्रततमं दृष्ट्वा शैवादयो गणाः ॥ ५२
अजानन्त तदैक्येन ब्रह्मविष्णुशैवास्करान् ।
यदाऽमिन्नममन्यन्त देवदेवं सदाशिवम् ॥ ५३

things That mighty god is white-bodied,
yellow, red and soot-coloured (41)

There is no other Dharma beyond him in
the world It is He, the mighty Sadāśiva,
honourable by all, who holds the qualities
of Sattva, Rajas, Tamas and their mixture” (42)

Hearing Śaṅkara's words, Śaiva and
other Pramatha-chiefs replied, “O mighty
god, say the qualification of Sadāśiva” (43)

On hearing that speech of the Pramathas,
the Lord then, showed (them) that ever-
immaculate Śiva form (44)

Then the thousands of Ganas found the
lordly god to be thousand faced, thousand-
footed, thousand-armed, sovereign with club
in hand, extremely un gazeable, surrounded
by men On the club were also seen the
divine weapons (45, 46)

Then again the Ganas found Śaṅkara to
be one mouthed, covered all over by
thousands of marks characteristic of Rudra
and Viṣṇu, with one half of his body, Viṣṇu-

like and the other Śiva like, bird-bannered,
bull-riding, (and) bird-riding bull-bannered.
(47, 48)

As the triple-eyed god, supreme in
qualities, assumed various forms, more and
more Ganas called the Mahāpāśupatas came
into being (49)

Then the multi-formed Śaṅkara became
single formed, and then double formed : The
Yogin, though having a form, is also form-
less In an instant he was white, red,
yellow or blue (50)

The Rudra-chief became in an instant
mixed coloured, colourless, and Mahāpaśu-
pata; in an instant Rudra becomes Indra,
in another Śambhu becomes Prabhākara
(sun), in one half of an instant Śaṅkara
becomes Viṣṇu, in an instant Śarva becomes
Pitāmaha (Brahmā) (51-52a-b)

Then seeing that most wonderful happen-
ing the Śaiva and other Ganas came to
realise the identity of Brahmā, Viṣṇu, Śiva
and Bṛāh̄skara (sun) (52c-53ab)

When the attendants (of Śiva) realised

तदा निर्धूतपापास्ते समजायन्त पार्थदाः ।
 तेष्वेवं धृतपापेषु अभिन्नेषु हरीश्वरः ॥ ५४
 प्रीतात्मा विप्रभौ शंसुः श्रीतिपुत्रोऽप्रचीद् वचः ।
 परितुष्टोऽस्मि वः सर्वे ज्ञानेनानेन सुजताः ॥ ५५
 वृणुष्व परमानन्दं दास्ये वो मनसेऽसितम् ।
 ऊचुस्ते देहि भगवन् वरमस्माकमीश्वर ।
 भिन्नदृष्टयुद्धवं पापं यत्तद् अंशं प्रयातु नः ॥ ५६
 पुलस्त्य उवाच ।

षाढमित्यग्रयोच्छर्षक्रे निर्धूतरुत्सवपान् ।

इति श्रीधामनपुराणे पक्षत्वारिणोऽध्यायः ॥४१॥

संपरिष्वजताव्यक्तस्तान् सर्वान् गणयूथपान् ॥ ५७
 इति निम्नना प्रणताविहरेण
 गणपतयो वृषभेश्वरेण ।
 श्रुतिगदितानुगमेनेव मन्दरं
 गिरिमवतत्य समध्यवसन्तम् ॥ ५८
 आच्छादितो गिरिवरः प्रमथैर्दानभै-
 राभाति शुद्धतनुरीश्वरपादजुष्टः ।
 नीलाजिनावततनुः शरदभ्रवर्णो
 यद्दृष्ट्वा विभाति पलवान् वृषभो हरस्य ॥ ५९

४२

पुलस्त्य उवाच ।

एतस्मिन्नन्तरे प्राप्तः समं दैत्यैस्ताऽन्धकः ।

Sadāsiva, the god of gods, to be indifferent (from other gods), they came to be purged of their sin. They being thus purged of their sins, and undifferentiated, the god Hari Hara Śambhu appeared delighted at heart, and (he) gladly said 'O you all, observing excellent vows, I have been pleased on account of this knowledge (of yours). Ask for a permanent boon that your mind longs for, I will sanction it.' They said—"O mighty one, O Lord, grant us this boon. Let the sin fall away (from us) which was caused by our discrimination." (53c-56)

Pulastya said. Sarva said—"Be it so." (He) made them sinless, (and) the unman-

Thus ends the forty first Chapter, in the Vāmara Purāṇa—11

मन्दरं पर्वतध्रेष्ठं प्रमथाधितरुन्दरम् ॥ १

प्रमथा दानवान् द्यूवा चक्रुः किरिकिलाश्वनिम् ।

fest god clasped in embrace all those heads of the Gaṇa regiments (57)

Thus spoken by the omnipresent, misery removing, bull and cloud riding god, the Gaṇa-chiefs as it in accordance with Vedic injunctions spread all over the Mandara Mountain and stayed there. (58)

Being covered by the cloud coloured Pramathas, the great white-bodied mountain, adorned with the feet of the Lord (Śiva) shone as the mighty bull of Hari shines—the bull which is covered with blue hide and has the colour of autumnal cloud (59)

Pulastya said. In the mean time Andhaka, along with the demons, arrived at Mandara, the greatest of mountains, and of the great were occupied by the Pramathas. (1)
 The Pramathas on seeing the demons gave out various shrill cries. The angered

प्रमथाश्चापि संरन्वा जघ्नुस्तूर्ण्यनेकशः ॥ २
 स चावृणोन्महानादो रोदसी प्रलयोपमः ।
 शुश्राव वायुमार्गस्थो विघ्नराजो विनायकः ॥ ३-
 समभ्ययात् सुमंक्रुद्धः प्रमथैरभिसंवृतः ।
 मन्दरं पर्वतश्रेष्ठं ददृशे पितरं तथा ॥ ४
 प्रणिपत्य तथा भक्त्या वाक्यमाह महेश्वरम् ।
 किं विष्टसि जगन्नाथ समृच्चिष्ट रणोत्सुकः ॥ ५
 ततो विघ्नेश्वचनाञ्जगन्नाथोऽम्बिकां वचः ।
 ग्राह यास्येऽन्वकं हन्तुं स्थेयमेवाप्रमत्तया ॥ ६
 ततो गिरिसुता देवं समालिङ्ग्य पुनः पुनः ।
 समीक्ष्य सखेहहरं ग्राह गच्छ जयान्वकम् ॥ ७
 ततोऽभरगुरोर्गौरी चन्दनं रोचनाञ्जनम् ।
 प्रतिबन्ध मुसंप्रीता पादावेवाभ्यचन्दत् ॥ ८

Pramathas, in their turn, blew their trumpets a number of times (2)

That loud report as in a cataclysm filled both heaven and earth. Vināyaka, lord of dangers and difficulties, staying in the atmosphere, heard it (3)

With great indignation and with the Pramathas around him, he rushed to Mandara, the greatest of mountains, and saw his father (4)

Then bowing with reverence (he) said to Mahēśvara, 'O Lord of the world, why are you sitting? Rise up bell-tosser' (5)

Then at the instance of the lord of hindrances, the lord of the world said to Ambikā—'I will go to slay Andhaka. You are to stay without being off your guard' (6)

Then the daughter of Mountain embraced the loving god Hara again and again, looked at him, and said, "Go, vanquish Andhaka" (7)

After this, Gaurī deferentially offered

ततो हरः ग्राह वचो यशस्यं मालिनीमपि ।
 जयां च विजयां चैव जयन्तीं चापराजिताम् ॥ ९
 युष्माभिरप्रमत्ताभिः स्थेयं गेहे सुरक्षिते ।
 रक्षणीवा प्रयत्नेन गिरिपुत्री प्रमादतः ॥ १०
 इति संदिश्य ताः सर्वाः समारुह्य वृषं त्रिभुः ।
 निर्जगाम शुद्धात् तृष्टो जयेप्सुः शूलशृंग्वली ॥ ११
 निर्गच्छतस्तु भवनादीश्वरस्य गणाधिपाः ।
 समन्तात् परिवार्यैव जयशब्दांश्च चक्रिरे ॥ १२
 रणाय निर्गच्छति लोकपाले महेश्वरे शूलधरे महर्षे ।
 शुभानि सौम्यानि सुमङ्गलानि जावानि चिह्नानि जयाय शमोः ॥ १३
 शिवा स्थिता वामतरेऽथ भागे

sandal paste, yellow pigment and collyrium to Hara and with great cheer worshipped his feet. (8)

Next, Hara made a creditable speech to Malini, Jayā, Vijayā, Jayanti and Aparājita (9)

'You are to remain on your guards in the well-guarded house. The daughter of Mountain is to be kept from inadvertence carefully. (10)

Thus instructing them all, the mighty, trident-bearing god left the house cheerfully with a desire for victory (11)

As the Lord stepped down the house, the Gana-chiefs surrounded him and immediately cried out 'victory, victory' (12)

O great sage, = Mahēśvara, the protector of the world, started for the battle, spear in hand, there appeared auspicious, very auspicious, elegant omens indicative of victory. (13)

A she jackal stood on his left side and then went ahead giving out a cry with up-

प्रयाति चाग्ने स्वनमुन्नदन्ती ।

क्रव्यादसंवाद्य तयामिपैषिणः

प्रयान्ति दृष्टास्तपितासृगणैः ॥ १४ ।

दक्षिणाङ्ग नखान्तं वै समकम्पत शूलिनः ।

शकुनिश्चापि हारीतो मौनी याति पराद्मुखः ॥ १५

निमित्तानीदृशान् दृष्ट्वा भूतभन्व्यमवो विभ्रुः ।

शैलादिं प्राह वचनं सस्मित शशिशेखरः ॥ १६

हर उवाच ।

नन्दिन् जयोऽद्य मे भावी न कथंचित् पराजयः ।

निमित्तानीह दृश्यन्ते संभूतानि गणेश्वर ॥ १७

सच्छंभुवचनं श्रुत्वा शैलादिः प्राह शंकरम् ।

कः संदेहो महादेव यत् त्वं जयसि शात्रवान् ॥ १८

इत्येवमुक्त्वा वचनं नन्दी रुद्रगणास्तथा ।

समादिदेश युद्धाय महापाशुपतैः सह ॥ १९

turned mouth Groups of carrion-eating, blood-thirsty creatures desirous of flesh also went cheerfully (14)

The right side up to the finger tips of the trident-wielding god quivered. A Hārīta bird passed silently and with face turned away (15)

On seeing these omens, the all pervading god covering the past, the future and the present, and having a crescent on his forehead, said to Śailādi (Nandi) smilingly (16)

Hara said 'O Gaps-chief Nandin, I shall have victory today, not defeat by any means, for the omens have appeared and are seen here' (17)

Hearing these words of Śambhu, Śailādi said to Śankara, "O great god, how can it be doubted that you will vanquish the enemies?" (18)

Having said this, Nandi ordered the Rudra Gaps to fight along with the Mahāpāsupāta-

(19)

तेऽभ्येत्य दानवबलं मर्दयन्ति स्म वेगिताः ।

नानाशस्त्रधरा वीरा वृक्षानशनयो यथा ॥ २०

ते वच्यमाना बलिभिः प्रमथैर्देत्यदानवाः ।

प्रवृत्ताः प्रमथान् हन्तुं कूटशृङ्गरपाणयः ॥ २१

ततोऽम्बरतले देवाः सेन्द्रविष्णुपितामहाः ।

ससूर्याग्निपुरोगास्तु समायाता दिदृक्षुवः ॥ २२

ततोऽम्बरतले घोषः सस्वनः समजायत ।

गीतवाद्यादिसंमिश्रो दुन्दुभीनां कलिप्रिय ॥ २३

ततः पश्यत्सु देवेषु महापाशुपतादयः ।

गणास्तदानवर्ष सैन्यं जिघांसन्ति स्म, क्रोपिताः ॥ २४

चतुरङ्गबलं दृष्ट्वा हन्यमानं गणेश्वरैः ।

श्रोधान्वितस्तुहुण्डस्तु वेगेनाभिसार, ह ॥ २५

आदाय परिघं घोरं पट्टोद्भ्रमयस्मयम् ।

राजतं राजतेऽर्थमिन्द्रध्वजमिथोच्छ्रितम् ॥ २६

Those valiant ones wielding various weapons speedily reached the demon forces and began to crush them as thunder-bolts crush the trees (20)

Those sons of Diti and Danu, while being killed by the powerful Pramathas, started, holding secret mallets in hand, killing the Pramathas. (21)

Upon this, the gods with Indra, Viṣṇu, and Brahma, and with Śūrya, and Agni at the front thronged in the sky to see. (22)

O Nārada, thereafter was produced in the sky a reverberating sound of drums mixed with vocal and instrumental music (23)

Then while the gods looked on, the angered Mahāpāsupātas and other Gaps desired to exterminate the demon forces (24)

Seeing the army of four divisions being decimated by the Gaps-chiefs, the enraged Tuhūṇīs rushed forward (25)

Taking up a formidable silver-white iron mace, tied up with a strip of silk, (he)

तं आमयानो बलवान् निजघान रणे गणान् ।
 रुद्राद्याः स्कन्दपर्यन्तास्तेऽभ्यन्त मयातुराः ॥ २७
 तत्प्रभग्नं बलं दृष्ट्वा गणनाथो विनायकः । ५
 समाद्रवत वेगेन तुहुण्डं दनुषुंगवम् ॥ २८
 आपतन्तं गणपतिं दृष्ट्वा दैत्यो दुरात्मवान् । १
 परिधं पातयामास कुम्भपृष्ठे महाबलः ॥ २९
 विनायकस्य तत्कुम्भे-परिधं वज्रभूषणम् ।
 द्रवथा स्वगमद् ब्रह्मन् मेरोः कूट इवाञ्जलिः ॥ ३०
 परिधं विकलं दृष्ट्वा समायान्तं च पार्श्वेदम् ।
 धन्य धातृपाशेन राहू रक्षन् हि मातुलम् ॥ ३१
 स ददौ धातृपाशेन बलादाकृष्य दानवम् ।
 समाजघान शिरसि कुठारेण महोदरः ॥ ३२
 फाणवत् स द्विधा भूतो निपपात धरातले ।
 तथाऽपि नात्यजद् राहुर्नलवान् दानवेश्वरः ।

shone excellently like the hoisted-up banner
 of Indra (26)

Brandishing that (mace), the mighty
 (demon) killed many Ganas in the battle
 The Rudras and others even including the
 Skandas fled panic-stricken (27)

Seeing the army broken up, Vināyaka,
 lord of the Ganas, speedily rushed at the
 valiant demon Tuhunda (28)

The evil-hearted demon of enormous
 strength, seeing Gaṇapati (Gaṇeśa) attack
 ing, let his mace fall on the frontal globe
 of Gaṇapati (29)

O Brahman, that mace adorned with a
 thunder-bolt (falling) on the frontal globe
 of Vinayaka broke into a hundred pieces as
 the thunder bolt on the peak of Meru (Polar
 mountain) (30)

Seeing the mace infructuous and the
 Pārśada (Gaṇeśa) coming, Rāhu, with
 a view to protecting his maternal uncle,
 clasped him tightly with his fastening arms.
 (31)

He, the pot-bellied one, being caught in

स मोक्षार्थेऽकरोद् यत्नं न शशाक च नारद ॥ ३३
 विनायकं संयतमीक्ष्य राहुणा
 कुण्डोदरो नाम गणेश्वरोऽथ ।
 प्रगृह्य तूर्णं मुञ्चलं महात्मा - -
 राहुं दुरात्मानमसौ जघान ॥ ३४
 ततो गणेशः कलशघ्नस्तु - -
 प्रासेन - राहुं हृदये-निभेद ।
 घटोदरो वै गदया जघान - -
 खड्गेन रक्षोऽधिपतिः सुकेशी ॥ ३५
 स तैश्चतुर्भिः परिताड्यमानो
 गणाधिपं राहुरथोत्ससर्ज ।
 संत्यक्तमात्रोऽथ परश्वधेन
 तुहुण्डमूर्धानमथो विभेद ॥ ३६
 हते तुहुण्डे सिम्बुषे च राहौ

his arm grip, dragged him with force and
 struck him on the head with an axe (32)

Cut in two like a piece of wood he the
 mighty Rāhu, lord of demons, fell on the
 ground, yet he did not loosen his grip. He
 (Gaṇeśa), O Nārada, tried to extricate
 himself, but did not succeed. (33)

Finding Vināyaka pinioned by Rahu, a
 Gana-chief named Kundodara of enormous
 size promptly took up a boulder and struck
 the wicked Rahu (with it) (34)

Then Kalāśa dhvaja (pitcher-bannered), a
 Gana-chief, pierced Rahu's heart with a
 spear, Ghaṭodara struck (him) with a
 club, (and) commander Sukeśi, the demon
 struck with sword (35)

He Rahu being struck from every side
 by all four of them, then released Gaṇeśa. No
 sooner had he been released than he rent
 asunder Tuhupda's head with an axe (36)

When Tuhunda was slain and Rāhu
 turned his back, five Gana-chiefs looking
 like death-fire forced their way into the

गणेश्वराः क्रोधविषं मुमुक्षुवः
 पञ्चैककालानलसन्निकाशा -
 विशन्ति सेनां दत्तपुंगवानाम् ॥ ३७
 तां वक्ष्यमानां स्वचमूं समीक्ष्य
 वलिर्बली मारुततुल्यवेगः ।
 गदां समाविष्य जघान मूर्ध्नि
 विनायकं कुम्भतटे करे च ॥ ३८
 कुण्डोदरं भग्नकटिं चकार
 महोदरं शीर्णशिरःकपालम् ।
 कुम्भध्वजं चूर्णितसंधिवन्धं
 घटोदरं चोरुयिभिससंधिम् ॥ ३९
 गणाधिपास्तान् विमुखात् स कृत्वा
 बलान्वितो वीरतरोऽसुरेन्द्रः ।
 समभ्यधावत् त्वरितो निहन्तुं
 गणेश्वरान् स्कन्दविशाखगुर्यान् ॥ ४०
 तमापतन्तं भगवान्, समीक्ष्य
 महेश्वरः श्रेष्ठतमं गणानाम् ।

शैलादिमामन्व्य चो बभाषे
 गच्छस्व दैत्यान् जहि वीर युद्धे ॥ ४१
 इत्येवमुक्तो चृपमध्वजेन
 वज्रं समादाय शिलादसूनुः ।
 बलिं समभ्येत्य जघान मूर्ध्नि
 संभोहितः सोऽवनिमाससाद ॥ ४२
 संभोहितं भ्रातृसुतं विदित्वा
 बली कुजम्भो मृसलं प्रगृह्य ।
 संभ्रामयंस्तूर्णतरं स वेगात्
 ससर्ज नन्दिं प्रति जातकोपः ॥ ४३
 तमापतन्तं मृसलं प्रगृह्य
 करेण तूर्णं भगवान् स नन्दी ।
 जघान तेनैव कुजम्भमाहवे
 स प्राणहीनो निपपात भूमौ ॥ ४४
 हत्वा कुजम्भं मृसलेन नन्दी
 वज्रेण वीरः शतशो जघान ।
 ते वक्ष्यमाना गणनायकेन

columns of the mighty demons with a view to disgorging the venom of their wrath (upon them). (37)

Seeing that his army was being butchered, the mighty Bali, a match for wind in speed, flung his club and hit Vinā aka on the head, the frontal globe and the hand (38)

He rendered Kuṇḍodara broken in the waist, crushed the skull of Mahodara and the joints of Kumbhadhvaja, (and) rent asunder the thigh joints of Ghaṭodara. (39)

That powerful, exceedingly valiant demon-chief, after having repulsed those Gana-chiefs, soon rushed to kill the Gana- whom Skanda and Viśākha were eminent figures. (40)

omnipotent Mahēśvara, on seeing

him advancing, called in Nandin, the top-most of the Ganas, and said, 'O valiant one go and kill the demons in the battle' (41)

Thus addressed by the bull-bannered god, the son of Śilāda, taking a thunder-bolt and reaching Bali, struck (him) on the head. He fell unconscious on the ground (42)

Finding his nephew unconscious, the mighty Kujaṃbha took up a boulder, and brandishing it swiftly, very soon hurled it at Nandi angrily. (43)

The mighty Nandi promptly caught hold of that falling boulder with his hand, and struck Kujaṃbha with that very thing in the battle. He dropped lifeless on the ground. (44)

Killing Kujaṃbha with the boulder, the heroic Nandi killed hundreds (of demons)

दुर्योधनं वै शरणं प्रपन्नाः ॥ ४५
 दुर्योधनः प्रेक्ष्य गणाधिपेन
 चक्रप्रहारैर्निहतान् दितोशान् ।
 प्राप्तं समाधिष्य तडित्प्रकाशं
 नन्दिं प्रचिक्षेप हतोऽपि वै ध्रुवन् ॥ ४६
 त्प्रमापतन्त कुलिशेन नन्दी
 निभेद गुह्यं पिशुनो यथा नरः ।
 सत्प्रासमालक्ष्य तदा निकृत्
 संस्पर्शं हृष्टिं गणमाससाद ॥ ४७
 ततोऽप्य नन्दी कुलिशेन तूर्णं
 शिरोऽञ्चिनत् तालफलप्रकाशम् ।
 हतोऽथ भूमौ निपपात वेगाद्
 दैत्याश्च भीता विगता दिशो दश ॥ ४८
 ततो हतं त्वं तनवं निरीक्ष्य
 हस्ती तदा नन्दिनमाजगाम ।

प्रगृह्य वाणासनमुपवेगं -
 निभेद वाणैर्यमदण्डकल्पैः ॥ ४५
 गणान् सनन्दीन् वृषभध्वजास्तान्
 धाराभिरेवाम्बुधारास्तु शैलान् ।
 ते छाद्यमानासुरवाणजालै-
 र्विनायकाद्या बलिनीऽपि वीराः ।
 सिंहप्रशुन्ना वृषभा यथैव
 भयातुरा दुद्रुविरै समन्तात् ॥ ५०
 पराङ्मुखान् वीक्ष्य गणान् कुमारः
 शक्त्या वृषत्कानथ वारयित्वा ।
 तूर्णं समभ्येत्य रिपुं समीक्ष्य
 प्रगृह्य शक्त्या हृदये निभेद ॥ ५१
 शक्तिनिर्भिन्नहृदयो हस्ती भूम्यां पपात ह ।
 ममार वारिषूतना जाता भूयः पराङ्मुखी ॥ ५२
 अमरारिबलं दृष्ट्वा भग्नं क्रुद्धा गणेश्वराः ।

with the thunderbolt While being killed
 by the leader of the Ganas, they went to
 Duryodhana for shelter (45)

Seeing that the demon chiefs were
 killed by the Gana chief by hitting them
 with the thunder bolt, Duryodhana hurled
 a javelin as bright as the lightning, at
 Nandi, with the words "You are killed". (46)

That descending javelin Nandi rent
 asunder with the thunderbolt, as a backbiter
 cuts out a secret. Then seeing that javelin
 cut down, (he), aiming his fist, reached the
 Gana (47)

Then, Nandi soon cut off his head looking
 like a palm fruit with the thunderbolt
 Being killed, he then fell down on the
 ground, and the frightened demons fled to all
 directions in hot haste. (48)

Then seeing his son killed, Hasti advanced
 towards Nandi, and holding a bow of

tremendous speed, pierced, with arrows which
 were almost equal to the mace of the king of
 Death (Yama) the bull bannered Ganas
 including Nandi, as the masses of cloud
 hit the mountains with showers Being
 covered by the innumerable missiles of the
 demons, Vinayaka and others, though
 strong and heroic, got panicky and fled in all
 directions like bulls followed by lions (49, 50)

Seeing that the Ganas had turned their
 back, Kumāra, warding off those arrows with
 a Śakti, quickly reached the enemy whom he
 had sighted and catching hold of him,
 plunged the Śakti into his chest. (51)

With his chest pierced by the spear
 Hasti fell on the ground and died. The
 enemy troops again beat a retreat (52)

Seeing the disruption suffered by the
 forces of the enemy of gods, the angry
 Gana-chiefs, with Nandi at the head, desired

पुरतो नन्दिनं कृत्वा जिघांसन्ति स्म दानवान् ॥ ५३

ते वध्यमानाः प्रमथैर्देत्याश्चापि पराङ्मुखः ।
भूयो निवृत्ता बलिनः कार्त्तस्वरपुरोगमाः ॥ ५४
तान् निवृत्तान् समीक्ष्यैव क्रोधदीप्तेश्चणः श्वसन् ।
नन्दिपेणो व्याघ्रमुखो निवृत्तश्चापि वेगवान् ॥ ५५
तस्मिन् निवृत्ते गणपे पट्टिशाग्रकरे उदा ।
कार्त्तस्वरो निवृत्ते गदामादाय नारद ॥ ५६

तमापतन्तं ज्वलनप्रकाशं
गणः समीक्ष्यैव महासुरेन्द्रम् ।
तं पट्टिशं भ्राम्य जयान् मूर्च्छि
कार्त्तस्वरं विस्वरमुन्नदन्तम् ॥ ५७
तस्मिन् हते आतरि मातुलेये
पाशं समाविष्य तुरंगकन्धरः ।

to kill the demons. (53)

As the Pramathas started slaying them, the mighty demons, too, who had retreated, came back with Kārtasvara leading- (54)

As soon as he saw the demons turning up again, the tiger faced, swift Nandisena, gasping, with eyes blazing in wrath, also returned (55)

Then, O Nārada, when that leader of the Gaṇas returned with a sharp edged spear in his fore-arm, Kārtasvara returned holding a club. (56)

Immediately on seeing the advancing, fire like Kārtasvara, leader of the great demons, the Gaṇs, whirling his Paṭṭiśa, struck him on the head who gave out a shrill cry (uagony) (57)

When his cousin, son of his maternal uncle, was killed, the valiant Turāṅga kandhara (horse-necked) threw his noose and bound down the Gaṇa-chief Nandisena

वन्ध वीरः सह पट्टिशेन
गणेश्वरं चाप्यथ नन्दिपेणम् । ५८

नन्दिपेणं तथा बद्धं समीक्ष्य बलिनां वरः ।
विशाखः कुपितोऽभ्येत्य शक्तिपाणिरवस्थितः ॥ ५९
तं दृष्ट्वा बलिनां श्रेष्ठः पाशपाणिरयःशिराः ।
संयोधयामास बली विशाखं कुक्कुटध्वजम् ॥ ६०
विशाख संनिरुद्धं वै दृष्ट्वाऽयःशिरसा रणे ।
शाखश्च नैगमेयश्च तूर्णमाद्रवतां रिपुम् ॥ ६१
एकतो नैगमेयेन भिन्नः शक्त्या त्वयःशिराः ।
एकतयैव शाखेन विशाखप्रियकाम्यया ॥ ६२
स त्रिभिः शंकरसुतैः पीड्यमानो जहौ रणम् ।
ते प्राप्ताः शम्बरं तूर्णं प्रेक्ष्यमाणा गणेश्वराः ॥ ६३
पाशं शक्त्या समाहत्य चतुर्भिः शंकरात्मजैः ।

together with his sharp spear. (58)

Seeing Nandisena tied down in that manner, Viśākha, the foremost among the strong, arrived angrily, spear in hand, and waited. (59)

Seeing that cock-bannered Viśākha, Ayahśiras, the strongest of the strong, holding a noose in hand, engaged him in a fight. (60)

Finding Viśākha bound by Ayahśiras in the battle, Śākha and Naigameya at once rushed towards the enemy (61)

Ayahśiras was pierced with a sharp-edged spear on one side by Naigameya and on another by Śākha, out of their desire to please Viśākha (62)

Being hurt by the three sons of Śākara he left the battle. The Gaṇa leaders, being looked at (by the demons) quickly went up to Śumbara (63)

The noose, being hit with spear by four sons of Śākara, broke into pieces in no time and

जगाम विलय तूर्णमाकाशादिव भूतलम् ॥ ६४ ॥
 पाशे निराश्रतां याते अम्बरः कातरेक्षणः ।
 दिशोऽप्य भेजे देवर्षे कुमारः सैन्यमर्दयत् ॥ ६५ ॥
 तैर्विध्यमाना पृथना महर्षे

सा दानवी रुद्रसुतैर्गणैश्च ।
 विपण्णरूपा भयविह्वलाङ्गी ।
 जगाम शुक्रं शरणं मयाती ॥ ६६ ॥

इति श्रीवामनपुराणे द्विचत्वारिंशोऽध्याय ॥४३॥

४३

पुलस्त्य उवाच ।
 ततः स्वसैन्यमालक्ष्य निहतं प्रमथैरथ ॥ १ ॥
 अन्धकोऽन्धेत्य शुकं तु इदं वचनमब्रवीत् ॥ १ ॥
 भगर्षस्तथां समाश्रित्य वयं बाधाम देवताः ।
 अथान्यानपि विप्रर्षे गन्धर्षसुरकिन्नरान् ॥ २ ॥
 तद्विपश्य मगवन् मया गुप्ता बरुधिनी ।

अनाथेव यथा नारी प्रमथैरपि काचयते ॥ ३ ॥
 कुजम्भाद्याश्च निहता आतरो मम भार्गव ।
 अशुभाः प्रययाश्चामी कुरुक्षेत्रफलं यथा ॥ ४ ॥
 तस्मात् कुरुष्व धियो नो न जीयेम यथा परैः ।
 जयेम च परान् युद्धे तथा त्वं कर्तुमर्हसि ॥ ५ ॥
 शुक्रोऽन्धकवचः श्रुत्वा सान्त्वयन् परमाद्भुतम् ।

fell on the earth from the sky (64)

When the noose was foiled, Śambara, with pitiful looks, fled to (distant) quarters. Then, O divine sage, Kumāra hit the troops right and left (65)

O great sage, being decimated by the sons of Rudra as well by the Ganas, the army consisting of demons, with sad faces, terror stricken and with their limbs enervated in consternation, approached Śukra for shelter (66)

Thus ends the forty second Chapter in the Vāmana Purāna—42

43

Palastya said : Seeing his army killed by the Pramathas, Andhaka approached Sukra and spoke these words (1)

“O glorious one, having obtained you as our asylum, we kill the gods and others, also the Gandharvas, Suras and Kinnaras, O Brāhmapa sage (2)

‘O glorious one, see that this army protected by me is being driven away even by Pramathas as if it has no lord like a

lady who has no husband (9)

“O Bhārgava, my brothers Kujambha and others have been killed and these Pramathas are imperishable like the reward of Kurukṣetra (4)

‘Therefore, be pleased to do such a welfare that we are not won by the enemies. You should do such a thing that we may win the enemies in the battle” (5)

Hearing the words of Andhaka O divine

वचनं प्राह देवर्षेर्ब्रह्मोर्पुद्गलान्वेष्यत् ॥
 त्वद्विद्वितार्थं यत्किञ्चिदपि केरिष्यामि तव प्रियम् ॥ ६
 इत्येवमुक्त्वा वचनं विद्यां संजीवनीं कविः ।
 आवर्तयामास तदा विधानेन शुचिव्रतः ॥ ७
 तस्यामावर्त्यमानायां विद्यायामसुखेश्वराः ।
 ये हताः प्रथमं युद्धे दानवास्ते समुत्थिताः ॥ ८
 कुञ्जम्भादिषु दैत्येषु भूय एवोत्थितेष्वथ ।
 युद्धायाभ्यागतेष्वेव नन्दी शंकरमब्रवीत् ॥ ९
 महादेव वचो मह्यं मृणु त्वं परमाद्भुतम् ।
 अविचिन्त्यमसङ्गं च मृतानां जीवनं पुनः ॥ १०
 ये हताः प्रमथेर्दंत्या यथाशक्त्या रणाजिरे ।
 ते समुज्जीविता भूयो भार्गवेणाय विद्यया ॥ ११
 तदिदं तैर्महादेव महत्कर्म कृतं रणे ।

rage, the Brāhmana sage consoling, said the most wonderful words to the lord of demons: (6)

“I will try for your benefit and will do good to you” Saying these words Śukra the virtuous one then used the Saṅkara Vidyā (the science of enlivening) according to the precept (7)

When that Vidyā was used all the lords of Asuras and demons, who were previously killed in the battle, rose up together (8)

When the demons Kujaṃbha and others rose up together and came again for battle, Nandin spoke to Saṅkara (9)

“O Great god Saṅkara, listen to my most wonderful word The enlivening of the dead ones again is unthinkable and intolerable (10)

“The demons who were killed by the Pramathas by the utmost of their power, they have been brought back to life again by Bhārgava with Vidyā (11)

“O great god, great deed has been

संजातं स्वल्पमेवेश शुक्रविद्यापलाश्रयात् ॥ १२
 इत्येवमुक्ते वचने नन्दिना कुलनन्दिना ।
 प्रत्युवाच प्रभुः प्रीत्या स्वार्थसाधनमुत्तमम् ॥ १३
 गच्छ शुक्रं गणपते ममान्तिकमुपानय ।
 अहं तं संयमिष्यामि यथायोगं समेत्य हि ॥ १४
 इत्येवमुक्ते रुद्रेण नन्दी गणपतिस्ततः ।
 समाजगाम दैत्यानां चर्षुं शुक्रजिघृक्षया ॥ १५
 तं ददर्शसुरश्रेष्ठो बलवान् हयकन्धरः ।
 संरूरोध तदा मार्गं सिंहस्येव पशुर्वने ॥ १६
 समुपेत्याहननन्दी वज्रेण शतपर्वणा ।
 स पपासाय निःसंज्ञो ययौ नन्दी ततस्त्वरत् ॥ १७
 ततः इजम्भो जम्भय यलो वृत्रस्त्वयःशिराः ।
 पञ्चदानवशार्दूला नन्दिनं समुपाद्रवत् ॥ १८

accomplished by them (Pramathas) and this has become O lord, as trifling by taking resort to the power of Śukra's Vidyā” (12)

These words being said by Nandin, the bestower of joy to his family, the lord said to him the words leading to the best accomplishment of his object: (13)

“O master of Ganas, go to Śukra and bring him near me. I shall restrain him after encountering according to circumstance.” (14)

Being thus addressed by Śiva, Nandin the master of Ganas, then came to the army of demons with an intention to seize Śukra (15)

The powerful Hayakandhara, the foremost among the demons, saw him and then obstructed his way as an animal obstructs the way of a lion in the forest. (16)

Nandin, having attacked, struck him with the thundebolt of hundred joints He then fell down senseless, then Nandin went hastily (17)

Then Kujaṃbha, Jambha, Bala, Vṛtra

तथाऽन्ये दानवश्रेष्ठा मयहादपुरोगमाः ।
नानाप्रहरणा युद्धे गणनाथमस्मिद्रवन् ॥ १९
ततो गणानामधिपं कृत्वामानं महाबलैः ।
समपश्यन्त देवास्तं पितामहपुरोगमाः ॥ २०
तं दृष्ट्वा भगवान् प्रह्ला प्राह शक्रपुरोगमान् ।
साहाय्यं क्रियतां शंभोरेतदन्तरहृत्तमम् ॥ २१
पितामहोक्तं वचनं श्रुत्वा देवाः सवासवाः ।
समापतन्त वेगेन शिवसैन्यमथाम्बरात् ॥ २२
तैयामापततां वेगः प्रमथानां पले वधौ ।
आपगानां महावेगं पतन्तीनां महार्णवे ॥ २३
ततो हलहलाशब्दः समजायत चोभयोः ।
पलयोर्घोरसंकाशो सुरप्रमथयोरथ ॥ २४
तमन्तरहृत्पागम्य नन्दी संगृह्य वेगवान् ।
रथाद् भार्गवमाक्रामद् सिंहः क्षुद्रमृगं यथा ॥ २५

and Ayahsiras, these five excellent demons
attacked Nandin (18)

In the same way, other excellent' demons,
with Maya and Hlāda as their leaders, with
various weapons, attacked the lord of Ganas
in the battle (19)

Then the gods, with Brahmā as their
leader, saw that the lord of Ganas was being
beaten by the very powerful demons (20)

Seeing him, the glorious Brāhmā, said
to Indra and others, "Render help to
Śambhu, this is the best occasion." (21)

Hearing the words spoken by Brahmā,
the gods, along with Indra, approached the
army of Śiva speedily from sky (22)

The impetuosity of them approaching
the army of Pramathas appeared like the
great impetuosity of rivers falling into the
great ocean (23)

Then a Halabala-sound, appearing very
terrible, was produced from the two armies
of gods and Pramathas. (24)

In the meantime Nandin, coming near

तमादाय हराभ्याशमागमद् गणनाथकः ।
निपात्य रक्षिणः सर्वानथ शुकं न्यवेदयत् ॥ २६
तमानीतं क्विं शर्वः प्राक्षिपद् वदने प्रभुः ।
भार्गवं त्वावृत्ततुं जठरे स न्यवेशयत् ॥ २७
स शंभुना कविश्रेष्ठो ग्रस्तो जठरमास्थितः ।
सुष्टव भगवन्तं तं मुनिर्वाग्भिरथादरात् ॥ २८
शुक उवाच ।
वरदाय नमस्तुभ्यं हराय गुणशालिने ।
शंकराय महेशाय श्यम्यकाय नमो नमः ॥ २९
जीवनाथ नमस्तुभ्यं लोकनाथ वृषारूपे ।
मदनगने कालशत्रो वामदेवाय ते नमः ॥ ३०
स्थानवे विधरूपाय वामनाय सदागते ।
महादेवाय शर्वाय ईश्वराय नमो नमः ॥ ३१
त्रिनयन हर भव शंकर उमापते जीमूतकेतो

and seizing Bhārgava, attacked him from
the chariot as a lion attacks a tiny animal
(25)

Taking him, the lord of Ganas, came
near Śiva after destroying all the protectors
and then presented Śakra to Śiva (26)

The lord Śiva threw Śakra, who was
brought, into his mouth. He placed him,
with his body covered, in his stomach (27)

Being devoured and placed in the
stomach by Śiva, the excellent sage Śakra
praised respectfully that glorious one with
these words. (28)

Śakra said, "Obesance to you, Obesance
for Hara, the bestower of boons, endowed
with qualities, Śankara, the great god and
three-eyed one. Obesance to you for life,
O lord of the world, O Vṛṣakapi, fire for
passion, enemy of Kāla. Obesance for you,
Vāmadeva, obesance to Sthānu, the all-
formed one, the dwarf, always-moving, the
great god, Śarva and the lord. (29, 30, 31)

"Obesance to you, O three-eyed one,

गुहागृह श्मशाननिरत भूतिविलेपन शूलणजे
 पशुपते गोपते तत्पुरुषसत्तम नमो नमस्ते ।
 इत्थं स्तुत. कनिषेण हरोऽय भक्त्या
 प्रीतो वरं वरय दग्नि तवेत्युवाच ।
 स प्राह देववर देहि वरं ममाद्य
 यद्वै तवैव जडरात् प्रतिनिर्गमोऽस्तु ॥ ३२
 ततो हरोऽक्षीणि तदा निरुध्य
 प्राह द्विजेन्द्राय विनिर्गमस्य ।
 इत्युक्तमात्रो विभ्रुना चचार
 देवोदरे भार्गवपुंगवस्तु ॥ ३३
 परिभ्रमन् ददर्शाय शंभोरेवोदरे कविः ।
 भ्रवनाशेषपातालान् घृत्वात् स्यावरजङ्गमैः ॥ ३४
 आदित्यान् षसवो स्त्रान् विश्वेदेवान् गणांस्तथा ।
 यथान् किंपुरुषाद्यादीन् गन्धर्वाप्सरस्ता गणान् ॥ ३५

Harṇ, Bhava, Śaṅkara, husband of Umā, Jīmūtaketu, having caves as home, attached to burning place, smearing ashes, with lance in hand, lord of animals, lord of cows, the most excellent puruṣa "

Being praised thus with devotion by the excellent Śukra, Śiva became pleased and said, "Ask for a boon, I shall grant " He said, "O excellent god, grant me a boon to-day as a result of which I may get out of your stomach " (32)

Then Śiva, having closed his eyes, said, "O excellent Brāhmapa, get out to day". As soon as he was said so by the all pervading Śiva, the excellent Śukra began to move in the stomach of the god (33)

Then, while moving about, Śukra saw, in the stomach of Śiva, earth, ocean and nether world filled with non moving and moving things, Ādityas, Vasus, the host of Maruts, Viśvedevas, Yakṣas, Kinnaras, Gandharvas, host of Apsarases, Sages, men,

धुनीन् मनुजसाध्यांश्च पशुकीटपिपीलिकान् ।
 वृष्टगुल्मान् गिरीन् चल्थ्यः फलमूलौषधानि च ॥ ३६
 स्थलस्यांश्च जलस्यांश्चानिमिपान्निमिपानपि ।
 चतुष्पदान् सद्विपदान् स्थावरान् जङ्गमानपि ॥ ३७
 अन्यक्तांश्चैव न्यक्तांश्च सगुणान्निर्गुणानपि ।
 स दृष्ट्वा कौतुकाविष्टः परिवभ्राम भार्गवः ।
 तत्रासतो भार्गवस्य दिव्यः संवत्सरो गतः ॥ ३८
 न चान्तमलम् प्रद्वंस्ततः श्रान्तोऽभवत् कविः ।
 स श्रान्तं वीक्ष्य चात्मानं नालभन्निर्गमं वशी ।
 भक्तितनत्रो महादेवं शरणं समुपागमत् ॥ ३९
 शुक्र उवाच ।

त्रिरूप महारूप विश्वरूपाश्चमृच्छृक् ।
 सहस्राश्च महादेव स्वामहं शरणं गतः ॥ ४०
 नमोऽस्तु ते शंकर शर्व शंभो

Śādhyaṣ, animals, worms, ants, clusters of trees, mountains, creepers, fruits, roots and plants, those living on dry land, those living in water, those which wink their eyes and those which do not wink their eyes, quadrupeds and bipeds, non-moving ones, moving ones, non-manifested ones and manifested ones, those endowed with qualities and those devoid of qualities also (34, 35, 36, 37, 38ab)

Having seen these things, possessed of curiosity, Śukra roamed here and there One divine year passed with Śukra dwelling there. But he did not reach the end, O Brahmana, and Śukra became tired. Seeing himself tired and not getting out, down with devotion, he came to his refuge, the great god Śaṅkara (38cd, 39)

Śukra said "O great god Śiva having various forms, mighty in form, wearing a many-coloured roṣary, thousand eyed one, I have come to you, my refuge. (40)

"Obeisance to you, O Śaṅkara, O Śarva, O Sambhu, having thousand eyes, thousand

सहस्रनेत्राद्भिभुजंगभूषण ।

दृष्ट्वैव सर्वान् भुवनांस्तवोदरे
श्रान्तो भवन्तं शरणं प्रपन्नः ॥ ४१

इत्येवमुक्ते वचने महात्मा
शंभुर्वचः प्राह ततो विहस्य ।

निर्गच्छ पुत्रोऽसि ममाधुना त्वं
शिश्नेन भो भार्गववंशचन्द्र ॥ ४२

नाम्ना तु शुक्लेति चराचरास्त्वां
स्तोष्यन्ति नैवात्र विचारमन्वत् ।

इत्येवमुक्त्वा भगवान् भ्रमोच
शिश्नेन शुक्रं स च निर्जगाम ॥ ४३

विनिर्गतो भार्गववंशचन्द्रः
शुक्रत्वमापद्य महानुभावः ।

प्रणम्य शंभुं स जगाम तूर्णं

feet and having serpents ■ your ornaments
Having seen all the worlds in your stomach
I am tired and I have come to you, my refuge'
(41)

The ■ words being said, the high souled
Śiva, then having laughed, said these words,
"O moon (the most excellent one) of the
Bhārgava family, get out through my organ
of generation. You are now my son" (42)

"The moving and the non-moving ones
will praise you by the name 'Śukra', there
is no other thought regarding this fact"
Saying these words, the glorious god
released Śukra through the organ of gene-
ration and he came out (43)

The highly dignified Śukra, the moon
(the most excellent one) of the Bhārgava
family, came out after being transformed into
Śukra form. Having saluted to Śiva, he, the
most energetic one, went quickly to the army

महासुराणां बलमूचमौजाः ॥ ४४

भार्गवे पुनरायाते दानवा मुदिताभवन् ।
पुनर्युद्धाय विदधुर्मतिं सह गणेश्वरैः ॥ ४५

गणेश्वरास्तानसुरान् सहामरगणैरथ ।
युयुयुः संकुलं युद्धं सर्व एव जयेत्सवः ॥ ४६

ततोऽसुरगणानां च देवतानां च युष्यताम् ।
इन्द्रयुद्धं समभवद् घोररूपं तपोधन ॥ ४७

अन्धको नन्दिनं युद्धे शङ्कुकर्णं त्वयःशिराः ।
कुम्भध्वजं वलिर्वीमान् नन्दिपेणं विरोचनः ॥ ४८

अश्वश्रीवो विशारं च शाखो वृत्रमयोधयत् ।
बाणस्तथा नैगमेयं बलं राक्षसपुंगवः ॥ ४९

निनायको महावीर्यः परश्वधधरो रणे ।
संक्रुद्धो राक्षसश्रेष्ठं तुह्युष्टं समयोधयत् ।

दुर्योधनश्च बलिनं घण्टारुर्णमयोधयत् ॥ ५०

of great demons (44)

After the return of Śukra the demons
became pleased and made up their minds to
fight again with the lords of Gaṇas (45)

Then all the lords of Gaṇas, desirous for
victory, along with the hosts of gods,
fought a violent battle with the demons.
(46)

While the hosts of demons and gods
were fighting in this way, there took place
duels of very terrible nature, O ascetic (47)

Andhaka began to fight with Nandin,
Ayaśśiraś with Śankukarṇa, the wise Bali
with Kumbhadhvaja, Virocana with Nandi-
śeṇa Aśvagrīva began to fight with Viśākha
and Śikha with Vṛtra, Bāṇa, the foremost
among the demons with Bala, the son of
Nigama. (48, 49)

The very powerful Vināyaka, armed with
an axe, highly enraged, began to fight with
the demon-chief Tuhyuṣṭa and Duryodhana
with the powerful Ghaṇṭākarna. (50)

इस्ती च कुण्डजठरं ह्लादो चीरं घटोदरम् ।
 एते हि बलिनां श्रेष्ठा दानवाः प्रमथास्तथा ।
 संयोधयन्ति देवेषु दिव्याब्दानां शतानि पट् ॥ ५१
 शतक्रतुमथायान्तं यज्ञपाणिमभित्थितम् ।
 वारयामास बलवान् जम्भो नाम महासुरः ॥ ५२
 शम्भुनामाऽसुरपतिः स ब्रह्माणमयोधयत् ।
 महौजसं कुजम्भश्च विष्णुं दैत्यान्तकारिणम् ॥ ५३
 विवस्वन्तं रणे शाल्वो वरुणं त्रिशिरास्तथा ।
 द्विभूर्धो पवनं सोमं राहुर्मित्रं विरूपधृक् ॥ ५४
 अष्टौ ये वसवः क्वाता धराघास्ते महासुरान् ।
 अष्टावैव महेश्यासान् वारयामासुराहवे ॥ ५५
 सरभः शलभः पाकः पुरोऽथ विष्टुः प्र्युः ।
 चातापी चेलवलश्चैव नानाशस्त्रास्त्रयोधिनः ॥ ५६

Hastī began to fight with Kuṇḍajāṭhara, Hlāda with powerful Ghaṭodara. These demons and pramathas, foremost among the mighty ones, fought, O divine sage, for six hundred divine years. (51)

The mighty and great demon Jambha withheld Indra who had come with thunder-bolt and who was standing close at hand (52)

The master of demons, Śambhu by name, began to fight with Brahmā, Kuṇjambha with the very powerful Viṣṇu, the destroyer of demons. (53)

Śālva began to fight with Yama in the battle, Trīśiras with Varuṇa, Dvimūrdhā with Pavana (Wind), Rahu with Soma (moon) Virupadhṛk with Mitra (54)

The well-known eight Vasus, Dhara and others withheld in the battle eight archers—Śarabha, Śalabha, Pāka, Para, Viprthu, Prthu, Vatapi and Ilvala who were fighting with various weapons both for striking and throwing (55, 56)

विश्वेदेवगणान् सर्वान् विष्वक्सेनपुरोगमान् ।
 एक एव रणे रौद्रः कालनेमिर्महासुरः ॥ ५७
 एकादशैव ये रुद्रास्तानेकोऽपि रणोत्कटः ।
 योधयामास तेजस्वी विद्युन्माली महासुरः ॥ ४८
 द्वावधिनौ च नरको भास्करानेव शम्बरः ।
 साध्यान् मद्दृग्गणांश्चैव निवातकवचादयः ॥ ५९
 एवं इन्द्रसहस्राणि प्रमथामरदानवैः ।
 कृतानि च सुराब्दानां दशतीः पट् महामुने ॥ ६०
 यदा न शक्विता योद्धुं दैवतैरमरारयः ।
 तदा मायां समाश्रित्य प्रसन्त, क्रमशोऽभ्ययान् ॥ ६१
 ततोऽभयच्छैलपृष्ठं प्रावृद्धसप्तप्रभैः ।
 आशुतं वर्जित सर्वैः प्रमथैरमरैरपि ॥ ६२
 दृष्ट्वा शून्यं गिरिप्रस्थं प्रस्ताश्च प्रमथामरान् ।

The terrible and great demons Kalanemi all alone began to fight in the battle with all the hosts of Viśveḍeva, with Viśvaksena as their leader. (57)

The energetic and great demon Vidyunmālī, furious in battle, began to fight with all the eleven Rudras (58)

Naraka began to fight with two Āśvins, Śambara with Ādityas, Nivāta, Kavaca and others with Sādhyas and the host of Maruts (59)

In this way thousands of duels constituted by the Pramathas, gods and demons, fought for sixty divine years, O great sage (60)

When the demons, the enemies of gods could not be able to fight with the gods, then, taking resort to magic, they devoured the imperishable gods one by one (61)

The mountain was covered by the demons with their lustre like the clouds of raining season, and it was devoid of the Pramathas and gods (62)

Seeing the mountain-land devoid of (gods

क्रोधादुत्पादयामास रुद्रो जुम्भायिकां वशी ॥ ६३
 तथा स्पृष्टा दनुसुता अलसा मन्दभाषिणः ।
 वदनं विकृतं कृत्वा युक्तशस्त्रं विजृम्भिरे ॥ ६४
 जुम्भमाणेषु च तदा दानवेषु गणेश्वराः ।
 सुराश्च निर्ययुस्तूर्णं दैत्यदेहेभ्य आकुलाः ॥ ६५
 मेघप्रभेभ्यो दैत्येभ्यो निर्गच्छन्तोऽमरोत्तमाः ।
 शोभन्ते पद्मपत्राक्षा मेघेभ्य इव विद्युतः ॥ ६६
 गणामरेषु च समं निर्गतेषु तपोधन ।
 अयुष्यन्त महात्मानो भूय एघातिकोपिताः ॥ ६७
 ततस्तु देवैः सगणैः दानवाः शर्षपालितैः ।
 पराजीयन्त संग्रामे भूयो भूयस्त्वहर्निशम् ॥ ६८
 तत्रस्त्रिनेत्रः स्वां संघ्यां सप्ताब्दशक्तिके गते ।
 फालेऽभ्युपासत तदा सोऽष्टादशस्रजोऽव्ययः ॥ ६९

and Pramathas) and gods being devoured, the mighty Śiva produced yawning out of anger. (63)

Afflicted by that the demons, sons of Danu, became lazy and began to speak slowly. Having opened their mouths, they, with their weapons given up, began to yawn. (64)

When the demons were yawning, then the perplexed lords of Ganas and gods came out of the bodies of demons quickly. (65)

The excellent gods having eyes like lotus-leaves, coming out from the demons, appearing like clouds, looked as brilliant as lightning from the clouds. (66)

When the Ganas and demons came out, O ascetic, the high-souled ones highly enraged, fought again. (67)

Then the demons were defeated again and again, day and night, by the gods and Ganas protected by Śiva. (68)

Then the imperishable and three-eyed god, having eighteen arms, performed meditation after the lapse of seven hundred years. (69)

संस्पृश्यापः सरस्वत्यां स्नात्वा च विधिना हरः ।
 कृतार्थो भक्तिमान् मूर्ध्ना पुष्पाञ्जलिपुपाक्षिपत् ॥ ७०
 ततो ननाम शिरसा ततश्चक्रे प्रदक्षिणम् ।
 हिरण्यगर्भेत्यादित्यस्यपवस्ये जज्ञाप ह ॥ ७१
 त्वष्ट्रे नमो नमस्तेऽस्तु सम्यगुचार्य शूलधृक् ।
 ननर्त भावगम्भीरं दोर्दण्डं भ्रामयन् बलात् ॥ ७२
 परिचृत्यति देवेशे गणाश्चैवामरास्तथा ।
 नृत्यन्ते भावसंयुक्ता हरस्यानुविलासिनः ॥ ७३
 सन्ध्यास्युपास्य देवेशः परिचृत्य यथेच्छया ।
 युद्धाय दानवैः साहं मतिं भूयः समादधे ॥ ७४
 ततोऽमरगणैः सर्वैस्त्रिनेत्रस्रजपालितैः ।
 दानवा निर्जिताः सर्वे बलिभिर्भयवर्जितैः ॥ ७५
 स्वबलं निर्जितं दृष्ट्वा मत्वाऽज्येयं च शंकरम् ।

Having touched water and having taken bath in Sarasvatī according to precept, the contented Śiva offered a handful of flowers out of devotion with his head bent down. (70)

Then he bent down his head and then he did the circumambulation. He worshipped the sun with 'Hiranyagarbha' etc. and muttered prayers. (71)

Then lance holding Śiva having pronounced well—"Obeisance to Tvāstr, Obeisance to you", heartily danced while whirling his long arms by force. (72)

When Śaṅkara, the lord of gods, was dancing, Ganas and the gods, taking delight after Śaṅkara, began to dance, full of emotion. (73)

Having performed Sandhyā (meditation) and having danced to the utmost of his desire he again made up his mind for battle with the demons (74)

Then all the demons were defeated by the mighty hosts of gods who were protected by the arms of the three-eyed Śiva and who were devoid of fear. (75)

Seeing his force defeated and thinking

अन्धकः सुन्दमाहूय इदं वचनमब्रवीत् ॥ ७६
 सुन्द भ्राताऽसि मे वीर विश्वास्यः सर्ववस्तुषु ।
 तद्ददाम्यद्य यद्वाक्यं तच्छ्रुत्वा यत्कर्म कुरु ॥ ७७
 दुर्जयोऽसौ रणपटुर्धर्मात्मा कारणात्तरैः ।
 समासते हि हृदये पद्माक्षी शैलनन्दिनी ॥ ७८
 तदुत्तिष्ठस्व गच्छामो यत्रास्ते चारुहासिनी ।
 तत्रैनां मोहयिष्यामि हररूपेण दानव ॥ ७९
 भवान् भवत्यालुचरो भय नन्दी गणेश्वरः ।
 ततो गत्वाऽथ युक्त्वा तां जेष्यामि प्रमथान् सुरान् ॥ ८०
 इत्येवमुक्ते घञ्जे वाटं सुन्दोऽभ्यभाषत ।
 समज्ज्वल शैलाद्दिरन्धकः शंकरोऽप्यभूत् ॥ ८१
 नन्दिरुद्रौ ततो भूत्वा महासुरचमूपतौ ।
 संग्रामौ मन्दरगिरिं प्रहारैः क्षतविग्रहौ ॥ ८२

Śaṅkara to be unconquerable, Andhaka, calling Sunda, said these words : (76)

"O warrior Sunda, you are my brother and trustworthy in all matters, therefore, listening to the words which I speak to day, do whatever you are capable to do (77)

"This pious-minded Śiva, expert in battle, is invincible due to other reasons. The daughter of the mountain, with her eyes like lotuses, dwells in my heart (78)

"O demon, therefore, get up and let us go where stays Pārvati, smiling sweetly. There I will delude her by having the form of Śiva (79)

"You become Nandin, the follower of Śiva, the master of Ganas. Then going there and after enjoying her I shall overcome the Pramathas and gods" (80)

These words having been said, Sunda, replied in positive. He became Nandin, the son of Śaitāda and Andhaka also became Śaṅkara (81)

Then the lords of the army of demons, having assumed the forms of Nandin and Śiva approached the Mandara mountain, with

हस्तमालम्ब्य सुन्दस्य अन्धको हरमन्दिरम् ।
 विश्वेक्ष निर्विशङ्गेन चिचेनासुरसत्तमः ॥ ८३
 ततो गिरिसुता दूरादायान्त वीक्ष्य चान्धकम् ।
 महेश्वरपुच्छन्नं प्रहारैर्जर्जरच्छविम् ॥ ८४
 सुन्दं शैलादिरूपस्थमवष्टभ्याविशत् ततः ।
 तं दृष्ट्वा मालिनीं ग्राह सुयशं विजयां जयाम् ॥ ८५
 नये पश्यस्व देवस्य मदर्थे विग्रहं कृतम् ।
 शत्रुभिर्दानवघ्नैस्तदुत्तिष्ठस्व सत्वरम् ॥ ८६
 घृतमानय पौराणं बीजिकां लघणं दधि ।
 व्रणमङ्गं करिष्यामि स्वघमेव पिनाकिनः ॥ ८७
 कुत्स्व शीघ्रं सुयशे स्वस्तुर्वर्धनाशनम् ।
 इत्येवमुक्त्वा वचनं समुत्थाय वरासनात् ॥ ८८
 अभ्युद्ययौ तदा भक्त्या मग्नमाना दृपञ्चजम् ।

their bodies wounded by the blows of weapons (82)

Then Andhaka, foremost among the demons, holding the hand of Sunda, entered the home of Śiva with fearless heart (83)

Then having seen Andhaka coming from far, kept secret by the body of Śiva and with his splendour decayed by the blows of weapons and Sunda assuming the form of Nandin, Pārvati, the daughter of mountain, entered her home in hurry. Seeing him she said to well formed Mālīni, Suyasā, Vijayā and Jayā (84, 85)

"O Jayā, see the form of the god Śiva, my husband made (so bad) by the great demons for my sake. Therefore, get up quickly. Bring old ghee, citron, salt and curd. I will do the healing of wounds of the bow holding Śiva myself (86, 87)

"O Suyasā destroy the sore of your husband quickly"—saying these words and getting up from her excellent seat, she went to him with devotion thinking him to be the bull bannered Śiva. Then confirming the form and marks of the lance-holding

शूलपाणोस्ततः स्थित्वा रूपं चिह्नानि यत्नतः ॥ ८९
 अन्वियेष ततो ब्रह्मन्नोमौ पार्श्वस्थितौ वृषौ ।
 सा ज्ञात्वा दानवं रौद्रं मायाच्छादितविग्रहम् ॥ ९०
 अपयानं तदा चक्रे गिरिराजसुता मूने ।
 देव्याश्रितितमाज्ञाय सुन्दं त्यक्त्वान्वकोऽसुरः ॥ ९१
 समाद्रवत् वेयेन हरकान्तां विभावरीधु ।
 समाद्रवत् दैतैर्यो येन मागंण साऽगमत् ॥ ९२
 अपस्कारान्तरं भञ्जन् पादप्लुतिमिराकुलः ।
 तमापतन्तं दृष्ट्वैव गिरिजा प्राद्रवद् भयाद् ॥ ९३
 गृहं त्यक्त्वा घुपयनं ससिमिः सहिता तदा
 तत्राप्यनुजगामासौ मदान्धो मुनिपुंगव ॥ ९४
 तथापि न शशापैनं तपसो गोपनाय तु ।
 तद्भयादाविशद् गौरी श्वेतार्ककुसुमं श्रुत्वि ॥ ९५

Śiva with efforts, then she investigated, O Brāhmana, both the Vṛṣa signs standing by his side, were not present there. Having known the terrible demon with his body concealed by magic, the daughter of the king of mountains fled from that place. Having understood the thought of the goddess, the demons Andhaka having left Sunda, ran speedily towards the handsome wife of Śiva. The perplexed son of Diti ran by the same path by which she had gone, breaking the under part of his feet by the jumping. Having seen him coming, the daughter of mountain ran away due to fear.

(88, 89, 90, 91, 92, 93)

Having left her home she went to the garden with her friends; but he followed her also, O excellent sage, blind as he was with passion. (94)

Even then she did not curse him for the protection of her penance. Pārvatī entered the radiant white flower of Arka due to fear from him. (95)

विजयाद्या महाशुल्भे संप्रयाता लयं मूने ।
 नष्टायामथ पार्वत्यां भूयो ह्यैरण्यलोचनिः ॥ ९६
 सुन्दं हस्ते समादाय स्वसैन्यं पुनरागमत् ।
 अन्धके पुनरायाते स्ववलं मुनिसत्तम ॥ ९७
 प्रावर्तत महायुद्धं प्रमयासुरयो रथ ।
 ततोऽमरगणश्रेष्ठो विष्णुश्चक्रगदाधरः ॥ ९८
 निजधानासुरवलं शंकरप्रियकाम्यया ।
 शार्ङ्गचापच्युतैर्वाणीः संस्युता दानवर्षभाः ॥ ९९
 पञ्च षट् सप्त चाष्टौ वा ब्रह्मपादैर्घना इव ।
 गदया कांथिदवधीत् चक्रेणान्यान् जनार्दनः ॥ १००
 खड्गेन च चक्रान्यान् इष्टान्यान् भ्रमसाद् व्यधात् ।
 हलेनाकृष्य चैवान्यान् ह्यसलेन व्यचूर्णयत् ॥ १०१
 गरुडः पञ्चपाताभ्यां तुण्डेनाप्युरसाऽहनत् ।

Vijayā and others, O sage, vanished in the great cluster of trees. When Pārvatī had vanished, the son of Hiranyākṣa, holding Sunda in hand, came back to his army again. At the return of Andhaka to his army again, there took place a great battle between the Pramathas and demons, O excellent sage; then Viṣṇu, the most excellent one in the hosts of gods, wielder of discus and mace, killed the army of demons with a desire to do good to Śaṅkara. The excellent demon were killed by the arrows released from the Śārngā bow. Five, six, seven and eight were killed as the clouds are destroyed by the rays of sun. Viṣṇu killed some with mace and others with discus. (96, 97, 98, 99, 100)

He cut others with sword and reduced others to ashes by his sight. Dragging others with plough he crushed with pestle. (101)

Garuḍa killed the enemies with the stroke of his wing, with beak and with chest.

स चादिपुरुषो धाता पुराणः प्रपितामहः ॥ १०२
 आम्रमयन् विपुलं पद्ममभ्यपिञ्चत वारिणा ।
 संस्पृष्टा ब्रह्मतोयेन सर्वतीर्थमयेन हि ॥ १०३
 गणामरगणाश्चासन् नवनागशताधिकाः ।
 दानवास्तेन तोयेन संस्पृष्टाश्चापहारिणा ॥ १०४
 सवाहनाः क्षयं जग्मुः इल्लिशेनेव पर्वताः ।
 दृष्ट्वा ब्रह्महरीं युद्धे धातयन्तौ महासुरान् १०५
 शतमनुश्च दुद्राव प्रगृह्य कुलिशं पलि ।
 समापतन्तं संप्रेक्ष्य बलो दानवसत्तमः ॥ १०६
 हृक्त्वा देवं गदापाणिं विमानस्थं च पञ्चजम् ।
 शरुमेवाद्रवत् योद्धं हृदिद्युद्यम्य नारद ।
 घलवान् दानवपतिरजेयो देवदानवैः ॥ १०७
 तमापतन्तं त्रिदशेश्वरस्तु
 दोष्णां सहस्रेण यथाधलेन ।
 वज्रं परिभ्राम्य घलस्य मूर्ध्नि

And Brahmā, the first man, the creator, the ancient, whirling his lotus, sprinkled water. Touched by the water of Brahmā, belonging to all places of pilgrimage, the Ganas and the host of gods became more powerful than hundreds of elephants. The demons, being touched by that water, the destroyer of sin, went to destruction along with their vehicles like mountains by thunderbolt. Having seen Brahmā and Viṣṇu killing the great demons in the battle, the powerful Indra also, holding the thunderbolt, attacked. Seeing him coming the most excellent demon Bala, leaving the god Viṣṇu, with mace in his hand, and the lotus born Brahmā, sitting in the aeroplane, attacked Indra for fight, lifting his fist, O Nārada, this lord of demons being invincible by the gods and demons.

(102, 103, 104, 105, 106, 107)

When he was coming, the lord of gods, whirling the thunderbolt with his thousand

चिक्षेप हे मूढ हतोऽस्युदीर्य ॥ १०८
 स तस्य मूर्ध्नि प्रवरोऽपि वज्रो
 जगाम तूर्णं हि सहस्रधा हृने ।
 बलोऽद्रवद् देवपतिश्च भीतः
 पराङ्मुखोऽभूत् समरान्महर्षे ॥ १०९
 तं चापि जग्मो विद्युत् निरीक्ष्य
 भूत्वाऽग्रतः प्राह न युक्तमेतत् ।
 तिष्ठस्व राजाऽसि चराचरस्य
 न राजधर्मे गदितं पलायनम् ॥ ११०
 सहस्राक्षो जग्मवाक्यं निशम्य
 भीतस्तूर्णं विष्णुमागान्महर्षे ।
 उपेत्यहं श्रूयतां वाक्यमीश
 त्वं मे नायो भूतभन्वेष्य विष्णो ॥ १११
 जग्मस्त्वर्जयतेऽत्यर्थं मां निरायुधनीक्ष्य हि ।
 आयुधं देहि भगवन् त्वामहं शरणं गतः ॥ ११२

arms to the utmost of his power, throw it on the head of Bala saying, 'O stupid, you are killed.' (108)

That excellent thunderbolt also was quickly divided into thousands of parts after being struck in the head of Bala, O sage. Bala attacked and the lord of gods, getting frightened, turned back from the battle, O great sage. (109)

Seeing him turning back, coming in front, Jambha said, "This is not proper. Stand; you are the king of moving and non-moving ones. Taking to flight is not considered as laws relating to king." (110)

Hearing the words of Jambha, the thousand-eyed Indra, getting frightened, went quickly to Viṣṇu, O great sage. Approaching him he said, "O lord, listen to my words, You are my master, O Viṣṇu, the lord of the past and future." (111)

"Seeing me without weapons Jambha is threatening me a lot. O glorious one, give

तमुवाच हरिः शक्र त्यक्त्वा दर्पं ब्रजोषुना ।
 प्रार्थयस्वायुधं वह्निं ऋ ते दास्यत्यसंशयम् ॥ ११३
 जनार्दनवच श्रुत्वा शक्रस्त्वरितविक्रमः ।
 शरणं पावकमगादिदं चोवाच नारद ॥ ११४
 शक्र उवाच ।
 निघ्नतो मे धलं वज्रं कृशानो श्रुतवा गतम् ।
 एष चाहूयते जन्मस्तस्माद्देह्यायुधं मम ॥ ११५
 पुलस्त्य उवाच ।
 तमाह भगवान् वह्निः प्रीतोऽस्मि तव वासव ।
 यच्च दर्पं परित्यज्य मामेव शरणं गत ॥ ११६
 इत्युच्चार्य स्वशय्यास्तु शक्तिं निष्काम्य भावतः ।
 प्रादादिन्द्राय भगवान् रोचमानो दिव गतः ११७
 तामादाय तदा शक्तिं शतघण्टां सुदारुणाम् ।

प्रत्युद्यथौ तदा जम्भं हन्तुकामोऽरिर्मदनः ॥ ११८
 तेनातियञ्जसा दैत्यः सहसैयामिसंदृतः ।
 क्रोधं चक्रे तदा जम्भो निजघान गजाधिपम् ॥ ११९
 जम्भमृष्टिनिपातेन भग्नकुम्भकटो गजः ।
 निपपात यथा शैलः शक्रवज्रहतः पुरा ॥ १२०
 पतमानाद् द्विपेन्द्राच्च शक्रश्चाप्लुत्य वेगवान् ।
 त्यक्तैव मन्दरगिरिं पपात वसुधातले ॥ १२१
 पतमानं हरिं सिद्धाश्चारणाञ्च तदाऽनुवन् ।
 मा मा शक्र पतस्वाद्य भूतके त्रिषु वासव ॥ १२२
 स तेषां वचन श्रुत्वा योगी तस्यौ क्षणं तदा ।
 प्राह चैतान् कथं योत्स्ये अपत्रः शत्रुभिः सह ॥ १२३
 तमृचुर्देवगर्वा मा विपादं ब्रजेऽनर ।
 युध्यस्व त्वं समाह्वया प्रेषयिष्याम यद् रथम् ॥ १२४

weapons to me I have approached you, as my refuge' (112)

Viṣṇu said to Indra "Discarding your pride, now go to Agni and request for the weapon He will give you for certain (113)

Hearing the words of Viṣṇu, Indra moving very quickly, went to Agni as his refuge and said, O Nārada (114)

'O Agni, my thunderbolt has been divided into hundred parts while I was killing Bala. This Jambha is challenging me Therefore, give weapon to me" (115)

Pulastya said, 'The glorious Agni said to him, "I am pleased with you, O Indra, that discarding your pride, you have approached me as your refuge" (116)

Saying this, bringing out the Śakti-weapon from his śakti with intention he gave it to Indra, and the glorious one, shining went to heaven (117)

Taking that extremely terrible Śakti weapon of hundred bells, Indra, the killer

of enemies, came near Jambha with a desire to kill him (118)

By that very famous Indra the demon was suddenly attacked Then Jambha became angry and struck the master of elephant (119)

By the blows of Jambha's fist the elephant with his forehead and temples broken, fell down like the mountain struck with the thunderbolt of Indra in ancient days (120)

The speedy Indra, jumping from the falling elephant, leaving the Mandara mountain fell on the earth (121)

Then the Siddhas and Cāraṇas spoke to falling Indra, O Indra, stay, don't fall to day on the earth" (122)

Hearing their words Indra, possessed of superhuman powers stayed for a moment and then said, "How shall I fight with the demons when I have no vehicle" (123)

The gods and Gandharvas said to him, "Don't become sad, O lord Fight after mounting on the chariot which we shall send." (124)

इत्येवमुक्त्वा विपुलं रथं स्वस्तिकलक्षणम् ।
 धानरध्वजसंयुक्तं हरिभिर्हिरिभिर्युतम् ॥ १२५
 शुद्धजाम्बूनदमयं किङ्किणीजालमण्डितम् ।
 शक्राय प्रेषयामासुर्विश्वावसुपुरोगमाः ॥ १२६
 समागतदृष्टीक्ष्माथ हीन सारथिना हरिः ।
 प्राह योत्स्ये कथं युद्धे संयमिष्ये कथं हयान् ॥ १२७
 यदि कश्चिद्दि सारथ्यं करिष्यति ममाधुना ।
 ततोऽहं घातये शत्रून् नान्यथेति कथंचन ॥ १२८
 ततोऽश्रुयन्स्ते गन्धर्वा नात्मकं सारथिर्विभो ।
 वियते स्वयमेवाश्वास्त्वं सयन्तुमिहाहसि ॥ १२९
 इत्येवमुक्ते भगवांस्त्यक्त्वा स्यन्दनमुत्तमम् ।
 क्ष्मातलं निपपातैव परिभ्रष्टस्रगम्भरः ॥ १३०
 चलन्मौलिमुत्तफचः परिभ्रष्टापुधाङ्गदः ।

Saying this Viśvāvasu and others sent for Indra a big chariot with auspicious marks, furnished with a monkey banner, drawn by the green steeds, gifted with pure gold and decorated with small bells

(125, 126)

Then seeing that the chariot had come without driver, Indra said, "How shall I fight in the battle and how shall I control the horses?" (127)

"If someone becomes my driver now, then I shall kill the enemies, not in any other way." (128)

Then those Gandharvas said, "O all-pervading one, there is no driver with us, you shall control the horses yourself" (129)

These words having been said, the glorious Indra, leaving the most excellent chariot, fell on the earth, his garland and dress being dropped off, his crown being unsteady, the hair of his head being loosened, his weapons and bracelet being dropped off. Seeing the thousand-eyed Indra falling, the

पतमानं सहस्राक्षं दृष्ट्वा भूः समकम्पत ॥ १३१
 पृथिव्यां कम्पमानायां क्षमीकर्षेस्तपस्विनी ।
 भार्याऽन्नवीत् प्रभो बालं बहिः कुरु यथासुखम् ॥ १३२
 स तु शीलावचः श्रुत्वा किमर्थमिति चात्रवीत् ।
 सा चाह श्रूयतां नाथ दैवज्ञपरिभाषितम् ॥ १३३
 यदेयं कम्पते भूमिस्तदा प्रक्षिप्यते बहिः ।
 यद्वाह्यतो मृनिश्रेष्ठ तद् भवेद् द्विगुणं मृने ॥ १३४
 एतद्वाक्यं तदा श्रुत्वा बालमादाय पुत्रकम् ।
 निराशङ्को बहिः शीघ्रं प्राक्षिप्तुं क्ष्मातले द्विजः ॥ १३५
 भूयो गीयुगलार्थाय प्रविष्टो सार्यया द्विजः ।
 निवारितो गता वेला अर्द्धहानिर्भविष्यति ॥ १३६
 इत्येवमुक्ते देवर्षेर्वह्निर्निर्गम्य वेगवान् ।
 ददर्श बालद्वितयं समरूपमवस्थितम् ॥ १३७

earth trembled

(130, 131)

When the earth was trembling, the wife of the sage Śamika, practising austerities, spoke, "O lord, abandon the child outside happily" Hearing the words of the pious lady he said, "What for?" She said, "O lord listen to the words pronounced by the fortune-tellers that when the earth trembles, then whatever is thrown outside, that becomes just the double, O sage."

(132, 133, 134)

Hearing these words, taking his son, the Brāhmaṇa quickly abandoned the child outside on earth without any worry (135)

Again the Brāhmaṇa entered his home for the two bullocks, but he was checked by his wife saying that the time was over and thus there would be a loss of the half (136)

This being said, the speedy one, getting out of the house, O divine sage, saw two children of the same form. Seeing him worshipping the gods, he, said to his wife of

तं दृष्ट्वा देवताः पूज्य भार्या चाद्भुतदर्शनाम् ।
 प्राह तत्त्वं न विन्दामि यद् प्रच्छामि वदस्व तत् ॥ १३८
 बालस्यास्य द्वितीयस्य के भविष्यद्गुणा वद ।
 भाग्यानि चास्य यद्योक्तं कर्म तत् कथयाधुना ॥ १३९
 साऽब्रवीन्नाथ ते वक्ष्ये यदिप्यामि पुनः प्रभो ।
 सोऽब्रवीद् वद मेऽयं नोचेन्नामनामि भोजनम् ॥ १४०
 सा प्राह श्रूयता ब्रह्मन् यदिप्ये वचनं हितम् ।
 कातरेणाय यत्पृष्टं भाग्यः कारुरयं किल ॥ १४१
 इत्युत्तरति वार्ये तु बाल एव स्वचेतनः ।
 जगाम साद्य शकस्य फलं सौत्यग्निशरदः ॥ १४२
 तं ब्रजन्तं हि गन्धर्वा विश्वावसुपुरोगमा ।
 ज्ञातवेन्द्रस्यैव साहाय्ये तेजसा समवर्धयन् ॥ १४३
 गन्धर्वतेजसा युक्तः शिशुः शकं समेत्य हि ।

प्रोवाचैहोहि देवेश प्रियो यन्ता भवामि ते ॥ १४४
 तच्छ्रुत्वास्य हरिः प्राह कस्य पुत्रोऽसि बालक ।
 मयन्ताऽसि कथं चाध्वान् संशयः प्रतिभाति मे ॥ १४५
 सोऽब्रवीदपितेजोत्यं क्षमाभव विद्धि वासव ।
 गन्धर्वतेजसा युक्तं वात्रियानग्निशरदम् ॥ १४६
 तच्छ्रुत्वा मगवाञ्छकः खं मेले योगिनां वरः ।
 स चापि विप्रतनयो मातलिर्नामनिधुव ॥ १४७
 ततोऽधिरूढस्तु रथं शक्रस्त्रिदशपुंगवः ।
 रश्मीन् शमीकतनयो मातलिः प्रगृहीतवान् ॥ १४८
 ततो मन्दरमागम्य विवेश रिपुवाहिनीम् ।
 प्रनिशन् ददशे श्रीमान् पतिरं कार्मुकं महत् ॥ १४९
 सशरं पञ्चवर्णानं सितरक्तासितारुणम् ।
 पाण्डुञ्जयं सुरश्रेष्ठतं जग्राह समार्गणम् ॥ १५०

wonderful wisdom, "I do not know the fact; therefore, tell me what I ask (187, 188)

"Tell me what will be the qualities of this second boy; now tell me also the destiny and action of this boy (as pronounced by the fortune-tellers)" (139)

She said, "I will not tell to-day, O lord, I will tell afterwards". He said, "Tell me just to-day, otherwise I shall not take my meal" (140)

She said, "Listen, O Brāhmana! I will speak beneficial words as you being confused have asked, He is to be a Kāru (charioteer)" (141)

These words being said, the little-knowing child, proficient in driving chariot, went to help Indra. (142)

Knowing that he was going to help Indra, the Gandharvas, Visṣvasu and others strengthened him with valour. (143)

Gifted with the valour of Gandharvas, the child, having gone to Indra, said to him, "Come on, Indra, the lord of gods, I

shall become your dear charioteer" (144)

Hearing his words Indra said, "Whose son are you, O child? How will you control the horses? This is my doubt" (145)

He said, "O Indra, know that I am born with the energy of a sage from the earth. I am gifted with the valour of Gandharvas and I am proficient in driving chariot" (146)

Hearing that, the glorious Indra, the foremost among those who possess super-human powers went to the sky and that son of the Brahmana well-known by the name *Matali* also went to the sky (147)

Then Indra, the most excellent god, mounted on the chariot, and Matali, the son of Śamika, held the reins (148)

Then, coming to the Mandara he entered the army of the enemies and, while entering, the glorious one saw a big bow fallen there along with the arrows, having five colours—white, red, black, reddish brown and yellow. The most excellent god took it up along with the arrows (149, 150)

सतस्तु मनसा देवान् रजःसत्त्वतमोगयान् ।
 नमस्कृत्य शरं चापे साधिज्ये विनियोजयत् ॥ १५१
 ततो निश्चेरुरत्युग्राः शरा र्घ्निष्णवाससः ।
 ब्रह्मेशविष्णुनाम्नाः सूदन्यतोऽसुरान् रणे ॥ १५२
 आकाशं विदिशः पृथ्वीं दिशश्च स शरोत्करैः ।
 सहस्राक्षोऽतिपटुभिश्चादयामास नारद ॥ १५३
 गजो विद्वो हयो भिन्नः पृथिव्यां पतितो रथः ।
 महामात्रो धरां प्राप्तः सद्यः सीदञ्जरातुरः ॥ १५४
 पदातिः पतितो भूम्यां शक्रमार्गणताडितः ।
 हतप्रधानभूमिष्ठं बलं तदभवद् रिपोः ॥ १५५
 तं शक्रघाणाभिहतं दुरासदं
 सैन्यं समालक्ष्य तदा कुजम्भः ।
 जम्भानुरथापि सुरेश्वरवयम्
 प्रजन्मतुर्गृह्य गढे सुघोरे ॥ १५६

Then having saluted mentally to the
 gods Brahma, Viṣṇu and Śiva, endowed
 with Rajas, Sattva and Tamas qualities
 respectively, he placed the arrow on the bow,
 with its string stretched (161)

Then the terrible arrows, adorned with
 peacock's feathers, marked with the names
 of Brahmā, Śiva and Viṣṇu, moved away
 from the bows, killing the enemies in the
 battle (162)

The thousand eyed Indra covered the
 sky, intermediate quarters, earth, directions
 with the very powerful multitude of arrows,
 O Nārada (163)

Elephant got pierced, horse was torn
 into pieces, chariot fell on the ground,
 elephant-driver, suffering and confused
 with arrow, fell on the ground (164)

Foot soldier, beaten by the arrow of
 Indra, fell on the ground. Most of the
 force of the enemy was killed (165)

Seeing that unconquerable army killed

तावापतन्तौ भगवान् निरीक्ष्य
 सुदर्शनेनारिविनाशनेन ।
 विष्णुः कुजम्भं निजघान वेगात्
 स स्यन्दनाद् गामगमद् गतासुः ॥ १५७
 तस्मिन् हते आवारि माधवेन
 जम्भस्ततः क्रोधवशं जगाम ।
 क्रोधान्वितः शत्रुघ्नपाद्रवद् रणे
 सिंहं यथैषोऽतिविपन्नबुद्धिः ॥ १५८
 तमापतन्तं प्रसमीक्ष्य शक्र-
 स्त्यक्तवैव चापं सशरं महारत्ना ।
 बग्राह शक्तिं यमदण्डकल्पां
 तामग्निदत्तां रिपवे ससर्ज ॥ १५९
 शक्तिं सघण्टां कुतनिःस्वनां वै
 दृष्ट्वा पतन्तीं गदया जघान ।

by the arrow of Indra, the demons Kujambha
 and Jambha holding terrible maces in
 their hands, went to the imperishable
 Viṣṇu, the master of gods (166)

The glorious god Viṣṇu, seeing these two
 demons coming, speedily struck Kujambha
 down with his Sudarśana, the destroyer of
 enemies. He fell down on the earth from
 the chariot, with his life departed. (167)

His brother being killed by Viṣṇu, then
 Jambha became very angry. Overpowered
 with anger, he attacked Indra in the battle
 like a deer attacking a lion, with an ex-
 tremely distressed mind (168)

Having seen him coming the high souled
 Indra, leaving his bow along with arrows,
 held the Śakti-weapon which was similar to
 Yama's rod and released that weapon, given
 by Agni, for the enemy. (169)

Seeing the Śakti weapon, which was
 endowed with bells and which was making a
 great sound, the demon struck it with mace.

गदां च कृत्वा सहसैव मस्मसाद्
विभेद जम्भं हृदये च तूर्णम् ॥ १६०
शक्त्या स भिन्नो हृदये सुरारिः
पपात भूम्यां विगतासुरेव ।
तं वीक्ष्य भूमौ पतितं विसंक्षं

दैत्यास्तु भीता विमृत्वा पभूतुः ॥ १६१
जम्भे हते दैत्यवले च भग्ने
गणास्तु हृष्टा हरिमर्चयन्तः ।
वीर्यं प्रशंसन्ति शतक्रतोश्च
स गोत्रभिच्छर्वणपेत्य तस्यौ ॥ १६२

इति श्रीवामनपुराणे त्रिचत्वारिंशोऽध्यायः ॥४३॥

४४

पुलस्त्य उवाच ।
तस्मिन्तदा दैत्यवले च भग्ने
शुक्रोऽप्रवीदन्यकमासुरेन्द्रम् ।
एक्षेहि वीराय शूर्हं महासुर
योत्स्याम भूमौ हरमेत्य शैलम् ॥ १
वसुवाचान्धको ब्रह्मन् न सम्यग्भवतोदितम् ।

Having reduced the mace to ashes suddenly,
it pierced Jambha in heart quickly. (160)

Being pierced in heart by the Śakti-
weapon, the enemy of gods, fell down on the
ground, with his life departed for sure.
Having seen him lying senseless on earth,
the demons, getting frightened, turned

Thus ends the Forty-third Chapter, in the Vāmana-Purāṇa—43.

रणात्रैवापयास्यामि कुलं व्यपदिशन् स्वयम् ॥ २
पश्य त्वं द्विजशार्दूल मम वीर्यं सुदुर्घरम् ।
देवदानवगन्धर्वान् जेष्ये सेन्द्रमहेश्वरम् ॥ ३
इत्येवमुक्त्वा वचनं हिरण्यासुतोऽन्धकः ।
समाश्रयास्यान्नवीच्छंश्च सारथिं मधुराध्वरम् ॥ ४
सारथे वाहय रथं हराभ्याशं महापल ।

back. (161)

After the killing of Jambha and the
destruction of the force of the demons, the
Gaṇa, extremely pleased, worshipping Viṣṇu,
praised the valour of Indra. Indra, the
destroyer of mountains, having approached
Śiva, stayed there at ease. (162)

44

Pulastya said: After the destruction of
the force of the demons, Śakra said to
Andhaka, the lord of demons, "O great
demon, come on, let us go to home to-day.
We shall again fight with Śiva, after going
to the mountain." (1)

Andhaka said to him, "O Brāhmaṇa,
whatever you have said is not adequate. I
will not myself go away from the battle-
field, censuring my family. O excellent

Brāhmaṇa, see my irresistible valour. I
shall overcome the gods, demons and
Gandharvas along with Indra and Śiva."
(2, 3)

Saying these words Andhaka, the son of
Hiranyākṣa, spoke to Śambhu, the driver
of his chariot, after consoling him in sweet
tone: (4)

"O highly powerful driver, carry the

यावन्निहन्मि बाणौघैः प्रमथामरवाहिनीम् ॥ ५
 इत्यन्धकवच. श्रुत्वा सारथिस्तुरगांस्तदा ।
 कृष्णवर्णान् महावेगान् कश्यापाम्ब्याहनन्धुने ॥ ६
 ते यत्नतोऽपि तुरगाः प्रेर्यमाणौ हरं प्रति ।
 जघनेष्ववसीदन्तः कृच्छ्रेणोद्भुजं तं रथम् ॥ ७
 यद्वन्तस्तुरगा दैत्यं प्राप्ताः प्रमथवाहिनीम् ।
 संवत्सरेण साग्रेण वायुवेगसमा अपि ॥ ८
 ततः फार्धकमानस्य बाणजालैर्गणेश्वरान् ।
 सुरान् संखादयामास सेन्द्रोपेन्द्रमहेश्वरान् ॥ ९
 बाणैश्छादितमीक्ष्यैव बलं त्रैलोक्यरक्षिता ।
 सुरान् प्रोवाच भगवांश्चरुपाणिर्जनार्दनः ॥ १०
 विष्णुरुवाच ।

किं तिष्ठस्यं सुरश्रेष्ठा हतेनानेन वै जयः ।

chariot in the vicinity of Śiva and there I will kill the army of Pramathas and gods with the multitude of arrows' (5)

Hearing the words of Andhaka, the driver struck the highly speedy horses of black colour with whip, O sage (6)

In spite of their being impelled with efforts to go towards Śiva, those horses, suffering in their thighs, carried that chariot with a great difficulty. (7)

Carrying the demon, the horses reached the army of Pramathas in more than one year although they were as speedy as the wind (8)

Then bending down the bow, he covered the lords of Ganas, gods along with Indra, Viṣṇu and Śiva by the multitude of arrows (9)

Having seen the force covered with arrows, the glorious Viṣṇu, holding discus in his hand, the protector of the three worlds, said to the gods. (10)

Viṣṇu said 'Why are you standing? O excellent gods, victory will come to us only

वसामान्मद्वचनं शीघ्रं क्रियता वै जयेत्सवः ॥ ११

शात्यन्तामस्य तुरगाः समं रथकुडुम्बिना ।

भज्यता स्यन्दनश्चापि विरथ. क्रियता रिपुः ॥ १२

विरथ तु कृतं पश्चादेन धक्ष्यति शकरः ।

नोपेक्ष्यः शत्रुहृदिषो देवाचार्येण देवताः ॥ १३

इत्येवमुक्त्वाः प्रमथा वासुदेवेन सामराः ।

चक्रुर्वेगं सहेन्द्रेण सम चक्रधरेण च ॥ १४

तुरगाणां सहस्रं तु मेघामाना जनार्दनः ।

निमिषान्तरमात्रेण गदया विनिषोषयत् ॥ १५

हताश्चात् स्यन्दनात् स्कन्द. प्रशृङ्ख रथासारथिम् ।

शक्यता विभिन्नहृदय गतासुं व्यसृजद् भ्रुवि ॥ १६

विनायकाद्याः प्रमथाः सम शक्रेण दैवतैः ।

सञ्चजाड्य रथ तूर्णमभ्रजन्त तपोधनाः ॥ १७

after his killing. Therefore, immediately follow my words, desirous of victory as you are. Destroy his horses along with the chariot-driver. Break his chariot, make the enemy devoid of chariot. When he is rendered devoid of chariot, Śiva will then burn him. The mentioned enemy is not to be overlooked." When the gods were thus addressed by Viṣṇu, the divine teacher, the Pramathas along with the gods, along with Indra and along with the discus holding Viṣṇu, made haste (11, 12, 13, 14)

Viṣṇu with a mace killed thousands of horses resembling the clouds, in merely the twinkling of an eye (in a moment) (15)

Taking hold of the chariot-driver from the chariot whose horses had been killed, Skanda throw him on the earth, with his heart rent asunder with the Śakti weapon, and his life departed (16)

The holy Pramathas, Vināyaka and others along with the gods Indra and others broke the chariot quickly, along with its banner and axle (17)

सहसा स महातेजा विरथस्त्यज्य कार्मुकम् ।
 गदामादाय बलवानभिदुद्राव दैवतान् ॥ १८
 पदान्यष्टौ ततो गत्वा भेधगम्भीरया गिरा ।
 स्थित्वा प्रोवाच दैत्येन्द्रो महादेवं स हेतुम् ॥ १९
 भिक्षो भवान् सहानीकस्त्वसहायोऽस्मि साम्प्रतम् ।
 तयाऽपि त्वां विजेष्यामि पश्य मेऽद्य पराक्रमम् ॥२०
 तद्राक्ष्यं शंकरः श्रुत्वा सेन्द्रासुरगणांस्तदा ।
 प्रव्रज्या सहितान् सर्वान् स्वशरीरे न्यवेशयत् ॥ २१
 शरीरस्थांस्तान् प्रमथान् कृत्वा देवांश्च शंकरः ।
 प्राह एषोहि दुष्टात्मन् अहमेकोऽपि संस्थितः ॥ २२
 तं दृष्ट्वा महदाश्चर्यं सर्वामरगणक्षयम् ।
 दैत्यः शंकरमभ्यागाद् गदामादाय वेगवान् ॥ २३
 समापतन्तं भगवान् दृष्ट्वा त्वक्त्वा दृषोचयम् ।

शूलपाणिर्गिरिप्रस्थे पदातिः प्रत्यतिष्ठत् ॥ २४
 वेगेनैवापतन्तं च विभेदोरसि भैरवः ।
 दारुणं सुमहद् रूपं कृत्वा त्रैलोक्यभीषणम् ॥ २५
 दंष्ट्राकरालं रत्रिकोटिसंनिभं
 मृगारिचर्माभिवृतं जटाधरम् ।
 शृजंगहारामलकण्ठकन्दरं
 विशार्धवाहुं सपडर्धलोचनम् ॥ २६
 एतादृशेन रूपेण भगवान् भूतभावनः ।
 विभेद शत्रुं शूलेन शुभदः शाश्वतः शिवः ॥ २७
 सशूलं भैरवं गृह्य भिन्नेष्वुरसि दानवः ।
 विजहारातिवेगेन क्रोशमात्रं महाहृदने ॥ २८
 ततः कथंचिद् भगवान् संस्तभ्यात्मानमात्मना ।
 तूर्णमृत्पाटयामास शूलेन सगदं रिपुम् ॥ २९

That powerful demon, possessed of great valour, being devoid of chariot, suddenly leaving the bow, taking the mace, attacked the gods (18)

Having gone eight steps, the lord of demons stopped and spoke reasonable words to Śiva in a voice deep like the sound of clouds (19)

"O beggar, you are endowed with army and now I am all alone without any helper. Even then I shall overcome you, see my valour today." (20)

Hearing those words, Śiva placed all the gods along with Indra and Brahmā in his body. (21)

Pisong those Pramathas and gods in his body Śiva said, "Come on, O evil-souled one, I am also all alone." (22)

Seeing that great wonder in the form of the destruction of the host of all gods and Ganas, the speedy demon, holding a mace, attacked Śiva (23)

Seeing him coming, the glorious god,

having left the excellent bull, with a lance in his hand, stood on the Giriprastha as a foot-soldier. (24)

The god Śiva pierced him in heart while he was coming with great speed, after assuming a terrible, extremely vast form causing fear to the three worlds—having terrible tusks, similar to crores of suns, covered by the skin of a lion, wearing twisted hair, his pious neck being adorned by a garland of serpents, having ten arms and three eyes (25, 26)

Having assumed such a form, the glorious Śiva, bestower of good, eternal, auspicious, pierced the enemy with lance (27)

In spite of his being pierced in the heart, the demon, taking Śiva, along with the lance, wandered for one Krośa with a great speed, O great sage (28)

Then the glorious god, having stopped himself by himself with a great difficulty, tore up quickly the enemy along with his mace. (29)

दैत्याधिपस्त्वपि गदां हरमूर्ध्नि न्यपातयत् ।
 कराम्बां गृह्य शूल च समुत्पतत दानवः ॥ ३०
 संस्थितः स महायोगी सर्वाधारः प्रजापतिः ।
 गदापातक्षताद् भूरि चतुर्थाऽस्तुगथापयत् ॥ ३१
 पूर्वधारासमुद्भूतो भैरवोऽग्निमप्रभः ।
 विद्याराजेति विख्यातः पद्ममालाविभूषितः ॥ ३२
 तथा दक्षिणधारोत्थो भैरवः प्रेतमण्डितः ।
 कालराजेति विख्यातः कृष्णाङ्गनसमप्रभः ॥ ३३
 अथ प्रतीचीधारोत्थो भैरवः पद्मभूषितः ।
 अतसीङ्गसुमप्रपयः कामराजेति विभ्रुतः ॥ ३४
 उदग्धारामवधान्यो भैरवः शूलभूषितः ।
 सोमराजेति विख्यातश्चक्रमालाविभूषितः ॥ ३५
 क्षतस्य रुधिरात् जातो भैरवः शूलभूषितः ।

The lord of demons struck the mace on the head of Śiva and taking the lance in his hand, the demon jumped (30)

Śiva, the great Yogin, substratum of all, the lord of people stayed there. A lot of blood flowed in four parts from the wound produced by the stroke of mace (31)

From the eastern stream was born the Bhairava, with his lustre like fire famous by the name Vidyārāja, decorated by a lotus garland. (32)

From the southern stream was born the Bhairava adorned with dead bodies, known as Kālarāja, with his lustre like the black collyrium (33)

From the western stream was born the Bhairava decorated with vehicle with his lustre like the flower of Atasi and famous by the name Kāmarāja (34)

From the northern stream was born the other Bhairava decorated with a lance, famous by the name Somarāja, decorated with discs and garland (35)

From the blood of wound was born the

स्वच्छन्दराजो विख्यातः इन्द्रायुधसमप्रभः ॥ ३६
 भूमिस्थ्याद् रुधिराज्जातो भैरवः शूलभूषितः ।
 रयातो ललितराजेति सौभाङ्गनसमप्रभः ॥ ३७
 एवं हि समरूपोऽसौ कथ्यते भैरवो ह्यने ।
 विघ्नराजोऽष्टमः प्रोक्तो भैरवाष्टकमुच्यते ॥ ३८
 एष महात्मना दैत्यः शूलप्रोतो महासुरः ।
 छत्रवद् धारितो ब्रह्मन् भैरवेण त्रिशुलिना ॥ ३९
 तस्यास्तुमुख्येण ब्रह्मच्छूलभेदादवापयत् ।
 येनाकण्ठं महादेवो निमग्नः सप्तमूर्तिमान् ॥ ४०
 ततः स्वैदोऽभवद् भूरि भ्रमजः शक्रस्य तु ।
 ललाटफलके तस्माज्जाता कन्याऽस्तुगाम्भुवा ॥ ४१
 यद्भूम्यां न्यपतद् विप्र स्वैदिन्दुः शिवाननात् ।
 तस्मादङ्गारपुञ्जाभो बालकः समजायत ॥ ४२

Bhairava, decorated with lance, famous by the name Svachchandarāja, with his lustre like the weapon of Indra (36)

From the blood fallen on the earth was born the Bhairava, decorated with lance, famous by the name Lalitarāja, with his lustre like Saubhāṅjana. This is why that this Bhairava is said to be of seven forms, O sage Vighnarāja has been pronounced as the eighth and so Bhairava is said to be eightfold (37, 38)

Thus the demon, the great Asura, was fixed on the lance and was held like an umbrella, O Brāhmaṇa, by the Bhairava, the wielder of lance (39)

Abundant blood of the demon fell down from the piercing of lance, O Brāhmaṇa, by which the great god Śiva, having seven forms was submerged up to the neck (40)

Then there was a lot of sweating on the forehead of Śaṅkara, produced from fatigue. From that was born the girl dipped in blood (41)

From the sweat which fell on the ground

स बालस्तृपितोऽत्यर्थे प्रपौ रुधिरमान्धकम् ।
 कन्या चोत्कृत्य संजातमसृग्विललिहेऽद्भुता ॥ ४३
 तवस्तामाह बालार्कप्रभां भैरवमूर्तिमान् ।
 शंकरो वरदो लोके श्रेयोऽर्थाय चको महत् ॥ ४४
 त्वां पूजयिष्यन्ति सुरा ऋषयः पितरोरगाः ।
 यज्ञविद्याधराश्चैव मानवाश्च शुभंकरि ॥ ४५
 त्वां स्तोष्यन्ति सदा देवि बलिपुष्पोत्करैः करैः ।
 चर्चिकेति शुभं नाम यस्माद् रुधिरचर्चिता ॥ ४६
 इत्येवमुक्त्वा वरदेन चर्चिका
 भूतालुजाता हरिचर्मवासिनी ।
 महीं समन्ताद् विचचार सुन्दरी
 स्थानं गता हैङ्गुलताद्रियुत्तमम् ॥ ४७
 तस्यां गतायां वरदः कुजस्य

प्रादाद् वरं सर्ववरोत्तमं यत् ।
 ग्रहाधिपत्यं जगतां शुभाशुभं
 भविष्यति, त्वद्रशमं महात्मन् ॥ ४८
 हरोऽन्धकं वर्षसहस्रमात्रं
 दिव्यं स्वनेत्रार्कहुताशनेन ।
 चकार संशुष्कतनुं त्वशोणितं
 स्वगस्थिशेषं भगवान् स भैरवः ॥ ४९
 तत्राग्निना नेत्रभवेन द्युदः
 स सुक्तपापोऽसुरराड्, वभूष ।
 ततः प्रजानां गृहरूपमीशं
 - नायं हि सर्वस्य चराचरस्य ॥ ५०
 ज्ञात्वा स सर्वेश्वरमीशमग्नयं
 त्रैलोक्यनारायं वरदं श्रेण्यम् ।

from the face of Śiva, was born a boy with his lustre like a heap of charcoal. (42)

That boy was extremely thirsty and he drank the blood of Andhaka. That strange girl began to lick the blood which was produced from the cutting (43)

Then Śankara, having Bhairava forms, bestower of boons in the world, said the great words for the good of people to that girl whose lustre was like the rising sun (44)

"O doer of welfare! gods, sages, Pitṛs serpents, Yakṣas, Vidyādharas and men will worship you (45)

'O goddess! people will worship you always with oblations and multitude of flowers in their hands. As you will be smeared with blood, so you will have the auspicious name "Caroika" (46)

Being addressed thus by Śiva, the bestower of boon, the beautiful Caroikā, the younger sister of Bhūtas, putting on the

skin of lion, roamed on the earth everywhere and then went to the best place, the Haiṅgulatā mountain (47)

After her departure, the bestower of boon, gave a boon, the foremost among all the boons, to Kuja, the earth-born planet Mars "The lordship on all the planets, auspicious or inauspicious of the world, will be under your control, O high souled one" (48)

For a divine thousand years the glorious Śiva, the Bhairava, made Andhaka devoid of blood and with his body dried up by his eye in the form of sun and fire, as a result of which only skin and bones remained in his body (49)

Then by the fire, born from the eye of Śiva, the king of demon, became pure and sinless. Having known the many-formed Śiva, the lord of people and the master of moving and non-moving ones as the lord of all, master, imperishable, lord of the three world, bestower of boons, worthy of choosing,

सर्वैः सुरार्चनतमीक्ष्यमाद्यं
 ततोऽन्धकः स्तोत्रमिदं चकार ॥ ५१
 अन्धक उवाच ।
 नमोऽस्तु ते भैरव भीममूर्ते
 त्रिलोकगोप्त्रे शितशूलधारिणे ।
 विशाद्वधाहो भुजगेश्वर
 त्रिनेत्र मा पाहि विपन्नमुद्दिम् ॥ ५२
 जयस्व सर्वेश्वर विश्वमूर्ते
 सुरासुरैर्वन्दितपादपीठ ।
 त्रैलोक्यमातुर्गुरवे घृणाङ्क
 भीतः, शरण्यं शरणागतोऽस्मि ॥ ५३
 त्वां नाथ देवाः शिवमीरयन्ति
 सिद्धा हरं स्थापुं महर्षयश्च ।
 मीयं च यथा मनुजा महेश्वरं
 भूताश्च भूताधिपमामनन्ति ॥ ५४
 निशाचरा उग्रभूतार्चयन्ति

भवेति पुण्याः पितरो नमन्ति ।
 दासोऽस्मि तुभ्यं हर पाहि मद्यं
 पापघ्नं मे कृत् लोकनाथ ॥ ५५
 भवांस्त्रिदेवस्त्रियुगस्त्रिधर्मा
 त्रिपुष्करश्चासि विभो त्रिनेत्र ।
 त्रय्यारुणित्त्रिश्रुतिरन्ययात्मन्
 पुनीहि मां त्वां शरणं गतोऽस्मि ॥ ५६
 त्रिणाचिकेतस्त्रिपदप्रतिष्ठः
 पङ्कजित् त्वं विपयेभ्यलुब्धः ।
 त्रैलोक्यनाथोऽसि पुनीहि शभो
 दासोऽस्मि भीतः शरणागतस्ते ॥ ५७
 कृतं महत् शंकर तेऽपराध
 मया महाभूतपते गिरीश ।
 कामारिणा निर्वृतमानसेन
 प्रसादये त्वां शिरसा नतोऽस्मि ॥ ५८

saluted by all gods and others, praiseworthy and the first one—then Andhaka recited this Stotra (50, 51)

Andhaka said "Obeisance to you, O Bharava, of terrible form, protector of three worlds, wielder of sharp lance, having ten arms, having Śeṣanāga, the celebrated serpent as garland, three eyed, protect me of perverted mind (52)

Obeisance to you the lord of all, having the form of the universe whose feet are worshipped by gods and demons Obeisance to the husband of the mother of the three worlds O bull bannered, I am frightened You are the shelter I have come as refuge to you (53)

"O lord, the gods speak about you as Śiva', Siddhas as 'Hara', the great sages as 'Sthānu', the Yakṣas address you as 'Bhīma', the men as 'Mahesvara', and the Bhūtas as 'Bhūtādhipa' (54)

"The Rakṣasas worship you as 'Ugra', the pious Pitrs bow down before you as 'Bhava'

I am your servant. O Hara, be pleased to protect me O lord of people, destroy my sins (55)

"You are three gods, three generations, three virtues, decorated with three lotus flowers, three-eyed, Trayyatuni, three Vedas and imperishable Purify me I have come to you, as my refuge (56)

"You are Triṇāketas (one who has thrice kindled the Naaketa fire), supported on three feet knower of six Aṅgas to Veda, unattached to the objects, you are the lord of three worlds Purify me, O Śiva, I am your servant I have come in your refuge, terrified as I am (57)

"O lord of great Bhūtas, O lord of mountain, O Śaṅkara, a great offence was done by me against you, with my mind overcome by passion in the form of enemy I went to

पापोऽहं पापकर्माऽहं पापात्मा पापसंभवः ।
 त्राहि मां देव ईशान सर्वपापहरो भव ॥ ५९
 मा मे नृक्षयस्व देवेश त्वया चैताद्योऽस्म्यहम् ।
 सृष्टः पापसमाचारी मे प्रसन्नो भवेश्वर ॥ ६०
 त्वं कर्त्ता चैव धाता च त्वं जयस्त्वं महाजयः ।
 एवं मङ्गल्यस्त्यमोःकारस्त्यमीशानो ध्रुवोऽव्ययः ॥ ६१
 त्वं ब्रह्मा सृष्टिकृन्नाथस्त्वं विष्णुस्त्वं महेश्वरः ।
 त्वमिन्द्रस्त्वं वषट्कारो धर्मस्त्वं च सुरोत्तमः ॥ ६२
 सूक्ष्मस्त्वं व्यक्तरूपस्त्वं त्वमव्यक्तस्त्वमीश्वरः ।
 त्वया सर्वमिदं व्याप्तं जगत् स्थावरजङ्गमम् ॥ ६३
 त्वमादिरन्तो मष्यश्च त्वमनादिः सहस्रपात् ।
 विजयस्त्वं सहस्राक्षो विरूपाक्षो महाभुजः ॥ ६४

please you. I bow down my head before
 you (58)

"I am a sinner, I performed sinful deeds,
 I am evil souled and I was born by sin
 Protect me, O god, O master, destroy all of
 my sins (59)

"Do not be angry with me, O lord of
 gods, it was you who created me such a
 sinner. O Lord, be pleased with me. (60)

"You are doer, you are sustainer, you are
 victory, you are great victory, you are
 auspicious, you are Omkāra, you are master,
 immovable, imperishable (61)

"O lord, you are Brahmā, the creator of
 this world, you are lord Viṣṇu, you are Śiva,
 you are Indra, you are Vaśatkāra, you are
 virtue, you are the foremost among the gods
 (62)

"You are of subtle form, you are of
 manifested form, you are of unmanifested
 form, you are the ruler All this creation—
 non moving or moving—is pervaded by you
 (63)

"You are beginning, you are end and you
 are middle, you are without any beginning,
 the thousand-footed one: you are victory,

अनन्तः सर्वगो व्यापी हंसः प्राणाधिपोऽच्युतः ।
 गीर्वाणपतिरव्ययो रुद्रः पशुपतिः शिवः ॥ ६५
 त्रैविद्यस्त्वं जितक्रोधो जितारिर्विजितेन्द्रियः ।
 जयश्च शूलपाणिस्त्वं त्राहि मां शरणागतम् ॥ ६६
 पुलस्त्य उवाच ।

इत्थं महेश्वरो ब्रह्मन् स्तुतो दैत्याधिपेन तु ।
 प्रीतियुक्तः पिङ्गलाक्षो हिरण्याक्षिमुवाच ह ॥ ६७
 सिद्धोऽसि दानवपते परितुष्टोऽस्मि तेऽन्धक ।
 चरं वरय भद्रं ते यमिच्छसि विनाऽग्निकाम् ॥ ६८
 अन्धक उवाच ।

अग्निका जननी मह्यं भगवांस्त्वय्यकः पिता ।
 वन्दायि चरणौ भातुर्वन्दनीया ममाम्बिका ॥ ६९

thousand eyed, you have odd number of
 eyes, big-armed. (64)

"You are endless, all-going, all pervading,
 Vāyu, lord of lives, you are imperishable,
 the lord of speech, never perturbed, Rudra,
 lord of animals, Śiva (65)

You know three Vedas, you have subdued
 your anger, you have overcome your
 enemies, you have restrained your sense-
 organs, you are victory, you hold a lance in
 your hand. Protect me who has come in
 your shelter" (66)

Pulastya said : Being thus praised by the
 lord of demons, O Brāhmaṇa, Śiva, having
 reddish brown eyes became pleased He spoke
 to the son of Hiraṇyākṣa, "you have become
 successful, O lord of demons. I am pleased
 with you, O Andhaka, Choose any boon you
 like, leaving Parvati" (7, 68)

Andhaka said, 'Pārvati is my mother
 and the glorious three-eyed Śiva is my
 father I salute to the feet of mother.
 Pārvati is to be respectfully greeted by me.
 (69)

वरदोऽसि यदीशान तयातु विलयं मम ।
 शारीरं मानसं वाग्जं दुष्कृतं दुर्विचिन्तितम् ॥ ७०
 तथा मे दानवो भावो व्यपयातु महेश्वर ।
 स्थिराऽस्तु त्वयि भक्तिस्तु वरमेतत् प्रयच्छ मे ॥ ७१
 महादेव उवाच ।
 एवं भवतु दैत्येन्द्र पापं ते यातु संशयम् ।
 मृतोऽसि दैत्यभावाच्च भृङ्गो गणपतिर्भव ॥ ७२
 इत्येवमुक्त्वा वरदः शूलाग्रादवतार्य तम् ।
 निर्माज्यं निजहस्तेन चक्रे निर्घ्रणमन्धकम् ॥ ७३
 ततः स्वदेहतो देवान् ब्रह्मादीनाञ्छुवाच सः ।
 ते निश्चेरुर्महात्मानो नमस्यन्तस्त्रिलोचनम् ॥ ७४
 गणान् सनन्दीनाहूय सन्निवेश्य तदाग्रतः ।
 भृङ्गिनं दर्शयामास ध्रुवं नैपोऽन्धकेति हि ॥ ७५

"O master, if you are to grant a boon, then all my misdeeds concerned with body, mind or tongue should go to an end and my evil thoughts should cease, my demonical nature should depart from me. Let me have a firm devotion in you. Grant this boon to me," (70, 71)

Mahādeva said : "Let it be so, O lord of demons. Let your sin go to an end. You are set free from demonical nature. Become Bhṛṅgin, the lord of Ganas." (72)

Saying this, the bestower of boons, having brought him down and having wiped him off with his hand, made Andhaka without wounds. (73)

He then called the gods Brahmā and others from his body. The high-souled ones came out while saluting the three-eyed Śiva. (74)

Having called the Ganas along with Nandin and having placed them in front, he showed Bhṛṅgin to them saying, "This is not definitely Andhaka." (75)

तं दृष्ट्वा दानवपतिं संशुष्कपिशितं रिपुम् ।
 गणाधिपत्यमापन्नं प्रशशंसुर्दृष्वजम् ॥ ७६
 ततस्तान् प्राह भगवान् संपरिष्वज्य देवताः ।
 गच्छध्वं स्वानि धिष्यन्तानि भुञ्जध्वं त्रिदिव सुखम् ॥ ७७
 सहस्राद्योऽपि संयातु पर्वतं मलयं शुभम् ।
 तत्र स्वकार्यं कृत्वैव पश्चात् यातु त्रिविष्टपम् ॥ ७८
 इत्येवमुक्त्वा त्रिदशान् समाभाष्य व्यसर्जयत् ।
 पितामहं नमस्कृत्य परिष्वज्य जनार्दनम् ।
 ते विमृष्टा महेशेन सुरा जग्मुस्त्रिविष्टपम् ॥ ७९
 महेन्द्रो मलयं गत्वा कृत्वा कार्यं दिवं गतः ।
 गतेषु शक्रप्रादेशु देवेषु भगवाञ्छिवः ॥ ८०
 विमर्जयामास गणाननुमान्य यथार्हसः ।
 गणाश्च शंकरं दृष्ट्वा स्वं स्वं वाहनमास्थिताः ॥ ८१

When they saw the enemy, the lord of demons, with his flesh withered and to have acquired the lordship of Ganas, they praised the bull-bannered Śiva. (76)

Then the glorious god, having embraced the gods, said to them, "Go to your abodes; enjoy of heaven with comfort." (77)

"Let the thousand-eyed Indra go to Malaya, the excellent mountain and having accomplished his work there, go afterwards to heaven". (78)

Having said this, he saw the gods off after bidding farewell. Having saluted Brahmā and having embraced Viṣṇu he saw them off, the gods went to heaven after being seen off by Śiva. (79)

The great Indra, after going to the Malaya and accomplishing his work, went to heaven. When the gods, Indra and others, had gone, the glorious Śiva, honouring the Ganas properly, saw them off. The Ganas, having seen Śaṅkara, seated on their own vehicles, went to the pleasant regions

जग्मुस्ते शुभलोकानि महामोगानि नारद ।
 यत्र कामद्रुघा गावः सर्वकामफलद्रुमाः ॥ ८२
 नद्यस्त्वमृतवाहिन्यो हृदाः पायसकूर्दमाः ।
 स्वां स्वां गतिं प्रयातेषु प्रमथेषु महेश्वरः ॥ ८३
 समादायान्धकं हस्ते सनन्दिः शैलमभ्यगात् ।
 द्वाभ्यां वर्षसहस्राभ्यां पुनरागाद्धरो वृष्टम् ॥ ८४
 ददौ च गिरेः पुत्रीं श्वेतार्कङ्कुसुमस्थिताम् ।
 समायातं निरीक्ष्यैव सर्वलक्षणसंयुतम् ॥ ८५
 त्यक्त्वाऽर्कपुष्प निर्गत्य सतीस्ताः समुपाह्वयत् ।
 समाहृताश्च देव्या ता जयादास्तूर्णभागमन् ॥ ८६
 तानिः परिपृष्टा तस्यौ हरदर्शनलालसा ।
 ततस्त्रिनैत्रौ गिरिजां दृष्ट्वा प्रेक्ष्य च दानवम् ॥ ८७
 नन्दिनं च तथा हर्षादालिलिङ्गे गिरेः सुवाम् ।

अथोवाचैष दासस्ते कृतो देवि मयाऽन्धकः ॥ ८८
 पश्यस्व प्रणतिं यातं स्वसुतं चारुहासिनि ।
 इत्युचार्यान्धकं चैव पुत्र एहोहि सत्वरम् ॥ ८९
 व्रजस्व शरणं मातुरेया श्रेयस्करी तव ।
 इत्युक्तो विभुना नन्दी अन्धकश्च गणेश्वरः ॥ ९०
 समागन्माम्भिकापादौ यवन्दतुरुभाषपि ।
 अन्धकोऽपि तदा गौरीं भक्तिनम्रो महाह्वने ।
 स्तुतिं चक्रे महापुण्या पापघ्नीं श्रुतिसमिताम् ॥ ९१

अन्धक उवाच ।

ॐ नमस्ये भवानी भूतभव्यप्रियां लोकधार्त्रीं
 जनित्रीं स्कन्दमातर महादेवप्रियां धारिणीं
 स्वन्दिनीं चेतना त्रैलोक्यमातर धरित्रीं देवमातर-
 मथेज्यां श्रुतिं स्मृतिं दया लजां कान्तिममया-

full of great enjoyment, the regions where there are cows yielding objects of desire and trees yielding all the desired fruits (80, 81, 82)

Where there are rivers in which nectar flows and lakes filled with Pāyasa (a milk preparation) in the form of mud. When the Pramathas had gone to their respective homes, Śiva, taking Andbaka in hand, went to the mountain with Nandi. After the lapse of two thousand years, Śiva came back to his home and saw the daughter of mountain staying in the flower of white Arka.

Seeing him arrived, endowed with all marks, leaving the Arka flower, she came out and called her friends. Called by the goddess, Jayā and others came quickly (83, 84, 85, 86)

Surrounded by them, she stood with a desire to have the sight of Śiva. Then the three-eyed god, seeing the daughter of mountain and the demon and Nandin, embraced the daughter of mountain out of joy and then said, "My dear wife, this Andbaka has been made your servant by

me : See your son, bowed down before you, O sweetly smiling one" Saying this he said to Andbaka, 'My son, come on soon Go to the shelter of mother, she is the doer of your welfare' Being addressed thus by the all pervading Śiva, Nandin, and Andbaka, the lord of Ganas—both of these, approaching near, saluted the feet of Pārvatī (87, 88, 89, 90)

Bowing down before Pārvatī out of devotion, O sage, Andbaka praised the extremely pious Pārvatī, the destroyer of sin and honoured by the Vedas (91)

Andbaka said, "I salute to Bhavāni, dear in the past and future, the creator of world, progenitor, mother of Skanda, beloved wife of Śaṅkara, supporter, dropper of milk, pure intelligence, mother of three world, the bearer, mother of gods, sacrifice, Śruti, compassion, bashfulness, the best lustre, indignation, thought, always purifier, destroyer of the army of demons, a great Mayā, Vaijayantī, extremely auspicious, night of Kāla, sister of Govinda, daughter

मसूयां मतिं सदापावनीं दैत्यसैन्यक्षयकरिं [5]
 महाभाषां वैजयन्तीं सुशुभां कालरात्रिं
 गोविन्दभगिनीं शैलराजपुत्रीं सर्वदेवाचिंतां
 सर्वभूताचिंतां विद्यां सरस्वतीं त्रिनयनमहिषीं
 नमस्यामि मृदानां शरण्यां शरणाहपागतोऽहं
 नमो नमस्ते ॥ [10]
 इत्थं स्तुत्वा साऽन्धयेन परितृष्टा विभावरी ।
 ग्राह पुत्र प्रसन्नाऽस्मि शृणुष्व घरमुत्तमम् ॥ ९२
 भृङ्गिरुवाच ।
 पापं प्रशममायातु त्रिविधं मम पार्वति ।
 तयेश्वरे च सततं भवितरस्तु ममाम्बिके ॥ ९३

इति श्रीवामनपुराणे चतुश्चत्वारिंशोऽध्याय ॥४४॥

पुलस्त्य उवाच ।
 षाढमित्यन्नधीद् गौरी हिरण्याक्षसुतं ततः ।
 स चास्ते पूजयञ्छर्वं गणानामधिपोऽभवत् ॥ ९४
 एवं पुरा दानवसत्तमं तं
 महेश्वरेणाय विरूपघट्या ।
 कृत्वैव रूपं भयदं च भैरव
 भृङ्गित्वमीशेन कृतं स्वभक्त्या ॥ ९५
 एतत् तयोक्तं हरकीर्तिवर्धनं
 पुण्यं पवित्रं शुभदं महर्षे ।
 संकीर्तनीयं द्विजसत्तमेपु
 धर्माधुरारोग्यधनैपिणा सदा ॥ ९६

of Himālaya, worshipped by all gods, worshipped by all beings, learning, Sarasvati, queen of the three-eyed Śiva. I salute to Pārvatī, the wife of Mṛḡa or Śiva, the refuge I have come in your shelter
 Obeisance to you" [10]

The splendid one, being praised by Andhaka thus, became highly pleased and said, "My son, I am pleased, choose some excellent boon" (92)

Bhr̥ṅgi said, "O Pārvatī, let my sins of three types come to an end. O mother, let there be my devotion in Saṅkara permanently" (93)

Pulastya said. Then Pārvatī said to

the son of Hiranyākṣa, "Let it be so" Worshipping Satukara, he became the lord of Gaṇas. (94)

Thus in former days the lord Śiva, having deformed eyes (odd number of eyes), having assumed the Bhairava and terrible form, transformed the foremost demon into a Bhr̥ṅgin due to his devotion (95)

This description given by me to you augments the fame of Śiva, is pious, sacred and bestower of welfare, O great sage It should always be recited among the foremost of Brāhmanas by those who desire piety, long age, health and wealth (96)

Thus ends the Forty fourth Chapter, in the Vāmana-Purāṇa—44

नारद उवाच ।

मलयेऽपि महेन्द्रेण यत्कृतं ब्राह्मणर्षभ ।
निष्पादितं स्वकं कार्यं तन्मे व्याख्यातुमर्हसि ॥ १

पुलस्त्य उवाच ।

श्रूयतां यन्महेन्द्रेण मलये पर्वतोत्तमे ।
कृत्वा लोकहितं ब्रह्मन्नात्मनश्च तथा हितम् ॥ २
अन्धासुरस्यानुचरा मयतारपुरोगमाः ।
ते निर्जिताः सुरभणौ' गजालनमनोत्सुकाः ॥ ३
ददृष्टुर्मलयं शैलं सिद्धाद्युपितकन्दरम् ।
लतावितानसंछन्न मत्सर्वसमाकुलम् ॥ ४
चन्दनैरुत्तरगाकान्तैः सुशीतैरभिसेधितम् ।

माघवीकुसुमामोदं ऋष्यचित्तरं गिरिम् ॥ ५
तं दृष्ट्वा शीतलच्छायं श्रान्ता व्यायामकर्षिताः ।
मयतारपुरोगास्ते निवासं समरोचयन् ॥ ६
तेषु तत्रोपविष्टेषु प्राणवृत्तिप्रदोऽनिलः ।
चिवास्ति शीतः श्वनकैर्दक्षिणो गन्धसंयुतः ॥ ७
तत्रैव च रतिं चक्रुः सर्वे एव महासुराः ।
कुर्वन्तो लोकसंपूज्ये विद्वेषं देवतागणे ॥ ८
वल्गुत्वा शंकरः शक्रं श्रेयदन्मलये सुरान् ।
स चापि ददृशे गच्छन् पथि गोमातरं हरिः ॥ ९
उस्याः प्रदक्षिणां कृत्वा दृष्ट्वा शैलं च सुप्रभम् ।
ददृशे दानवान् सर्वान् संहृष्टान् भोगसंयुतान् ॥ १०

45

Nārada said, "It behoves you, O best Brāhmana, to narrate to me what was done—what personal business was performed—by Mahendra in Malaya" (1)

Pulastya said "O Brāhmana, please hear what good for the world, and what good for his own self were done by Mahendra in Malaya, the best of mountains" (2)

"The followers of the demon Andha, with Maya and Tara leading, being defeated by the gods, were eager to go to the subterranean region, when they saw the Malaya mountain of which the caves were inhabited by the Siddhas (semi divine beings of the Bhavar-loka), which was thickly overgrown with creeping plants that spread far and wide, was infested with intoxicated beasts and birds, waited upon by very cool sandal-trees resorted to by serpents, which had the fragrance of Mādhavi flowers (spring

flower), and in which mountain Hara was worshipped by the sages (3, 4, 5)

"Seeing the mountain with cool shades they, weary and emaciated by exercise, and with Maya and Tara moving in the front liked to settle down there. (6)

"They having sat there, a cool, fragrant, southern breeze gently blew giving comfort to the inner man (7)

"And there all the great demons lived in enjoyment and in constant enmity with the gods who deserve honour from the whole world (8)

"Hearing about the demon, Śaṅkara sent Indra to Malaya Indra too while going saw, en route, the mother of all cows (Surabhi) (9)

"Going round her as a mark of respect and finding the shining mountain, he saw the gay demons indulging in various enjoyments (10)

अथाञ्जुहाव बलद्वा सर्वाग्नेव महासुरान् ।
 ते चाप्याययुरव्यग्रा विकिरन्तः शरोत्करान् ॥ ११ ॥
 तानागतान् धाणजालैः रथस्थोऽद्भुतदर्शनः ।
 छद्दयामास विप्रं गिरीन् वृष्ट्या यथा घनः ॥ १२ ॥
 ततो धाणैरवञ्जाय मयादीन् दानवान् हरिः ।
 पाक जघान वीक्षणाग्रैर्मार्गणैः कङ्कवासनैः ॥ १३ ॥
 तत्र नाम विश्वर्लेभे शासनत्वात् शरैर्दृढैः ।
 पाकशासनतां शक्रः सर्वामरपतिर्विभुः ॥ १४ ॥
 तथाऽन्यं पुरनामानं धाणासुरसुत शरैः ।
 सुपुङ्खैर्दारयामास ततोऽभूत् स पुरन्दरः ॥ १५ ॥
 हृत्वेत्यं समरेऽजैपीद् गोत्रभिद् दानवं बलम् ।
 तच्चापि विजितं ब्रह्मन् रसातलमुपागमत् ॥ १६ ॥
 एतदर्थं सहस्राद्यः प्रेषितो मलयचालम् ।

"Then the killer of Bala (Indra) challenged all the great demons who came forward unperturbed discharging arrow-shots (11)

"O Brāhmana sage, as they came, he, mounted on a car and of wonderful appearance, covered them with showers of arrows, as the cloud does the mountains with the rain. (12)

"Then covering Maya and other demons with missiles, Indra killed Pāka with sharp-pointed arrows which had heron's feather fixed on them. (13)

"There the all pervading Śakra (Indra), lord of all immortals came to be called Pākaśāsana owing to his striking (Pāka) with forceful arrows. (14)

"Then another named Pura who was a son of the demon Bāna, he pierced with arrows with beautiful shafts Henceforth he became Puraṇḍara (16)

"In this way the shatterer of the gotra" (Indra) killed and vanquished the demon forces in the battle, and O Brāhmana, the vanquished army (then) went down to the

न्यम्यकेन मुनिश्रेष्ठ किमन्यच्छ्रोतुमिच्छसि ॥ १७

नारद उवाच ।

किमर्थं दैवतपतिगोत्रमित् कथ्यते हरिः ।

एष मे संशयो ब्रह्मन् हृदि संपरिवर्तते ॥ १८

पुलस्त्य उवाच ।

श्रूयतां गोत्रमिच्छकः कीर्तितो हि यथा मया ।

हते हिरण्यकशिपौ यच्चकारारिमर्दनः ॥ १९

दितिर्विनष्टपुत्रा तु कश्यपं प्राह नारद ।

विभो नायोऽसि मे देहि शत्रुहन्तारमात्मजम् ॥ २०

कश्यपस्ताम्रवाचाय यदि त्वमसितेक्षणे ।

शौचाचारसमायुक्ता स्थास्यसे दशतीर्दश ॥ २१

संवत्सराणां दिव्यानां तवस्त्रैर्लोक्यनायकम् ।

जनयिष्यसि पुत्रं त्वं शत्रुघ्नं नान्यथा प्रिये ॥ २२

nether world

(16)

"O greatest sage, this is why the thousand-eyed god (Indra) had been sent to the Malaya mountain by the three-eyed god (Śiva) What else do you like to hear?"

(17)

Nārada said "Why is Indra, the ruler of gods, called Gotrabhit (shatterer of family)? This O Brāhmana, is a question revolving in my mind."

(18)

Pulastya said "Hear from me why Indra is called Gotrabhit, and also what the destroyer of the enemy (Indra) did after Hiranyakaśipu was slain

(19)

"O Narada, Diti, whose sons were killed, said to Kaśyapa, "O omnipresent one, you are my master; please provide me with a son capable of killing Indra"

(20)

Then Kaśyapa said to her, "O you with dark eyes, if you will pass hundred divine years with purity and prescribed conduct, then, not otherwise, will you bear, my dear, a world-leading, enemy killing son (21, 22)

हृत्वेवमुक्ता सा भर्त्रा दितिर्नियममास्थिता ।
 गर्भाधानं श्रुतिः कृत्वा, जगामोदयपर्वतम् ॥ २३
 गते तस्मिन् मृनिश्रेष्ठे सहस्राक्षोऽपि सत्वरम् ।
 तमाश्रममुपागम्य दिति वचनमब्रवीत् ॥ २४
 करिष्याम्यनुशुश्रूपां भवत्या यदि मन्यसे ।
 यादमित्यब्रवीद् देवी भाविकर्मप्रचोदिता ॥ २५
 समिदाहरणादीनि तस्याश्रमे पुरंदरः ।
 विनीतात्मा च कार्यार्थी द्विद्वान्वेषी मृजंगवत् ॥ २६
 एकदा सा तपोयुक्ता शौचे महति संस्थिता ।
 दशवर्षशतान्ते तु शिरःस्नाता तपस्विनी ॥ २७
 ज्ञानुभ्यामुपरिस्थाप्य मुक्तकेशा निजं शिरः ।
 सुस्वाप केशमान्तेस्तु संश्लिष्टचरणाऽभवत् ॥ २८
 समन्तरमशौचस्य ज्ञात्वा देवः सहस्रदक्ष् ॥

This directed by her husband, Diti started austerities, (and) the sage, performing the impregnation, went to Udayagiri, the mountain of sun rise (23)

When he, the greatest of sages, had left, the thousand-eyed one (Indra) too quickly reached that hermitage and said to Diti, "I will wait upon you, if you please" The illustrious lady, being guided by her future action, said, "Be it so". (24, 25)

Collection of fuel and such other work Indra did for her, remaining submissive, careful to serve his purpose, and in quest of a fault (on her part), as a snake searches for a hole. (26)

One day at the end of ten hundred years she (still) in penance and great purity, after full bath, resting her head on the knees, had fallen asleep, with her hair loose, when her feet got in touch with the hair-ends (27, 28)

Understanding that this was an occasion for impurity, the thousand-eyed god, O

विवेश मातुरुदरं नासारन्ध्रेण नारद ॥ २९
 प्रविश्य जठरं क्रुद्धो दैत्यमातुः पुरंदरः । ।
 ददर्शोर्ध्वमुखं बालं कटिन्यस्तकरं महत् ॥ ३०
 तस्यैवास्थेऽथ ददृशे पेशीं मांसस्य वासव ।
 शुद्धस्फटिकसंकाशां कराम्भ्यां नग्दृष्ट्य ताम् ॥ ३१
 ततः कोपसमाध्मातो मांसपेशीं शतक्रतुः ।
 कराम्भ्यां मर्दयामास ततः सा कठिनाऽभवत् ॥ ३२
 ऊर्ध्वेनार्धं च यष्ट्ये त्वचोऽर्धं यष्ट्ये तथा ।
 शतपर्वाऽथ कुलिशः संजातो मांसपेशितः ॥ ३३
 तेनैव गर्भं दितिजं वज्रेण शतपर्वाणा ।
 चिच्छेद सप्तधा ब्रह्मन् स रुरोद च विस्वरम् ॥ ३४
 ततोऽप्यवुच्यत दितिरजानाच्छक्रचेष्टितम् ।
 श्लुश्राव वाचं पुत्रस्य रुदमानस्य नारद ॥ ३५

Nārada, entered his mother' belly through one of her nostrils. (29)

Entering the belly of the mother of demons, the angry Indra saw a big boy, with face upwards and hands placed on the waist (30)

Then Indra saw, on his face, a muscle shining like pure glass, which he took out with his hands (31)

After this Indra, inflated with rage, pressed the muscle hard with both hands, whereupon it became hard

One half of it grew upward, and the other half downward when the muscle was turned into a hundred knotted thunder-bolt. (32, 33)

With the same thunderbolt of a hundred joints (he), O Brāhmana, cut to seven pieces the foetus born in Diti, and it cried out with a shrill voice. (34)

Then Diti also awoke, and, O Nārada, came to know the activities of Indra, and heard the voice of her crying son. (35)

शक्रोपि प्राह मा मूढ रुदस्वेति सुघर्षरम् ।
 इत्येवमुक्त्वा चैकैकं भूयश्चिच्छेद सप्तधा ॥ ३६
 ते जाता मरुतो नाम देवभृत्याः शतक्रतोः ।
 मातुरेवापचारेण चलन्ते ते पुरस्कृताः ॥ ३७
 ततः सकृलिशः शक्रो निर्गम्य जठरात् उदा ।
 दितिं कृताञ्जलिप्लुटः प्राह भीतस्तु शापतः ॥ ३८
 ममास्ति नापराधोऽयं यच्छस्तस्तनयस्तव ।
 त्वयैवापनयाच्छस्तन्मे न क्रोडुमर्हसि ॥ ३९
 दितिरुवाच ।
 न तवात्रापराधोऽस्ति मन्ये दिष्टमिदं पुरा ।

इति श्रीवामनपुराणे पञ्चचत्वारिंशोऽध्यायः ॥ ४५ ॥

४६

नारद उवाच ।

यदमी भवता प्रोक्ता मरुतो दितिजोचमाः ।

Indra, too, said, 'O fool, don't cry with such highly rattling voice.' So saying (he) again cut into seven pieces each of the (already cut seven). They were born as the Maruts, the divine attendants of the performer of a hundred sacrifices (Indra). It is due to their mother's irregularity that they move in the front (as wind). (36, 37)

Thereafter coming out of the belly with the thunderbolt, Indra, apprehending a curse, said to Diti with folded hands, 'It is not my fault that your son is killed, but it is because of your own irregularity; so you should not be angry with me'. (38, 39)

Diti said, 'You have no fault in this

Thus ends the forty-fifth Chapter, in the Vāmana-Purāna—45.

तत् केन पूर्वमासन् वै महन्मार्गेण कथ्यताम् ॥ १
 पूर्वमन्वन्तरेष्वेव समतीतेषु सप्तम् ।

case. I think this was ordained previously, for even on the completion of my term, I fell into impurity'. (40)

Pulastya said : So saying, the passionate Diti herself consoled her boys, and sent them away along with the king of gods. (41)

Thus in the days of yore, he, terror-stricken, rent asunder with the thunderbolt even his own brothers, while they were still in the state of foetus, with a view to exterminating them. Thenceforward, O great sage, the mighty Mahendra is known as Gotrabhat (shatterer of the family). (42)

46

Nārada said : Why did the Maruts, the best sons of Diti, about whom you had spoken, happen to be in the atmospheric region in the olden days ? Please say it, O, the best of men, also you should tell me in detail who were in the atmospheric region during the

के. त्नागन् वायुमार्गस्यास्यर्मे व्याख्यातुमर्हमि ॥ २
 पुलस्त्य उवाच ।
 श्रुत्वा पूर्वमरुतामुत्पत्तिं कथयामि ते ।
 स्याद्यंशुधं ममारम्य याधन्मन्वन्तरं त्विदम् ॥ ३
 स्याद्यंशुस्य पुत्रोऽभूमनोर्नाम प्रियव्रतः ।
 वस्यामीन् मनो नाम पुत्रत्रैलोक्यपूजितः ॥ ४
 त्वा चानपत्यो देवर्षे नृपः प्रेतगतिं गतः ।
 ततोऽश्रुत्वा वस्य पत्नी सुदेवा शोकविह्वला ॥ ५
 न ददाति तदा दग्धुं ममालिङ्ग्य स्थिता पतिम् ।
 नाय नाथेति पशुषो विलपन्ती स्तनावचम् ॥ ६
 हामन्तरियादशरीरिणी शम्भु
 शोचाय मा राजपत्नीह रोदीः ।
 ययस्ति ते सत्यमनुष्यं सदा
 भवत्यस्य ते पतिना सहाग्निः ॥ ७

सा तां वापीमन्तरिधानिगम्य
 प्रोवाचेदं राजपुत्री सुदेवा ।
 शोचाम्येनं पारिवं पुत्रहीनं
 नैरात्मानं मन्दमायं विह्वल ॥ ८
 सोऽवाव्रीन्मा रुदस्वापतादि
 पुत्रास्तत्रचो भूमिपालस्य सप्त ।
 भविष्यन्ति षड्दिमारोह शीघ्रं
 सत्यं प्रोवात भ्रष्टस्य स्वयम् ॥ ९
 इत्येगमुक्त्वा उचरेण पाता
 चितौ ममारोप्य पतिं परार्हम् ।
 हृत्वागमासाद्य प्रतिव्रता सं
 संचिन्वयन्ती ज्वलनं प्रपत्ता ॥ १०
 ततो मुहूर्तान्नुपतिः धिया युतः
 समुत्सवौ सरितौ भार्ययाऽनौ ।

bygone ages of the ancient Manns." (1, 2)
 Pulastya said—Listen, I tell you the
 origin of the ancient Maruts beginning from
 the reign of Svāyambhuva Manu down to
 the present Manu-Age. (3)

The son of Svāyambhuva Manu was
 named Priyavrata. He had a son named
 Savana who commanded the respect of the
 three worlds. (4)

He, O divine sage, died without issue,
 whereupon his wife Sudevā wept being over-
 taken by grief. (5)

(5) did not allow her husband to be
 consigned to the flames, (but) remained
 clasping him, wailing helplessly again and
 again with the words—'My husband, O my
 husband.' (6)

An incorporeal voice from the ethereal
 region addressed her with the words, 'O
 Princess, don't weep here. If you have the
 supreme truth (in you), then let this fire be
 with you with your husband. (7)

Princess Sudevā hearing that speech
 from the aerial region said, 'O sky wandering
 one, I pity this king without issue, but not
 my unfortunate self.' (8)

He then said, 'O broad-eyed one, don't
 weep. By you there will be seven sons of
 the king. Get upon the fire quickly. What
 has been said is true. You now put your
 faith in it.' (9)

Thus addressed by the sky-wanderer, the
 girl, loyal to her husband, placed her worthy
 husband on the funeral pyre, set fire to it,
 and entered the fire herself meditating on
 him (the husband) (10)

Then in an instant the king in all his
 splendour, arose along with his wife. After
 this, he, of unrestrained motion, rose up to
 the sky together with his queen who was the
 daughter of Sudevā's. (11)

समुत्पपाताय स कामचारी
 सम महिष्या च सुनामपुत्र्या ॥ ११
 तस्याम्बरे नारद पार्ष्णिपत्य
 जाता रजोगा महिषी तु गञ्जतः ।
 स दिव्ययोगात् प्रतिमस्थितोऽम्बरे
 भार्यासहायो दिवसानि पञ्च ॥ १२
 ततस्तु पष्टेऽहनि । पार्ष्णिवेन
 ऋतुर्न दग्ध्योऽप्य भवेद् विचिन्त्य ।
 रराम तन्व्या सह कामचारी
 ततोऽम्नरात् प्राच्ययतास्य शुक्रम् ॥ १३
 शुक्रोत्सर्गावसाने तु नृपविर्भार्याया सह ।
 अगाम दिवया गत्या ब्रह्मलोक तपोधन ॥ १४
 तदम्नरात् प्रचलितमभ्रवर्णं
 शुक्रं समाना नलिनी वपुष्मती ।
 चित्रा विशाला हरितालिनी च

O Narada while the king was passing
 by the sky, the queen had her monthly
 courses. He, on the score of his divine
 association, stayed in the sky with his wife
 for five days (12)

Then on the sixth day, the king with
 unrestrained movements thinking that the
 menstrual discharge should not go barren,
 enjoyed sexual pleasure with the slender one.
 Then his semen fell from the sky (13)

After the discharge of semen, the king,
 O you whose wealth is penance, went along
 with his wife to the realm of Brahman by
 divine gat. (14)

Then the cloud coloured semen that had
 fallen from the sky was seen, at pleasure, by
 the wives of the seven sages—Samānā,
 Nahni, Vapuṣmatī, Citra, Visala, Harita
 and Alini. (15)

O penance rich one, (they) out of their
 constant desire for youthfulness, collected

सप्तर्षिपत्न्यो ददृशुर्धवेच्छया ॥ १५
 तद् दृष्ट्वा पुष्करे न्यस्तं प्रत्यैच्छन्त तपोधन ।
 मन्यमानास्तदमृतं सदा यौवनलिप्सया ॥ १६
 ततः स्नात्वा च त्रिधिवत् संपुज्य तान् निजान् पतीन् ।
 पतिभिः समनुज्ञाताः पपुः पुष्करसंस्थितम् ॥ १७
 तच्छुक्रं पार्ष्णिवेन्द्रस्य मन्यमानास्तदाऽमृतम् ।
 पीतमात्रेण शुक्रेण पार्ष्णिवेन्द्रोद्भवेन ताः ॥ १८
 ब्रह्मतेजोविहीनास्ता जाताः पत्न्यस्तपस्विनाम् ।
 ततस्तु तत्पुत्रः सर्वे सदोपास्ताश्च पत्नयः ॥ १९
 सुपुत्रः सप्त तनयान् रुद्रतो भैरव मुने ।
 तेषा रुदितशब्देन सर्वमापूरित जगत् ॥ २०
 अयानगाम भगवान् ब्रह्मा लोकपितामहः ।
 समभ्येत्याग्रवीद् बालान् मा रुद्रश्च महाबलाः ॥ २१
 मरुतो नाम पूर्यं वै भविष्यध्वं वियधरा ।
 इत्येवमुक्त्वा देवेशो ब्रह्मा लोकपितामहः ॥ २२

that (semen) which had dropped on a lotus,
 thinking it to be nectar (16)

Then after bathing and worshipping
 their husbands duly, they drank, with the
 permission of their husbands, the semen of
 the sovereign contained in the lotus believ-
 ing it to be nectar (17-18ab)

() As soon as the semen originating from
 the chief of kings was drunk the wives of
 the ascetics were shorn of their Brahmanical
 power. Then all (the ascetics) divorced
 those deficient wives (18cd 19)

O sage, (they) gave birth to seven sons,
 crying with a terrible voice. The entire
 world was filled with the sound of their
 drying (20)

Then came the all powerful Brahma the
 grand father of the world. Approaching the
 boys, he said—'O very powerful ones don't
 cry. You shall be known as the Maruts,
 wandering in the sky' (21, 22ab)

तानादाय वियचारि मास्तानादिदेश ह ।
 ते त्वासन् मरुतस्त्रया मनोः स्वार्यंभुवेऽन्तरे ॥ २३
 स्वारोचिषे तु मरुतो वस्यामि शृणु नारद ।
 स्वारोचिषस पुत्रस्तु श्रीमानासौत् श्रुतुष्वनः ॥ २४
 तस्य पुत्राभवन् सप्त सर्पार्चि प्रतिमां ह्वने ।
 तपोऽर्थं ते गताः शैलं महामेरुं नरेश्वराः ॥ २५
 आराधयन्तो ब्रह्मार्षं पदमेन्द्रमथेऽस्यतः ।
 ततो विपश्चिन्नामाय महाम्नाशो भयातुरः ॥ २६
 पूतनामप्सरोहृत्पां प्राह नारद वाक्यवित् ।
 गच्छस्व पूतने शैलं महामेरुं विशालिनम् ॥ २७
 तत्र तप्यन्ति हि तपः श्रुतुष्वनसुता महत् ।
 यथा हि तपसो निम्नं तेषां भवति सुन्दरि ॥ २८
 तथा इत्थं मा तेषां निद्धिर्मवन्तु सुन्दरि ।

इत्येवमुक्त्वा शक्रेण पूतना रूपशालिनी ॥ २९
 तत्रानगाम त्ररितां यत्रातप्यन्तं ते तपः ।
 आश्रमस्याविदुरे तु नदी मन्दोदवाहिनी ॥ ३०
 तस्या स्नातुं समायाताः सर्व एव सहोदराः ।
 साऽपि स्नातुं सुचार्वङ्गी स्ववतीर्णा महानदीम् ॥ ३१
 ददृशुस्ते नृपाः स्नाता ततश्चुमुभिरे ह्वने ।
 तेषां च प्राच्यवच्छुक्रं तपसो नलचारिणी ॥ ३२
 शक्तिनी प्राहमुत्पत्य महाशहस्य वट्टमा ।
 तेऽपि विभ्रष्टतपसो जग्मु राज्यं तु पैदृक्षु ॥ ३३
 सा चाप्सराः शक्रेमेव यायातध्वं न्यदेदयत् ।
 ततो बहुतिथे काले सा प्राही शहरूपिणी ॥ ३४
 समुद्भूता महाशालैर्मत्स्ययन्धेन मानिनी ।
 स तां दृष्ट्वा महाशह्वीं स्यलस्यां मत्स्यनीचिकः ॥ ३५

“So saying, the sky wandering Brahman, the chief of gods and grand-father of the world, took them and declared them to be the Maruts (wind). They were the primitive Maruts in the age of Svāyambhava Manu (220-23)

O Nārada, listen, I speak of the Maruts of the age of Svārocīṣa (Manu). Svārocīṣa's son was the illustrious Kratudhvaja. (24)

O sage, he had seven sons, shining like the seven rayed fire. They, the lords of mankind, went to the great polar mountain for practising penance as worshippers of Brahma with a view to acquiring the post of Indra. (25-29ab)

Then, O Nārada the wise, eloquent thousand-eyed Indra whose name was Vipāśit struck with awe, said to one Pūtana, the best of the celestial nymphs: ‘O Pūtana, go to the great, vast polar mountain. There the sons of Kratudhvaja are engaged in a great penance. O beautiful one, act in such a manner that their penance may be disturbed. O beauty,

let them not achieve success.’ (260-29b)

Thus instructed by Indra the beautiful Pūtana hurriedly arrived where they were practising austerities. (290-30ab)

Hard by the hermitage, there flowed a river with tardy water. All the brothers had come to take their bath in it. She too, who had a very lovely body, got down into the big river for her bath. (300-31)

O sage, then the protectors of men saw her bathed, got excited thereby and their semen was ejaculated. An aquatic (named) Śankhīni, wife of Mahāśankha, the chief of devouring animals (shark etc), drank that. They too, with their penance lost, went to their paternal kingdom. The nymph also went to Indra and reported what had happened. (32-31ab)

Then, after a long time that sensitive, concubine female devourer was taken out (of water) by a fisherman with his big nets. (340-35ab)

The fisherman, on seeing that huge

निवेदयामास तदा क्रतुध्वजसुतेषु वै ।
 तथाऽभ्येत्य महात्मानो भोगिनो योगधारिणः ॥ ३६
 नीत्वा स्वमन्दिरं सर्वे पुरवाप्यां सङ्घत्सृजन् ।
 ततः क्रमाच्छङ्खिनी सा सुपुत्रे सप्त वै शिशून् ॥ ३७
 जातमात्रेषु पुत्रेषु मोक्षभावमगाच्च सा ।
 अमातृपितृका बाला जलमध्यविहारिणः ॥ ३८
 स्तन्यार्थिनो वै रुरुदुरथाभ्यागात् पितामहः ।
 मा हृदध्वमितीत्याह मरुतो नाम पुत्रकाः ॥ ३९
 सूर्यं देवा भविष्यध्वं वायुस्कन्धविचारिणः ।
 इत्येवमुक्त्वायादाय सर्वास्तान् दैवतान् प्रति ॥ ४०
 निबोध च नृहन्तारो वैराजं भवनं गतः ।
 एवमासञ्च मरुतो मनोः स्वारोत्रियेऽन्तरे ॥ ४१
 उत्तमे मरुतो ये च ताञ्छृणुष्व तपोधन ।

female conch aground, reported to the sons of
 Kratudhvaja. (35c-36ab)

They, all great-souled, Yogins and up-
 holders of Yoga, came and taking (Śaṅkhini)
 to their own house let her off into the
 house tank. (36c-37ab)

Then Śaṅkhini gave birth to seven babies
 one after another, and no sooner had the sons
 been born than she attained salvation.
 (37c-38ab)

The orphaned boys, roaming in the
 water, cried for their mother's milk. Then
 Brahmā appeared and said—'O my little
 sons, don't cry. You shall be the gods named
 Maruts travelling on the shoulders of the
 wind.'
 (38c-40ab)

So saying, he took all of them and,
 appointing them as gods in the atmospheric
 region, went to the abode assigned to the
 great one (Brahmā). (40c-41ab)

Thus the Maruts came into being during
 the reign of Svārocīṣa Manu. O penance-
 wealthy one, bear about the Maruts who were

उत्तमस्थान्वावाये तु राजासीन्निपर्धाधिपः ॥ ४२
 वपुष्मानिति विख्यातो वपुषा भास्करोपमः ।
 तस्य पुत्रो गुणश्रेष्ठो ज्योतिष्मान् धार्मिकोऽभवत् ॥ ४३
 स पुत्रार्थी तपस्तेपे नदीं मन्दाकिनीमनु ।
 तस्य भार्या च सुश्रोणी देवाचार्यमुता शुभा ॥ ४४
 तपश्चरणयुक्तस्य बभूव परिचारिका ।
 सा स्वयं फलपुष्पाम्बुसमित्कुशं समाहरत् ॥ ४५
 चकार पद्मपत्राक्षी सम्यक् चातिथिपूजनम् ।
 पतिं शुभ्रपमाणा सा कृशा धमनिसंतता ॥ ४६
 तेजोयुक्ता सुचार्वङ्गी दृष्टा सप्तर्षिर्भिवर्ते ।
 तां तथा चारुसर्वाङ्गीं दृष्ट्वाऽथ तपसा कृशात् ॥ ४७
 पत्रच्छुस्तपसो हेतुं तस्यास्तद्गर्तुरेव च ।
 साऽभवीत् तनयार्थाय आवाभ्यां वै तपःक्रिया ॥ ४८

there at the time of Uttama (Manu),
 (41c-42b)

In the lineage of Uttama there was a king
 known as Vapuṣmān who was the ruler of
 Nigadha, and was comparable with the sun
 as regards (the brilliance of) the body.
 (42c-43b)

His son Jyotiṣmān was pious and
 excellent as regards virtues. Being desirous
 of a son, he practised penance on the bank of
 the river Mandākinī. (43c-44b)

His lovely-hipped, auspicious wife, who
 was a daughter of the preceptor of gods acted
 as his attendant while engaged in penance.
 She herself collected fruits, flowers, water,
 fuel and kuśa-grass. (44c-45)

She with eyes resembling lotus leaves,
 did well the entertainment of guests. Being
 in constant service of her husband she grew
 emaciated and reduced to veins. (46)

Lustrous and exceedingly lovely-bodied,
 she was seen by the Saptarṣis (seven sages)
 in the forest. Seeing her whose all limbs
 were charming and who was emaciated with
 penance, (they) enquired about the reason

ते चास्यै वरदा ब्रह्मन् जाताः सप्त महर्षयः ।
 ब्रजध्वं तनयाः सप्त भविष्यन्ति न संशयः ॥ ४९
 युवयोर्गुणसंशुक्ता महर्षिणा प्रसादतः ।
 इत्येवमुक्त्वा जग्मुस्ते सर्व एव महर्षयः ॥ ५०
 ॥ चापि राजर्षिरगात् सभास्यो नगरं निजम् ।
 ततो बहुतिथे काले सा राज्ञो महिषी प्रिया ॥ ५१
 अवाप गर्भं तन्वङ्गी तस्मान्पृपतिसत्तमात् ।
 गुर्विष्यामय भार्यायां ममारासौ नराधिपः ॥ ५२
 सा चाप्यारोह्मिच्छन्ती भर्तारं वै पतिव्रता ।
 निवारिता सदाभास्यैर्न तथापि व्यतिष्ठत् ॥ ५३
 समारोप्याथ भर्तारं चित्तायामारुह्य सा ।
 ततोऽग्निमव्यात् सलिले मांसपेयपतन्मुने ॥ ५४
 साऽम्भसा सुखशीतेन संसिक्ता सप्तधाऽभवत् ।

behind her and her husband's penance } She said, 'The practice of penance by us is for the purpose of a son' (47, 48)

And O Brāhmapa, the seven sages turned wish givers to her Saying, 'Go, seven sons endowed with the virtues of you both will doubtless be born by the grace of the sages', all the great sages left. (49, 50)

That royal sage too went to his own city along with his wife Then after a long time that beloved slender-bodied queen of the king had pregnancy from that best of kings During the pregnancy of the wife the king died (51, 52)

She, loyal to her husband, while desiring to get upon (the funeral pyre of) her husband, was prevented by the ministers, but could not be stopped (53)

Then carrying her husband on to the funeral pyre she too got upon the same Then, O sage, a muscle fell from within the fire into water (54)

Soaked in pleasant, cool water it broke into seven pieces. These turned into the

तेऽजायन्ताथ मरुत उचमस्थान्तरे मनोः ॥ ५५
 तामसस्यान्तरे थे च मरुतोप्यभवन् पुरा ।
 तानहं कीर्तयिष्यामि गीतनृत्यकलिप्रिय ॥ ५६
 तामसस्य मनोः पुत्रो ऋतुध्वज इति ध्रुतः ।
 स पुरार्थी जुहवाग्नी स्वमासं रुधिर तथा ॥ ५७
 अस्थीनि रोमकेशांश्च स्नातुमजायकृद्वपनम् ।
 शुक्रं च चित्रगौ राजा सुवार्थी इति नः ध्रुतम् ॥ ५८
 सप्तस्त्वेवाचिषु ततः शुक्रपातादनन्तरम् ।
 मा मा क्षिपस्त्वेत्यभवच्छन्दः सोऽपि मृतो नृपः ॥ ५९
 ततस्तस्माद्भवत्सप्त तच्चेजसोपमाः ।
 शिशवः समजायन्त ते रुदन्तोऽभवन् मुने ॥ ६०
 तेषां तु ध्वनिमाकर्ष्य भगवान् पद्मसंभवः ।
 सप्तमग्न्य निवार्यार्थं स चक्रे मरुतः सुवान् ॥ ६१

Maruts, during the reign of Uttama Manu (55)

O lover of music, lover of playing on musical instruments, and the lover of strife, I will dwell on those who became Maruts in the ancient days of Tāmasa (Manu). (56)

The son of Tāmasa Manu was known as Rādadhvaaja He, desiring a son, offered in the fire his own flesh and blood The king, desirous of a son, (offered) into the brindled flamed (fire) as we have heard, also his bones, hair of the body and the head, and the semen thickened by the sinews, marrow and the liver. (57, 58)

After the semen had fallen on the seven rays, there was, the sound 'Don't don't throw (semen)' and the king died (59)

Then, O sage, from that offering carrier Agni there came into being seven babies who could be compared to its flames; they cried and cried (60)

Hearing their noise the mighty lotus-born god appeared, and preventing the sons (from crying) made them Maruts (61)

ते त्वासन् मरुतो ब्रह्मंस्तामसे देवता गणाः ।
येऽभवन् रैवते तांश्च शृणुष्व त्वं तपोधन ॥ ६२
रैवतभ्यान्ववाये तु राजासीद् रिपुनिद्व वशी ।
रिपुजिन्नामत' रचातो न तस्यासीत् सुतः क्रिड ॥ ६३
स समाराध्य तपसा भास्करं तेनसा निधिम् ।
अवाप कन्यां सुरतिं ता प्रसूया गृहं ययौ ॥ ६४
तस्या पितृगृहे प्रद्वन् वसन्त्यां त्व पिता मृतः ।
साऽपि दुःखपरीताङ्गी सां त्वं त्यक्तुमुद्यता ॥ ६५
वतन्ता वात्रयामासुर्नृपयः सप्त मानसाः ।
तस्यामासक्तचित्तास्तु सर्व एव तपोधनाः ॥ ६६
अपारयन्ती तद्दुःखं प्रज्जास्वार्नि विवेश ह ।
ते चापश्यन्त प्रपयस्तच्चित्ताः भावितामृत्या ॥ ६७ ।
तां मृतामृषयो दृष्ट्वा फट्टं कष्टेति वादिनः ।

O Brahmana, these were the divine Maruts in the days of Īkṣvāku. O penance-wealthy one, hear about those who became (Maruts) in the Raivata Age (62)

- In the dynasty of Raivata, there was a king known by the name Ripuñt (conqueror of enemies), who conquered his enemies, and was self-controlled. He had no son (63)

By propitiating with his penance, the god Bhāskara (sun), the repository of all brilliance and power, he obtained a daughter Surati. Taking her he went home (64)

O Brahmana, while she was living in her father's house, her father died. She too seized with grief was about to leave her body (die) (65)

Then the seven mind born sages prevented her. All those penance wealthy sages had their minds attached to her (66)

Unable to bear that grief, she lighted a fire and entered it. Those sages, too, saw it, and their minds were driven to a similar stage of feeling (67)

Seeing her dead, the sages uttering

प्रनग्धुर्ज्वलनाद्यापि सप्तानायन्त दारकाः ॥ ६८
ते च मात्रा विनामृता स्तदुस्तान् पितामहः ।
निवारयित्वा कृतपालोक्तनाथो मरुद्गान् ॥ ६९
रैवतस्यान्तरे जाता मरुतोऽमी तपोधन ।
शृणुष्व कीर्तयिष्यामि चाशुपस्यान्तरे मनोः ॥ ७०
आसीन्महिरिति ख्यातस्तपस्वी सत्यवाक् शुचिः ।
सप्तसारस्यते तीर्थे सोऽतप्यत महत् तपः ॥ ७१
विधाय तस्य तुपिता देवाः संप्रेषयन् वपुम् ।
सा चाश्वेत्य नदीतीरे क्षोभयामास भामिनी ॥ ७२
ततोऽस्य प्राचयच्छुक्रं सप्तसारस्रते जले ।
तां चैवाप्यशपमृडां मुनिर्मङ्गणको वपुम् ॥ ७३
गच्छ लब्धाऽमि मूढे त्वं पापस्यास्य गृहेत् फलम् ।
विश्वंसयिष्यति ह्यो भवतीं यज्ञसंसदि ॥ ७४

'Painful, painful' went away, and from the fire were born seven male children (68)
(They being born without a mother, ' were crying. Brahman, lord of the world, prevented them and turned them into the host of Maruts. (69)

O one to whom penance is the only wealth, they became the Maruts in the Raivata Age. Listen, I will narrate (the Marut-story) at the time of Cakṣusa. Manu (70)

There was an ascetic named Mañki who was true to his words, and pure. He performed a great penance in the sacred place named Sapṭasārasvata (71)

The Tuṣita gods sent Vapu to create obstacles to him. Arriving in the bank of the river, she, a passionate one, excited (his mind) (72)

Then his semen dropped into the water of Sapṭasārasvata. The sage Mañkanaka then cursed the foolish Vapu, 'Go, O stupid one, you will meet with the dire consequences of this sin. A horse will destroy you in a sacrificial gathering' (73, 74)

एवं शप्त्वा ऋषिः श्रीमान् जगामाद्य भवमाश्रमम् ।
सरस्वतीभ्यः सप्तभ्यः सप्त वै मत्तोऽभवन् ॥ ७५
एतद् तवोक्ता मरुतः पुरा यथा

जाता विषद्वयाप्तिकरा महर्षे ।
येषां श्रुते जन्मनि पापहानि-
र्भवेच्च धर्माभ्युदयो महान्

इति श्रीवामनपुराणे पट्चरारिंशोऽध्याय ॥ ४६ ॥

४७

पुलस्त्य उवाच ।

एतदयं नलिदैत्यः कुतो राजा कलिप्रिय ।
मन्त्रप्रदाता प्रह्लादः शुक्रश्चासीत् पुरोहितः ॥ १
ज्ञात्वाऽभिविक्त दैतेयं विरोचनसुतं बलिम् ।
दिदृक्ष्वः समायाताः, समयाः सर्वे।एष हि ॥ २
तानागताभिर्रीक्ष्यैव पूजयित्वा यथाक्रमम् ।
पप्रच्छ कुलज्ञान् सर्वान् किन्तु श्रेयस्करं मम ॥ ३

Cursing thus, the thriving sage went
to his own hermitage . From the seven
Sarasvatis, seven Maruts arose. (75)

O great sage, it is now said to you how

तम्युः सर्व एवैनं शृणुष्व सुरमदेन ।
यत् ते श्रेयस्करं कर्म यदस्माकं हित तथा ॥ ४
पितामहस्तत्र बली आसीद् दानवपालकः ।
हिरण्यकशिपुर्वीरः स शत्रोऽभूजगत्त्रये ॥ ५
तमागम्य सुरश्रेष्ठो विष्णुः सिंहवपुर्धरः ।
प्रत्यक्षं दानवेन्द्राणां नयैस्तं हि व्यदारयत् ॥ ६
अपकुटं तथा राज्यमन्धकस्य महात्मनः ।

in ancient times the sky pervading Maruts
were born, whose stories being heard there
is destruction of sins as well as great increase
of virtue in life (76)

Thus ends the forty-sixth Chapter in the Vamana-Purana—46

47

Palastya said . O lover of quarrel, this
is why the demon Bali was made king
Prahlada was his minister and Śukra priest (1)

Learning that demon Bali, son of Virocana,
had been installed (as king) all and sundry,
including Maya, came to see him (2)

As soon as he saw that they had arrived,
he did pay homage to them according to their
rank, and asked all members of his race,
‘What is conducive to good for me ?’ (3)

All of them said to him, “Hear, O

destroyer of the gods, what step is beneficial
for you and also what is good for us (4)

“Your grand father was the mighty,
heroic Hiranyakaśipu the protector of the
demons . He became Indra in the three
worlds (5)

“Viṣṇu, the foremost of gods, assuming
the form of a lion, came to him and tore
him to pieces with his claws before the very
eyes of the great demon” (6)

“Then again, O large armed one, the
kingdom of the great souled Andhaka was

तेषामर्षे महामाहो शंकरेण विश्वलिना ॥ ७
 तथा तत्र पितृभ्योऽपि जन्मः शंकरेण चातितः ।
 कुजन्मो विष्णुना चापि प्रत्यक्षं पशुवत् तत्र ॥ ८
 शम्भुः पाको महेन्द्रेण भ्राता तत्र सुदर्शनः ।
 विरोचनस्तत्र पिता निहतः कथयामि ते ॥ ९
 श्रुत्वा गोपक्ष्यं ब्रह्मन् कृतं शंकरेण दानवः ।
 उद्योगं कारयामास सह सर्वैर्महासुरैः ॥ १०
 रथैरन्ये गजैरन्ये वाजिभिश्चापरेऽसुराः ।
 पदावयवस्तथैवान्ये जग्मुर्घुङ्गाय दैवतैः ॥ ११
 मयोऽग्रे याति बलवान् सेनानाथो भयंकरः ।
 सैन्यस्य मध्ये च बलिः कालनेमिश्च पृथुतः ॥ १२
 वामपार्श्वमवष्टभ्य शास्त्रवः प्रथितविभ्रमः ।
 प्रयाति दक्षिणं घोरं तारकारुषो भयंकरः ॥ १३
 दानवानां सहस्राणि प्रयुतान्यर्जुद्वानि च ।

taken away for them (gods) by the trident-bearing Śaṅkara (7)

"Then your uncle Jambha also was caused to be slain by Indra. Kujaṃbha was killed like a beast by Viṣṇu, in the presence of you (8)

"Śambhu, Pāka, your brother Sudarśana, (and) your father Virocana were killed by the great Indra, I tell you" (9)

O Brāhmana, hearing about the destruction of his race at the hand of Indra, the demon, together with all the great demons, got his regiments battle ready (10)

Some demons advanced in chariots, some on elephants, some on horse and some on foot—for battle with the gods (11)

The mighty, dreadful general Maya marched at the head, Bali in the middle and Kalanemi in the back of the army (12)

Śalva whose bravery was well-known, advanced being in charge of the left flank and the terrible demon called Tāraka did leading the dreadful right flank (13)

O Nārada, thousands, millions and

संप्रयातानि युद्धाय देवैः मह कलिप्रिय ॥ १४ ॥ १
 श्रुत्वाऽसुराणांघुषोगं शक्रः सुरपतिः सुरान् ।
 उवाच याम दैत्यांस्तान् योद्धुं सनत्संयुतान् ॥ १५
 इत्येवमुक्त्वा वचनं सुरराट् स्यन्दन बली ।
 समारूहो भगवान् यतमातलिवाजिनम् ॥ १६
 समारूढे सहस्राक्षे स्यन्दन देवतागणाः ।
 स्वं स्वं वाहनमारूढ निश्चेर्युद्धकाङ्क्षिणः ॥ १७
 आदित्या वसवो रुद्राः साध्या विश्वेऽश्विनौ तथा ।
 विद्याधरा युद्धवाक्त्र यक्षराक्षसपन्नगाः ॥ १८
 राजर्षयस्तथा सिद्धा नानामृताश्च संहताः ।
 गजानन्ये रथानन्ये हयानन्ये समारूढन् ॥ १९
 विमानानि च शुभ्राणि पक्षिवाद्यानि नारद ।
 समारूढाद्रवन् सर्वे यतो दैत्यबलं स्थितम् ॥ २०
 एतस्मिन्नन्तरे धीमान् धैतयेः समागतः ।

billions of demons went to fight with the gods (14)

Hearing about the attack of the demons, Indra, lord of gods, said to the gods, "Let us go to fight the demons who are with their armies" (15)

So saying, the mighty, all powerful king of gods mounted the chariot whereof the horses were spurred by Mātali (16)

The thousand-eyed god Indra having mounted his chariot, the regiments of gods mounted their own vehicles and advanced desiring a fight. (17)

The Adityas, the Vasus, the Rudras, the Sadhyas, the Viśve-devas, the Aśvins, the Vidyadhara, the Guhyakas, the Yakṣas, the Rākṣasas, the Pannagas (serpent gods), the Rājṛṣis (royal sages) the Siddhas and various Bhūtas (imps and goblins) all, O Nārada, rushed in a body to where the demonic forces were stationed, some of the gods riding elephants, some chariots, some horses, and some bird-drawn white aerial cars (18, 19, 20)

In the meantime came the wise Garuḍa,

तस्मिन् विष्णुः सुरश्रेष्ठ अधिरूढ समभ्यगात् ॥ २१
 तमागतं सहस्राक्षस्रैलोक्यपतिमन्ययेत् ।
 ववन्द मुध्नावनतः सह सर्वैः सुरोत्तमैः ॥ २२
 ततोऽग्रे देवसैन्यस्य कार्तिकेयो गदाधरः ।
 पालयञ्जवनं विष्णुर्याति मध्ये सहस्रदक् ॥ २३
 वामं पार्श्वमवष्टभ्य जयन्तो जज्वते ध्रुवे ।
 दक्षिणं वरुणः पार्श्वमवष्टभ्याऽज्ज्व वली ॥ २४
 ततोऽमराणां वृतना यशस्विनी
 स्फन्देन्द्रविष्णुमनुषसूर्यपालिता ।
 नानास्त्रशस्त्रोद्यमैः समूहाः
 समाससादारिण्यं महौघैः ॥ २५ ॥
 उदयद्रित्तटे रम्ये ध्रुमे समशिलातले ।
 निर्घृक्षे पश्चिरहिते जातो देवासुरो रभः ॥ २६

संनिपातवस्तयो रौद्रः सैन्ययोरभवन्ध्रुवे ।
 महीधरोत्तमे पूर्वं यथा वानरहस्तिनोः ॥ २७
 रणरेणु रयोद्धूतः पिङ्गलो रणमूर्धनि ।
 संध्यानुरक्तः सद्यो मेघः खे सुरतापस ॥ २८
 तदासीत् तुषुल युद्धं न प्राज्ञायत किञ्चन ।
 श्रूयते त्वनिशं शब्दः छिन्धि भिन्धीति सर्वतः ॥ २९
 ततो विशसनो रौद्रो दैत्यानां दैवतैः सह ।
 जातो रुधिरनिष्यन्दो रजःसंयमनात्मकः ॥ ३०
 ज्ञान्ते रजसिः देवाद्यास्तद् दानवमलं महत् ।
 अभिद्रवन्ति सहिताः समं स्कन्देन धीमता ॥ ३१
 निज्ज्छुर्दानवान् देवाः कुमारश्च जपालिताः ।
 देवान् निज्ज्छुर्दैत्याश्च मन्वगुमाः प्रहारिणः ॥ ३२
 ततोऽमृतरसास्यादाद् विना भूताः सुरोत्तमाः ।

son of Vinatē, seated on him came Viṣṇu, the supreme god. (21)

As he, the lord of the three worlds and impenshable, arrived, the thousand-eyed god (Indra), along with all leading gods, paid homage to him with bent heads. (22)

Then at the head of the army of gods proceeded Kārtikeya, wielding a mace, Viṣṇu did guarding the rear, (and) Indra (advanced) in the centre (23)

O sage, Jayanta advanced leading the left flank The mighty Varuna proceeded guiding the right flank (24)

Thereafter the glorious army of the gods, led by Skanda, Indra, Viṣṇu, Ambura (Varuṇa) and Sūrya (sun), and with them hands ready with various arms and weapons, encountered the enemy forces in the field (25)

The battle between the gods and the demons took place on a slope of the Udaya mountain, which was pleasant, auspicious, with even rock surfaces, and without trees and birds. (26)

O sage, the encounter of the two armies on that highest mountain was terrible, between the apes and the elephants in the past (27)

O divine ascetic, the tawny battle-dust raised by the chariots in the front of the battle looked like the ruddy cloud in the sky at the advent of the dusk (28)

It was a tumultuous battle, nothing was clearly known (about it) but the sounds 'cut' 'pierce' were heard everywhere incessantly (29)

Then there was created the destructive, terrible flow of blood of the demons together with the gods, which put down the dust. (30)

When the dust subsided, the gods and their allies rushed jointly, along with the wise Skanda, towards the vast demons' army (31)

Gods, protected by the arms of Kumāra (Kārtikeya), killed demons, and the striking demons' under the protection of, Māyā killed gods (32)

Then, O Nārada, the best of gods who

निर्जिताः समरे दैत्यैः समं स्कन्देन नारद ॥ ३३
 विनिर्जितान् सुरान् दृष्ट्वा वैततेयश्चक्रोऽरिहा ।
 शार्ङ्गमानम्य बाणौर्वैर्निजघान ततस्ततः ॥ ३४
 ते विष्णुना हन्यमानाः पतत्रिभिरयोमुखैः ।
 दैतेयाः शरणं जग्मुः कालनेमिं महासुरम् ॥ ३५
 तेभ्यः स चाभयं दत्त्वा ज्ञात्वाऽज्येयं च माधवम् ।
 विद्वद्विमगमद् प्रहृष्टं यथा व्याधिरुपेक्षितः ॥ ३६
 यं य कोणे स्पृशति देवं पक्षं सकिन्नरम् ।
 सं तमादाय चिक्षेप विस्तृते वदने षली ॥ ३७
 संरम्भाद् दानवेन्द्रो विमूढति दित्तैः संपुत्रो देवसैन्यं
 सेन्द्रं साकं सचन्द्रं फरचरणनखैरस्त्रहीनोऽपि वेगात् ।
 चक्रैर्वैश्वानरामैस्त्वनिगगनयोस्त्रिष्वगूर्ध्वं समन्तात्

were without any relishing of the beverage nectar (for a time), were overpowered in the battle together with Skanda by the demons. (33)

Seeing the gods vanquished, the enemy killing, Garuḍa bannered god Viṣṇu drew his horn-bow and killed the demons right and left with showers of arrows (34)

Being the casualties at the hand of Viṣṇu by his iron headed arrows, the sons of Diti (demons) approached the great demon Kalanemi for protection (35)

Promising them security, but realising that Madhava was invincible, he, O Brāhmana expanded in size like disease that is neglected (36)

Whomsoever, be he a god, a Yakṣa or a Kinnara, the mighty one could touch with his hand he dragged him into his wide mouth (37)

The demon chief, accompanied by the demons, in fury, crushed the divine army comprising Indra, Arka (sun) and Candra (moon), even though he was unarmed, with his hands, feet and nails, swiftly. His form looked like the death-fire at the end

प्राप्तेऽन्ते कालवह्नेर्जगदखिलमिदंरूपमासीद्दिधक्षोः ॥ ३८
 तं दृष्ट्वा चर्द्धमानं रिपुमतिलिनं देवगन्धर्वमुख्याः
 सिद्धाः साभ्याधिग्न्युख्या भयतरलदृशः प्राद्रवन् दिक्षु सर्वे ।
 पोष्यन्तश्च दैत्या हरिममरगणैरर्वितं चारमौलि
 नानाशस्त्रास्त्रपातैर्विगलितयशसं चक्रुस्त्रिसत्कर्षाः ॥ ३९
 तानित्यं प्रेक्ष्य दैत्यान् मयगलिपुरगान् कालनेमिप्रधानान्
 बाणैराकृष्य शार्ङ्गं त्वनवरतमुरोभेदिभिर्वज्रकल्पैः ।
 कोपादारक्तदृष्टिः सरयगजहयान् दृष्टिनिर्भृतवीर्यान्
 नाराचाल्यैः सुपुङ्खैर्जलदश्वगिरीन्छादयामासविष्णुः ॥ ४०
 तैर्गणैश्छाद्यमाना हरिकरनुदितैः कालदण्डप्रकाशै-
 नारिचैरर्धचन्द्रैर्वलिमयपुरगा भीतभीतात्स्वरन्तः ।
 प्रारम्भे दानवेन्द्रं शतयदनमथो प्रेषयन् कालनेमिं

(of the world) which starts consuming the entire world, together with the upper region between the earth and heaven with its fiery whirls (38)

At the sight of that expanding enemy of matchless strength, all the leading gods, Gandharvas, Sādhyas and Aśvins fled in various directions with eyes moving to and fro in dismay And the leaping demons puffed up with pride, rendered Hari, who wore a glittering diadem and was worshipped by all the gods, shorn of his glory by showering on him various weapons and missiles (39)

Noting this posture of the demons, led by Maya and Bali under the supreme command of Kalanemi, Viṣṇu, with eyes blood-shot in wrath, drew his horn bow and with the chest piercing, thunderbolt-like, beautiful shafted arrows called the Nārācas, ceaselessly covered them together with their chariots, elephants and horses who had their power gone because of his (dreaded) looks, as the cloud does the mountains (40)

Being overcast with such arrows as Nārācas and Ardha-candras (half-moon), shot

स प्रायाद् देवमैन्यप्रभ्रममितरलंके श्रवं लोकनाथम् ॥४१
 तं दृष्ट्वा श्रुतशीर्षमुद्यतगदं शैलेन्द्रमुद्गाकृति
 विष्णुः शार्ङ्गमपास्य सत्वरमथो जग्राह चक्रं करे ।
 सोऽप्येनं प्रसमीक्ष्य दैत्यविदंप्रच्छेदनं मानिनं
 प्रोवाचाथ विदस्य त च सुचिरं भेद्यस्मिन् दानवः ॥ ४२
 अयं स दनुष्वमैन्यत्रिसासकृद्रिपुः
 परमकोपितः स मघोर्विधातकृत् ।
 हिरण्यनयनान्तरुः कुसुमप्लारतिः
 क्व याति मम दृष्टिगोचरे निपतितः खलः ॥ ४३
 यद्येष संप्रति ममाह्वयमभ्युपैति
 नूनं न याति निलयं निजमस्तुजाथः ।
 मन्वृष्टिपिष्टशियिलाङ्गमुपात्तभस्म
 संद्रक्ष्यते सुरजनो मयकातराथः ॥ ४४

इत्येवमुक्त्वा मधुसूदनं वै
 स कालनेमिः स्फुरिताधरोष्ठः ।
 गदां खगेन्द्रोपरि जातकोपो
 मुपोच शैले कुलिशं यथेन्द्रः ॥ ४५
 तामापतन्तीं प्रममीक्ष्य विष्णु-
 धोरां गदां दानवराहुमुक्त्वाम् ।
 चक्रेण चिच्छेद सुदुर्गतस्य
 मनोरथं पूर्वकृतेषु कर्म ॥ ४६
 गदां छित्त्वा दानवाम्भ्याशमेस्य
 शूबो पीनो संप्रचिच्छेद वेगात् ।
 शूबाभ्यां कृत्वाभ्यां दग्धशैलप्रकाशः
 संद्रक्ष्येताप्यपरः कालनेमिः ॥ ४७
 ततोऽस्य माधवः कोपाद् शिरश्चक्रेण मूर्तलं ।

from Hari's hands, and shining like the club
 of Death, (the demons) led by Bali and
 Maya, who were exceedingly frightened, in
 hot haste sent to the front the hundred-faced
 demon-chief Kālanemi. He moved towards,
 Kēśava, the supreme commander of the
 divine host, of unbounded strength, and lord
 of the world (41)

On seeing the hundred headed (demon)
 with his face raised, who was equal to the
 peak of a high mountain in stature, Viṣṇu
 threw away his horn bow and quickly
 took up the discus in hand. The demon too,
 seeing that highly esteemed (Viṣṇu) who
 was the hower of the tree-like demons,
 grinned for a pretty long time, and then
 said to him with a voice resembling the
 roaring of the cloud (42)

This is the highly indignant foe who has
 frightened away the troops of the sons of
 Danu (demons), killed Madhu, is the destroyer
 of Hiraṇyākṣa, (and) fond of worship
 with flowers. Now that he has fallen within
 my ken, where will the mischievous fellow

go? (43)

'If the lotus eyed one now meets me in
 duel, I am sure he will not go back to his own
 house. The god-folk will, with terror-
 stricken eyes, find (him) kissing the dust,
 his limbs smashed and slackened by my
 fists (44)

So saying to the destroyer of Madhu
 (Viṣṇu), the angered Kālanemi, with tremu-
 lous lips let his mace fall on the bird-chief,
 as Indra hurls his bolt on a mountain. (45)

Sighting the descending, formidable
 mace discharged from the demon's hand,
 Viṣṇu cut it down with his discus, as the
 past action cuts short the desire of the
 extremely distressed (46)

Having cut down the mace, Viṣṇu went
 up to the demon, and speedily chopped off
 his corpulent arms. With his arms cut off,
 Kālanemi shone like a burnt hill and seemed
 to be a different person. (47)

Then the consort of Lakṣmī (Viṣṇu),
 in anger, cut off, with discus, his head

छित्त्वा निपातयामास पत्रं तालफलं यथा ॥ ४८
 तथा विवाहुर्विशिरा मृण्डतालो यथा वने ।
 तस्थौ मेरुरिवाकम्प्यः कबन्धः श्माघरेखरः ॥ ४९
 तं वैनतेयोऽप्युरसा उगोत्तमो
 निपातयामास मृने घरण्याम् ।
 यथाऽम्बराद् वाहुशिरःप्रणष्ट-

बलं महेन्द्रः कुलिशेन भूम्याम् ॥ ५०
 तस्मिन् हते दानवसैन्यपाले
 संपीड्यमानास्त्रिदशैस्तु दैत्याः ।
 विमुक्तशस्त्रालकचर्मवस्त्राः
 संप्राद्रवन् बाणमृतेऽसुरेन्द्राः ॥ ५१

इति श्रीवामनपुराणे सप्तचत्वारिंशोऽध्यायः ॥४७॥

४८

पुलस्त्य उवाच ।

संनिष्टे त्वो प्राणे दानवा सत्वरं पुनः ।
 निवृत्ता देवतानां च सशस्त्रा युद्धलालसाः ॥ १
 विष्णुरप्यमितौजास्तं ज्ञात्वाऽजेयं बलेः सुतम् ।

which dropped down on the ground like a
 ripe palm-fruit. (48)

Thus armless and headless like a trun-
 cated palm tree in a forest, he a trunk only,
 stood like unshakable Meru, the lord of
 mountains (49)

O sage, the son of Vinatā (Garūḍa),
 the chief of birds, threw him down on
 the ground by his breast, as Indra threw
 down from the sky by his bolt to Bala

प्राहामन्य सुरान् सर्वान् युध्यध्वं विगतज्वराः ॥ २
 विष्णुनाऽप्य समादिष्टा देवाः अक्रपुरोगमाः ।
 युयुपर्दानवैः सार्धं विष्णुस्तबन्तरधीयत ॥ ३
 माधवं गतमाज्ञाय शुक्रो बलिमुवाच ह ।

the arms and the head with their energy
 totally gone. (50)

The protector of the demon-army
 having been killed, the demons (and) the
 demon-chiefs, under heavy pressure of the
 gods, fled away, with the exception of
 Bāpa, leaving behind their weapons and
 shields, with their hair loose and garments
 doffed. (51)

Thus ends the forty seventh Chapter in the Vāmana Purāṇa-47.

48

Pulastya 'said' Now, when Bapa
 returned (to the battle-field), the demons
 again turned up in haste with their arms
 and weapons, eagerly desiring a fight with
 the gods (1)
 Viṣṇu too, of unbounded prowess,
 knowing that the son of Bala was unconquer-

able, addressed all the gods and said—'Fight
 undaunted' (2)

Then being ordered by Viṣṇu the gods
 led by Indra fought with the demons, and
 Viṣṇu disappeared (3)

Learning that Viṣṇu had left, Śukra
 said to Bala—'O Bala, Govinda has left the

गोविन्देन सुरामृत्यक्तास्त्वं त्रयस्त्र्यंशुना बन्धे ॥
 स पुरोहितमानयेन प्रीतो यो जनार्दने । ।
 गदामादाय तेनस्वी देवसैन्यमभिद्रुत ॥ ५ ।
 पाणो पाहुसहस्रेण गृह्य प्रहरणान्धय ।
 देवसैन्यमभिद्रुत्य निजघान सहस्रशः ॥ ६
 मयोऽपि मायामास्थाय तस्ते रूपान्तरैश्चिने ।
 योषयामास पलान् सुराणां च वरुचिनीम् ॥ ७
 विद्युजिह्वः पारिमद्री क्षपयामो शतक्षयः ।
 विपाको विश्वरः सैन्यं तेऽपि देवानुपाद्रवन् ॥
 ते हन्यमाना दितिर्जदेवाः शक्रपुरोगमाः ।
 गते जनार्दने देवे प्रायशो निम्नस्त्रागवन् ॥ ९
 वान् प्रमग्नान् सुरगणान् पलिमाणपुरोगमाः ।
 पृष्ठतश्चाद्रवन् सर्वे त्रैलोक्यविनिगीषवः ॥ १०

gods, now by you victorious (4)

He, the powerful (Bali), was pleased with the words of the priest on the departure of the destroyer of Jana (Viṣṇu) and taking up a mace rushed towards the host of gods (5)

Then Bāṇa took up weapons in his thousand hands, rushed at the divine troops and killed (them) by thousands (6)

That sage, the mighty Maya too, having recourse to his magical power, engaged the army of the gods in fighting with his various different forms (7)

Viṣṇuśaiḥ (lightning tongues), Putra-
 bhādra, Vṛṣaparvan, Śatākṣa, Vipāka,
 Vikāra these also attacked the army of the gods (8)

The gods led by Indra, being thus massacred by the Diti-born (demons) after the departure of the god Viṣṇu, turned their back on battle (9)

All (the demons) led by Bali and Bāṇa, who were intent on conquering the three worlds, closed the fleeing columns of gods (10)

संवाच्यमाना दैतेर्ये देवाः सेन्द्रा भयोतुराः ॥
 त्रिविष्टपं परित्यज्य ब्रह्मजोऽनुपागतः ॥ ११
 ब्रह्मलोकं गतेष्वित्यं सेन्द्रेऽपि सुरेषु वै ।
 स्वर्गभोक्ता पलिर्वातः सपुत्रप्रातृवान्धय ॥ १२
 शक्रोऽभूद् भगवान् ब्रह्मन् वज्रिर्वाणो यमोऽभवत् ।
 वरुणोऽभूमन्मयः सोमो राहुर्हृद्दी हुताशनः ॥ १३
 स्वर्मानुरभवत् सूर्यः शुक्रश्चाग्नीद् वृहस्पति ।
 येऽन्येऽप्यधिकृता देवास्तेषु जाताः सुरारवः ॥ १४
 पञ्चमस्य कलेरादौ द्वापरान्ते सुदाहणाः ।
 देवासुरोऽभूत् तत्रामो यत्र शक्रोऽप्यभूद् पलिः ॥ १५
 पातालः सप्त तस्यासन् वशे लोकरूपं तदा ।
 भूर्बुवःस्वरिति रयात् दक्षलोकाधिपो पलिः ॥ १६
 मर्गे स्वयं निवसति वृञ्जन् भोगान् सुदुर्लभान् ।

The terror-stricken gods together with Indra, being hard pressed by the Demons bid adieu to heaven and reached the abode of Brahmā (11)

The gods including Indra having thus gone to the abode of Brahmā, Bali, together with his sons, brothers and relatives, came to be the enjoyer of heaven (12)

O Brāhmaṇa, Bali became Indra, the mighty ; Bāṇa became Yama ; Maya became Varuṇa, Rahu (became) Soma (Candra or moon) ; Hīḍa (became) Agni ; Svar bhānu became Śūrya, Śukra became Bṛhaspati. The enemies of gods were there in the posts of other commissioned gods as well (13, 14)

It was at the beginning of the fifth Kali Age and the end of the Dr̥ṣara Age that the war between gods and demons took place, in which Bali became even Indra (15)

Under his control were the seven higher worlds and the three worlds known as Bhūḥ, Bhuvaḥ and Svah. Bali (became) the ruler of ten worlds (16)

He himself resided in heaven enjoying

तत्रोपासन्त गन्धर्वा विश्वाप्तुपुरोगमाः ॥ १७
 तिलोत्तमाद्याभ्ररसो नृत्यन्ति सुरतापस ।
 वादयन्ति च वाद्यानि यक्षविद्याधरादयः ॥ १८
 विविधानपि भोगाश्च भुञ्जन् दैत्येश्वरो वलिः ।
 सस्मार मनसा प्रद्वन्द्वं प्रह्लादं स्वपितामहम् ॥ १९
 सस्मृतो नष्टुणा चासौ महाभागवतोऽसुरः ।
 समभ्यागात् त्वरायुक्तः पातालान् स्वर्गमन्ययम् ॥ २०
 तमागतं समीक्ष्यैव त्यक्त्वा सिंहासन वलिः ।
 कृताञ्जलिपुटो भूत्वा यन्त्रे चरणाशुभौ ॥ २१
 पादयोः पतितं वीरं प्रह्लादस्त्वरितो वलिम्
 समुत्थाप्य परिव्वज्य विश्वेऽपरमासने ॥ २२
 न वलिः प्राह भोस्तात त्वत्प्रसादात् सुरा मया ।
 निर्जिताः शक्रराज्यं च हतं वीर्यमलान्मया ॥ २३

very rare things of enjoyment. There served
 the Gandharvas led by Visṣvāvasu. (17)

O divine ascetic (there) the celestial
 nymphs, Tilottama and others displayed
 their dance, and the Yakṣas, the Vidyādharas
 and such others played on musical instru-
 ments. (18)

O Brāhmana, Bali, the king of demone,
 even though enjoying various pleasures, had
 a recollection in his mind of his grand-father
 Prahlāda (19)

Being remembered by the grandson,
 that demon, a great devotee of God came
 in haste from the subterranean world to the
 imperishable heaven (20)

Immediately on seeing that he had
 arrived, Bali, rising from the throne, bowed
 to both of his legs with folded hands (21)

Prahlāda, after raising the valiant Bali
 who was lying prostrate at his feet, em-
 braced him and sat on the highest seat (22)

Bali said to him, "O sire, by your
 grace the gods have been conquered by me,

तदिदं तात मदीर्यविनिर्जितसुरोत्तमम् ।
 प्रैलोक्यराज्यं भुञ्ज त्वं मयि भृत्ये पुरःस्थिते ॥ २४
 एतावता पुण्ययुतः स्यामहं तात यत् स्वयम् ।
 त्वदहमिप्राभिरतन्वदुच्छिष्टान्नमोजनः ॥ २५
 न सा पालयतो राज्यं धृतिर्मयति सत्तम ।
 या धृतिर्गुरुशुभ्रया कुर्वतो जायते निभो ॥ २६
 ततस्तदुक्त वलिना वाक्यं श्रुत्वा द्विजोत्तम ।
 प्रह्लादः प्राह यचनं धर्मकार्यसाधनम् ॥ २७
 मया कृतं राज्यमरुण्टकं पुरा
 प्रशासिता भूः सुहृदोऽनुपूजिताः ।
 दत्त यद्येष्टं जनितास्तथात्मजाः
 स्थितो वले सम्प्रति योगसाधकः ॥ २८
 गृहीतं पुत्र विधिवन्मया भूयोऽर्पितं त्वं ।

and the kingdom of Indra is taken away
 by me forcibly. (23)

"Therefore, sir, you please enjoy the three-
 world kingdom whereof the chief god has
 been conquered by my valour, I myself
 standing before you as your servant (24)

"Sir, if I be engaged in the worship of
 your feet, and eat the leavings of your food
 it will be a meritorious deed for me (25)

"O best person, O omnipresent one, the
 satiety that accrues from one's service to the
 superiors does not accrue from one's protec-
 ting a kingdom" (26)

"O best Brāhmana, hearing the words
 uttered by Bali, Prahlāda made a speech
 showing the way to virtue, love and wealth (27)

"O Bali, in the bygone days I made (my)
 kingdom free from enemies ruled over the
 world, honoured the friends, made liberal
 gifts and begot children; now I am engaged
 in the practice of Yoga (28)

O my son, the kingdom was duly
 accepted by me, and then it has been

एवं भव गुरुणां त्वं सदा शुश्रूषणे रतः ॥ २९ ॥
 इत्येवमुक्त्वा वचनं करे त्वादाय दक्षिणे ॥ ३० ॥
 शक्रे सिंहासने ब्रह्मन् बलिं तूर्णं न्यवेक्षयत् ॥ ३० ॥
 सोपविष्टो महेन्द्रस्य सर्धरत्नमथे शुभे ॥ ३१ ॥
 सिंहासने दैत्यपतिः शुशुभे मधवानिव ॥ ३१ ॥
 तत्रोपविष्टश्चैवासौ कृताञ्जलिपुटो नतः ।
 प्रह्लादं प्राह वचनं मेघगम्भीरया गिरा ॥ ३२ ॥
 यन्मया तात कर्तव्यं त्रैलोक्यं परिरक्षतां ।
 धर्मार्थकाममोक्षेभ्यस्तदादिशतु मे भवान् ॥ ३३ ॥
 तदाक्यसमकालं च शुक्रः प्रह्लादमब्रवीत् ।
 यद्युक्तं तन्महापाहो वदस्वाद्योत्तरं वचः ॥ ३४ ॥
 वचनं बलिशुक्राभ्यां श्रुत्वा भागवतोऽसुरः ।
 प्राह धर्मार्थसंपुक्तं प्रह्लादो वाक्यमुच्यते ॥ ३५ ॥

यदायत्त्यां श्वसं राजन् यद्वित्तं श्रवणस्य च ।
 अविरोधेन धर्मस्य अर्थस्योपार्जनं च यत् ॥ ३६ ॥
 सर्वसत्त्वानुगमनं कामवर्गफलं च यत् ।
 परत्रेह च यच्छ्रेयः पुत्र तत्कर्म आचर ॥ ३७ ॥
 यथा श्लाघ्यं प्रयास्यथ यथा कीर्तिर्भवेत्तव ।
 यथा नायशसो योगस्तथा कुरु महामते ॥ ३८ ॥
 एतदर्थं श्रियं दीर्घां काङ्क्षन्ते पुरुषोत्तमाः ।
 येनैतानि गृहेऽस्माकं निवेसन्ति मुनिर्हताः ॥ ३९ ॥
 कुलजो व्यसने मग्नः सखा चार्थपतिः कृतः ।
 दृष्टो ज्ञातिगुणी विप्रः कीर्तिश्च यशसा सह ॥ ४० ॥
 तस्माद् यथैते निवसन्ति पुत्र
 राज्यस्थितस्येह कुलोद्गतायाः ।
 सखा यत्स्वामलसत्त्वचेष्ट

given to you. You remain always engaged in the service of your superiors in this way." (29)

O Brāhmaṇa, saying these words he took Bali by the right hand, and got him seated on the throne of Indra. (30)

He, the lord of demons, being seated on the auspicious throne of Indra inlaid with all kinds of jewels, shone like Indra. (31)

And even after sitting there, he bowed with joined palms and said to Prahlāda with as loud a voice as the roaring of the cloud, "Sire, you please order me what I am to do of virtue, economy, and love in the course of my ruling over the three worlds." (32, 33)

Simultaneously with his speech, Śakra said to Prahlāda—"O you with corpulent arms, now say in your reply what will be the proper thing (to do)." (34)

On hearing the words of Bali and Śakra, Prahlāda, the god-loving demon, made a good speech relating to virtue and wealth :

"O Ling, O my son, you do that thing which will last in future, and which is beneficial for the world. (You do) also the earning of money, which does not go against virtue, the 'satisfying of all' creatures, the practice of love, and other fruitful jobs, and also what is salutary here and hereafter (36, 37)

"O great-minded one, now act in such a manner that you may be praised at every step, that there may be good reports about you, and there may not be any touch of ill fame. (38)

"That the best of men long for the brilliant fortune is for the purpose that persons of noble birth, persons in distress, friendless, the penniless, old persons, kinsmen, men of merit, Brāhmaṇas, and achievements along with fame—all these may reside without let or hindrance in their house. (39, 40)

"Therefore, O son, O one of pure life and activities, endeavour so that men of noble birth and such others (already mentioned)

(35)

यथा यशस्वी भविताऽसि लोके ॥ ४१

भूम्यां सदा ब्राह्मणभूषितायां

क्षत्रान्वितायां दृढवापितायाम् ।

शुश्रूषणासक्तसमृद्धवाया-

मृद्धिं प्रयान्तीह नराधिपेन्द्राः ॥ ४२

तस्माद् द्विजाऽयाः श्रुतिशास्त्रयुक्ता

नराधिपांस्ते प्रतियाजयन्तु ।

दिव्यैर्यजन्तु क्रतुभिर्द्विजेन्द्रा

यज्ञान्निधमेन नृपस्य शान्तिः ॥ ४३

सुपोऽव्ययनसंपन्ना याजनाध्यापने रताः ।

सन्तु विप्रा वले पृज्यास्त्वचोऽनुज्ञापयाप्य हि ॥ ४४

स्वाध्याययज्ञनिरता दातारः शस्त्रजीविनः ।

क्षत्रियाः सन्तु दैत्येन्द्र प्रजापालनधर्मिणः ॥ ४५

इति श्रीवामनपुराणे अष्टत्वारिंशोऽध्यायः ॥४८॥

यज्ञाध्ययनसंपन्ना दातारः कृपिकारिणः ।

प्राशुपाल्यं प्रकुर्वन्तु वैश्या विपणिजीविनः ॥ ४६

ब्राह्मणक्षत्रियविद्यां सदा शुश्रूषणे रताः ।

शूद्राः सन्तवसुरश्रेष्ठ तवाज्ञाकारिणः सदा ॥ ४७

यदा वर्णाः स्वधर्मस्या भवन्ति दितिजेश्वर ।

धर्मवृद्धिस्तदा स्याद्द्वै धर्मवृद्धौ नृपोदयः ॥ ४८

तस्माद् वर्णाः स्वधर्मस्थास्त्वया कार्याः सदा वले ।

तद्बृद्धौ भवतो वृद्धिस्तद्दानीं हानिरुच्यते ॥ ४९

इत्थं वचः श्राव्य महासुरेन्द्रो

वलि महात्मा स यम्व तूष्णीम् ।

ततो यदाज्ञापयसे करिष्ये

इत्थं वलिः प्राह वचो महर्षे ॥ ५०

may live (in your kingdom) while you are reigning, and you may be renowned in the worlds (41)

'If the earth is always adorned with Brāhmanas, is in association of the Kṣatriyas, is thickly sown with various seeds, and if persons are engaged in serving (their superiors), then the great kings prosper in this world. (42)

'So let the foremost of Brahmanas well-versed in the Veda and other sacred lore perform the various rites of your kings, let the leading Brāhmanas perform ceremonies with divine sacrifices. A king's tranquillity comes from the smoke of sacrificial fire (43)

'O Bali, let the austere, educated and adorable Brāhmanas who are engaged in officiating in sacrificial rites, and in teaching, be worshipped after obtaining permission from you (44)

'Let the Kṣatriyas who live by wielding arms and weapons engage, O king of demons, in private study, and sacrifices, let them make gifts, and make it their duty to protect

the subjects.' (45)

'Let the Vaiśyas living by shop-keeping and holding agriculture, have sacrifices (to do) and get education, be munificent donors, take to animal husbandry. (46)

'O best of demons, let the Śūdras be ever engaged in the service of Brahmanas, Kṣatriyas and Vaiśyas, and in carrying out your orders.' (47)

'O lord of the Diti-born race, when the various Varnas stick to their respective duties, Dharma flourishes, and when Dharma is in full flourish, a king prospers (48)

'Therefore, O Bali, you are to see that all Varnas stick to their own duties. When that thrives, you will prosper; When that is at a discount, your loss is said to occur.' (49)

The high minded great demon chief, who had thus speech of his, listened to by Bali, then became silent. Then, O great sage, Bali said—'I will do as you order me to' (50)

Thus ends the forty-eighth Chapter in the Vāmana Purāna-48.

पुलस्त्य उवाच ।

ततो गतेषु देवेषु ब्रह्मलोकं प्रति द्विज ।
 त्रैलोक्यं पालयामास बलिर्धर्मान्वितः सदा ॥ १
 कलिस्तदा धर्मयुतं जगद् दृष्ट्वा क्रुते यया ।
 ब्रह्मणश्चरणभेजे स्वभावस्य निपेयणात् ॥ २
 गत्वा ॥ दृष्ट्वा देवसेन्द्रैर्देवैः समन्वितम् ।
 स्वदीप्त्या द्योतयन्त च स्वदशससुरासुरम् ॥ ३
 प्रणिपत्य समाहाय त्रिष्यो ब्रह्माणमीश्वरम् ।
 मम स्वभावो बलिना नाशितो देवसत्तम ॥ ४
 त प्राह भगवान् योगी स्वभावजगतोऽपि हि ।
 न केवलं हि भवतो ह्यत तेन बलीयसा ॥ ५

पश्यस्व त्रिष्य देवेन्द्रं वरुणं च समाहृतम् ।
 भास्करोऽपि हि दीनत्वप्रयातो हि बलाद् बलेः ॥ ६
 न तस्य कश्चित् त्रैलोक्ये प्रतिपेडाऽस्ति कर्मणः ।
 ऋते सहस्रशिरस इरिं दशशताद् द्विकम् ॥ ७
 स भूमिं च तथा नाकराज्यलक्ष्मीं यशोऽन्यथः ।
 समाहरिष्यति बले कर्तुः सद्वर्मेगोचरम् ॥ ८
 इत्येषयुक्तो देवेन ब्रह्मणा कलिरव्ययः ।
 दीनान् दृष्ट्वा स शक्रादीन् विभीतकरुणं गतः ॥ ९
 कृतः प्रावर्त्तत तदा कलेर्नाशात् जगत्त्रये ।
 धर्मोऽभवच्चतुष्पादधातुर्वर्ण्येऽपि नारद ॥ १०
 तपोऽहिंसा च सत्यं च शौचमिन्द्रियनिग्रहः ।

49

Pulastya said : Thereafter, the gods having departed to the world of Brahman, Bali maintained the three worlds, always devoted to virtue (1)

Finding the world following the path of virtue as in the Satya Age, Kali looked up to Brahman, following his nature (2)

Reaching there, he saw the god (Brahman) in company with the other gods including Indra illuminating his own realm together with the gods and demons by his own lustre (3)

Bowing to Lord Brahman, Kali said, "O chief of the god, my nature has been destroyed by Bali" (4)

To him the venerable Yogi said, "It is not your nature only, but that of the entire world that has been destroyed by that mighty one (Bali) (5)

"Behold, O Kali, Indra the lord of gods, Varuna, the Maruts and even the Sun-god reduced to wretchedness due to the prowess of Bali (6)

"There is none in the three worlds who can restrain him except the thousand-headed and thousand footed Hari (7)

He, the imperishable, shall deprive Bali, the observer of virtuous deeds, of the earth, heaven, realm, fortunes as well as his fame" (8)

Addressed thus by the god Brahman, the imperishable Kali glanced at the miserable Indra and others, proceeded to the forest of Vibhitaka (9)

Due to the destruction of Kali, the Satya Age then set in throughout the three worlds and, O Narada, righteousness reigned complete among all the four Varas (10)

Penance, non violence, truth, purity,

दया दानं त्वानृशंस्यं शुश्रूषा यज्ञकर्म च ॥ ११
 एतानि सर्वजगतः परिव्याप्य स्थितानि हि ।
 यलिना चलवान् ब्रह्मन् विष्णोऽपि हि कृतः कृतः ॥ १२
 स्वधर्मस्थापिनो यर्णा ह्याध्रमांश्चाविशन् द्विजाः ।
 प्रजापालनधर्मस्थाः सदैव मनुजर्षभाः ॥ १३
 धर्मोत्तरे वर्तमाने ब्रह्मन्नास्मिन्नगत्त्रये ।
 प्रैलोक्यलक्ष्मीर्धरदा त्वायाता दानवेधरम् ॥ १४
 तामागतां निरीक्ष्यैव सहस्राक्षश्रियं बलिः ।
 पप्रच्छ काऽसि मां ब्रूहि केनास्पथेन चागता ॥ १५
 सा तद्वचनमाकर्ष्य प्राह श्रीः पद्ममालिनी ।
 बले शृणुष्व याऽस्मि त्वामायाता महिषो यलात् ॥ १६
 अप्रमेयलो देवो योऽसौ चक्रगदावरः ।
 तेन त्यक्तस्तु मयया ततोऽहं त्वामिहागता ॥ १७

continence, compassion, charity, kindness,
 service, and sacrifice—these prevailed in the
 three worlds, and O Brahman, Kali itself was
 transformed into Satya Age by Bali (11, 12)

The four Varnas practised the duties
 prescribed for each, the Brāhmapas followed
 the Āśramas in due order, while the Kings
 steadily practised the duty of protecting
 the subjects. (13)

The three worlds having been established
 on virtue, O Brahman, the graceful Lakṣmi
 of the three worlds came unto the lord of the
 demons (14)

Seeing that Lakṣmi, attendant to the
 thousand eyed (Indra) came, Bali spoke
 out, "Tell me who thou art and on what
 business thou hast come." (15)

Hearing his words, the grace, decorated
 with a lotus garland replied, 'O Bali, listen
 who I am, and why I, a queen, have been
 forced to come to you (16)

"The god who is the wielder of the discus
 and the mace, whose might is immeasurable,
 has forsaken Indra, and so I have come here

स निर्ममे युवतयश्चतस्रो रूपसंयुताः ।
 श्वेताम्बरधरा चैव श्वेतस्रगनुलेपना ॥ १८
 श्वेतचन्द्रारकारुढा सत्त्वाढ्या श्वेतविग्रहा ।
 रक्ताम्बरधरा चान्या रक्तस्रगनुलेपना ॥ १९
 रक्तवाजिसमारुढा रक्ताङ्गी राजसी हि सा ।
 पीताम्बरा पीतवर्णा पीतमाल्यानुलेपना ॥ २०
 सौरर्णस्थन्दनचरा तामसं गुणमाश्रिता ।
 नीलाम्बरा नीलमाल्या नीलगन्धानुलेपना ॥ २१
 नीलवृषसमारुढा त्रिगुणा सा प्रकीर्तिता ।
 या सा श्वेताम्बरा श्वेता सत्त्वाढ्या कुञ्जरस्थिता ॥ २२
 सा ब्रह्माणं समायाता चन्द्रं चन्द्रानुगानपि ।
 या रक्ता रक्तवसना वाजिस्थार रजसाश्रिता ॥ २३
 तां प्रादाद् देवराजाय मनये तत्समेयु च ।

to you. (17)

'He created four beautiful young women,
 one of whom was dressed in white garment
 and decorated with white garland and white
 anointment riding a white elephant, possessed
 of 'Sattva' quality and white form. Another
 was attired in red garment and with a red
 garland and red anointment on, seated on
 a red horse, of red complexion and possessed
 of the 'Rajas' quality. A third of yellow
 complexion was dressed in yellow attire,
 having yellow garland and yellow anoint-
 ment, riding on a golden chariot, possessed
 of 'Tamas' quality. The fourth dressed in
 blue garment, with a blue garland and blue
 perfume and paste on, seated on a blue bull,
 possessed of the three qualities. The white
 one who was dressed in white, possessed of
 'Sattva' quality and seated on an elephant
 went unto Brahman, the moon-god and
 his followers. The other with red garment,
 seated on a horse and possessed of 'Rajas'
 quality was given to the lord of gods, Manu

पीताम्बरा या सुभगा रयस्या कनकप्रभा ॥ २४ ।
 प्रजापतिभ्यस्तः प्रादात् शुक्राय च निशःसु च ॥
 नीलवस्त्राऽलिसदृशी या चतुर्थी वृषस्थिता ॥ २५ ।
 सा दानवान् नैऋतांश्च शूद्रान् विधाघरानपि ।
 विप्राद्याः श्वेतरूपां तां कथयन्ति सरस्वतीम् ॥ २६ ।
 स्तुवन्ति ब्रह्मणा सार्धं मखे मन्त्रादिभिः सदा ।
 क्षत्रिया रक्तवर्णां तां जयश्रीमिति शंसिरे ॥ २७ ।
 सा चेन्द्रेणासुरश्रेष्ठ मनुना च यशस्विनी ।
 पैश्यास्तां पीतयसना कनकङ्गीं सदैव हि ॥ २८ ।
 स्तुवन्ति लक्ष्मीमित्येषं प्रजापालास्तथैव हि ।
 शूद्रास्तां नीलवर्णाङ्गीं स्तुवन्ति च सुभक्तितः ॥ २९ ।
 धियादेधीति नाम्ना तां समं दैत्यैश्च राक्षसैः ।
 एषं विभक्तास्ता नार्यस्तेन देवेन चक्रिणा ॥ ३० ।

एतासां च स्वरूपस्थास्तिष्ठन्ति निम्नयोऽप्ययाः ।
 इतिहासपुराणानि वेदाः साङ्गास्तयोक्तव्येः ॥ ३१ ।
 चतुःषष्टिकलाः श्वेता महापद्मो निधिः स्थितः ।
 मृवतासुवर्णरत्नं रथाश्वगजभूषणम् ॥ ३२ ।
 शस्त्रास्त्रादिकवस्त्राणि रक्ता पद्मो निधिः स्मृतः ।
 गोमहिष्यः खरोष्ट्रं च सुवर्णाभ्रभूमयः ॥ ३३ ।
 ओषध्यः पशवः पीता महानीलो निधिः स्थितः ।
 सर्वासामपि जातीनां जातिरेका प्रतिष्ठिता ॥ ३४ ।
 अन्येषामपि संहर्त्री नीला शङ्खो निधिः स्थितः ।
 एतासु संस्थितानां च यानि रूपाणि दानव ।
 भवन्ति पुरुषाणा वै तान् निषेध घदामि ते ॥ ३५ ।
 सत्यशौचाभिसंयुक्ता मत्सदानोत्सवे रताः ।
 भवन्ति दानवपते महापञ्चाशिता नराः ॥ ३६ ।

and his compeers The yellow-robed beautiful one of golden splendour was given unto the Prajāpatis, to Śukra, and the Vaiśyas. The fourth one wearing blue robes and resembling the bee in complexion, seated on a bull was given unto the demons, the Nairṭas, to the Śūdras and Vidyādharas. The Brāhmanas call the white formed one as Sarasvatī (18, 19, 20 21 22, 23 24, 25, 26)

"And they glorified her through hymns in the sacrifices together with Brahman. The Kṣatriyas spoke of the red coloured one as Jayasrī who, O chief of demons, earned glory in company with Indra and Manu. The Vaiśyas always glorify the yellow robed one of golden body. So also the Prajāpatis praised her by the name of Lakṣmī. The Śūdras extolled the blue bodied one devotedly by the name of Śrīdevī along with the demons, and Rākṣasas. Thus the women were divided separately by the diabolical lord (27, 28, 29, 30)

"Imperishable treasures (Nidhī) were

attached to these women. Accordingly, Itihāsa and Purāṇas, the Vedas with their ancillaries and old sayings, the sixty four arts constituted the Mahāpadma treasure attached to the white one.

"Pearls, gold and silver, chariots, horses, elephants, and ornaments, arms and garments constituted the Padma treasure (Nidhī) attached to the red one.

"Kine and buffaloes, asses and camels, gold, sky and lands, medicine and animals constitute the Mahānila treasure of the yellow one"

"One class comprising all the species, and possessing (the wealth) of others constitute the Śaṅkha treasure of the blue one.

"O demon, I shall tell you the characters that are formed of men established in these, hearken (31, 32, 33, 34, 35)

O king of demons, men sheltered under Mahāpadma are possessed of truth and purity, and are attached to sacrifices and charity (86)

यजिनः सुभगा द्या मानिनो बहुदक्षिणाः ।
 सर्वसामान्यसुखिनो नराः पद्माश्रिताः स्मृताः ॥ ३७
 सत्यानृतसमायुक्ता दानाद्वरणदक्षिणाः ।
 न्यायान्यायव्ययोपेता महानीलाश्रिता नराः ॥ ३८
 नास्तिकाः शौचरहिताः कृपणा भोगवर्जिताः ।
 स्तेयानृतकथायुक्ता नराः शङ्कश्रिता बले ॥ ३९
 इत्येवं कथितस्तुभ्यं तेषां दानव निर्णयः ॥ ४०
 अहं सा रागिणी नाम जयश्रीस्त्वामुपागता ।
 ममास्ति दानवपते प्रतिज्ञा साधुसंमता ॥ ४१
 समाश्रयामि शौर्याह्वं न च क्लीवं कथंचन ।
 न चास्ति भवतस्तुल्यो त्रैलोक्येऽपि बलाधिकः ॥ ४२
 त्वया बलविभूत्या हि प्रीतिर्वै जनिता ध्रुवा ।
 यत्त्वया युधि विक्रम्य देवराजो विनिजितः ॥ ४३

"Men attached to Padma are fond of sacrifices, are handsome, dignified, highly generous and rejoice at the general weal of all the beings" (37)

"Men associated with Mahānīla are attached equally to truth and falsehood, are fond of charity, collection as well as generosity, and equally adhere to right and wrong" (38)

O Bali, men sheltered under Sankha are theists, devoid of purity, miserly, bereft of pleasures, addicted to theft and falsehood (39)

"Then, O demon, the special characteristics of these are described to thee And I am the Jaysri, Hāgini by name, who is come to thee O king of demons, I have a vow, approved of by wise men, that I shall take to a valiant person and never to an imbecile And there is no other person mightier than thou in the three worlds. (40, 41, 42)

"By the wealth of thy prowess, abiding affection has been created in me by thee in

अतो मम परा प्रीतिर्जाता दानव शश्वती ।
 दृष्ट्वा ते परमं सत्त्वं सर्वेभ्योऽपि बलाधिकम् ॥ ४४
 शौण्डीर्यमानिनं वीरं ततोऽहं स्वयमागता ।
 नाथर्यं दानवश्रेष्ठ हिरण्यकशिपोः कुले ॥ ४५
 प्रसृतस्थानुरेन्द्रस्य तव कर्म यदीदृशम् ।
 विश्लेषितत्वया राजन् दैतेय प्रपितामहः ॥ ४६
 विजितं विक्रमाद् येन त्रैलोक्यं वै परीहृतम् ।
 इत्येवमुक्त्या वचनं दानवेन्द्रं तदा बलिम् ॥ ४७
 जयश्रीश्चन्द्रवदना प्रविष्टाऽद्योतयच्छुभा ।
 तस्यां चाथ प्रविष्टायां बिधवा इव योषितः ॥ ४८
 समाश्रयन्ति बलिनं हीश्रीधीघृतिरीर्ययः ।
 प्रभा मतिः क्षमा भूतिर्विद्या नीतिर्दया तथा ॥ ४९
 शुचिः स्मृतिर्षुचिः कीर्तिर्मूर्तिः शान्तिः क्रियान्विताः ।

as much as thou hast vanquished the lord of gods by the valour in fight (43)

"O demon, therefore abiding love has been generated in me, witnessing thy supreme prowess exceeding the might of every one (44)

"I have therefore come unto thee, proud of thine dignity and valiant as thou art. It is no wonder, O chief of the demons, to perform such deeds (of prowess) since thou has been born in the lineage of Hiranyakāśipu, the lord of the demons O king, thy grand-ire, the son of Diti, has been glorified by thee, by whom the triple world occupied by enemies has been reconquered by might". Saying thus to Bali, the lord of the demons the charming and virtuous Jaysri entered the place of Bali spreading lustre all round. She having thus entered, Bashfulness, Wealth, Wisdom, Patience, Fame as also Splendour, Intellect, Forgiveness, Prosperity Learning, Morals and Compassion united with Bali like widows. (45, 46, 47, 48, 49)

The Vedas, Smṛts, patience, renown,

पुष्टिस्तुष्टी रुचिस्त्वन्या तथा सत्त्वाश्रिता गुणाः ।
 ताः सर्वा बलिमाश्रित्य व्यथाम्बन्त यथासुखम् ॥ ५०
 एवंगुणोऽभूद् दनुपुगवोऽसौ
 बलिर्महात्मा शुभयुद्धिरात्मवान् ।
 यज्या तपस्वी मृदुरेव सत्पथाक्

दाता विभर्ता स्वजनाभिगोप्ता ॥ ५१
 त्रिविष्टपं शासति दानवेन्द्रे
 नामीत् क्षुधार्तो मलिनो न दीनः ।
 सदोज्ज्वलो धर्मरतोऽथ दान्तः
 क्षमोपभोक्ता मनुजोऽपि जातः ॥ ५२

इति श्रीवामनपुराणे एकोनपञ्चाशोऽध्याय ॥४६॥

५०

पुलस्त्य उवाच ।

गते त्रैलोक्यराज्ये तु दानवेषु पुरंदरः ।
 जगाम ब्रह्मसदनं सह देवैः शचीपतिः ॥ १
 यत्रापश्यत् स देवेशं ब्रह्माण कमलोद्भवम् ।
 ऋषिभिः सार्धमासीनं पितरं स्वं च कश्यपम् ॥ २

Personage, calmness, nourishment contentment, lustre and other qualities attached to Sattva, reposed in ease sheltered under Bali. (50)

Bali, the chief of the lineage of Danu, was endowed with such qualities, and was great souled, sensible, devoted to spirituality, a performer of sacrifices, austere, soft spoken

ततो ननाम शिरसा शक्रः सुरगणैः सह ।
 ब्रह्माणं कश्यपं चैव तांश्च सर्वास्तपोधनात् ॥ ३
 प्रोवाचेन्द्रः सुरैः सार्धं देवनार्थं पितामहम् ।
 पितामह इदं राज्यं बलिना बलिना मम ॥ ४
 ब्रह्मा प्रोवाच शनैतद् भुज्यते स्वकृतं फलम् ।

truthful, benevolent, supporter and protector of kinsmen. (51)

While the heaven was being ruled over by the lord of the demons, there was none who starved, or was sad or miserable. Mankind also remained perpetually resplendent, given to piety, self controlled and enjoyed pleasures at will (52)

Thus ends the Forty ninth Chapter in the Vāmana Purāna—49

50

Pulastya said The realm of the three worlds having gone to the demons, the lord of Śaci together with the gods went to the abode of Brahman (1)

There he saw the lord of gods, the lotus born Brahman seated along with the sages and also his own sire Kaśyapa. (2)

Then Indra together with the gods bowed down to Brahman, to Kaśyapa and to those sages (3)

Indra then along with the gods said to the grandsire, lord of gods, 'O grandsire, my kingdom has been seized by the powerful Bali' (4)

Brahman said, "O Indra, you are

शक्रः पप्रच्छ भो ब्रूहि किं मया दुष्कृतं कृतम् ॥ ५
 कश्यपोऽप्याह देवेशं भ्रूणहत्या कृता त्वया ।
 दित्युदरात् त्वया गर्भः कृचो वै बहुधा बलात् ॥ ६
 पितरं प्राह देवेन्द्रः स मातुर्दोषतो विभो ।
 कृन्तनं प्राप्तवान् गर्भो यदशौचा हि सामवत् ॥ ७
 ततोऽब्रवीत् कश्यपस्तु मातुर्दोषः स दासताम् ।
 गतस्ततो विनिहतो दासोऽपि कुलिशेन भो ॥ ८
 सच्छ्रुत्वा कश्यपवचः प्राह शक्रः पितामहम् ।
 विनाश पाप्मनो ब्रूहि प्रायश्चित्तं विभो मम ॥ ९
 ब्रह्मा प्रोवाच देवेशं वशिष्ठः कश्यपस्तथा ।
 हितं सर्वस्य जगतः शक्रस्यापि विशेषतः ॥ १०
 शङ्खचक्रगदापाणिर्माधवः पुरुषोत्तमः ।
 सं प्रपद्यस्व शरणं स ते श्रेयो विधास्यति ॥ ११

suffering the consequences of your own deeds" Sakra enquired, "Be pleased to tell me what misdeed was committed by me" (5)

Kaśyapa told the king of gods, 'You had destroyed an embryo, since you had forcibly torn the embryo in the womb of Diti manifold' (6)

Indra said to his father, "It was due to the fault of my mother, my lord, that the foetus was subjected to parcelling, since she had been impure at the time" (7)

Kaśyapa said to this, "by the fault of mother indeed it was made the slave but the slave was actually killed by your thunder bolt" (8)

Hearing these words of Kaśyapa Indra said to the grandsire, "O lord, kindly advise about the prescription for the removal of my sin and my atonement" (9)

Then Brahman, Vaśiṣṭha and Kaśyapa said the following to Indra for the welfare of the whole world, particularly of Indra himself (10)

"Seek refuge into Mādhyama, the most

सहस्राक्षोऽपि वचनं गुरूणां स निश्चय वै ।
 प्रोवाच स्वल्पकालेन कस्मिन् प्राप्यो बहुदयः ॥
 तमृचुर्देवता मर्त्ये स्वल्पकाले महोदयः ॥ १२
 इत्येवमुक्तः सुरराट् विरिञ्चिना
 मरीचिपुत्रेण च कश्यपेन ।
 तयैव मित्रावरुणात्मजेन
 वेगान्महीवृष्टमवाप्य तस्यै ॥ १३
 कालिञ्जरस्योत्तरतः सुपुण्य-
 स्वथा हिमाद्रेरपि दक्षिणस्थः ।
 कुशस्थलात् पूर्वत एव विश्वतो
 वसोः पुरात् पश्चिमतोऽवतस्थे ॥ १४
 पूर्वं गयेन नृवरेण यत्र
 यथोऽधमेघः शतकृतदक्षिणः ।

excellent person, holder of the couch-shell, the discus, and the mace. He would ordain for your bliss" (11)

Hearing the words of the elders, the thousand eyed Indra asked "In what place may I win prosperity in a short time?" The gods replied, "Great prosperity can be earned in a short time on the earth?" (12)

Thus addressed by Brahman, by Kaśyapa the son of Marici and Vaśiṣṭha, the son of Mitra and Varuṇa, the king of the gods descended swiftly on the earth and dwelt there (13)

He dwelt in the highly sacred and famous spot to the north of Kāśījyāra, south of the Himālaya, in the east of Kuśāsthala, and to the west of Vasupura. (14)

There, wherein the eminent king Gaya had performed the horse-sacrifice a hundred times completed with the payment of liberal presents, the human sacrifice a hundred times and a thousand times as also the

मनुष्यमेधः शतकृत्सहस्रक-
 नरेन्द्रसूयश्च सहस्रकृद् वै ॥ १५
 तथा पुरा दुर्यजनः सुरासुरैः
 रयातो महामेध इति प्रसिद्धः ।
 यत्रास्य चक्रे भगवान् गुरारिः
 वास्तव्यमव्यक्ततनुः स्मूर्तिमत् ॥
 रूपातिं जगामाद्य गदाधरेति
 * महाघृक्षस्य शितः बुडारः ॥ १६
 यस्मिन् द्विजेन्द्राः श्रुतिशास्त्रवर्जिताः
 सन्तवमायान्ति पितामहेन ।
 सकृत् पितृन् यत्र च सप्रपूज्य
 भक्त्या त्वनग्येन हि चेतमैव ॥
 फलं महामेधमखस्य मानवा
 लभन्त्यनन्त्य भगवत्प्रसादात् ॥ १७
 महानदी यत्र सुरर्षिकन्या

Rājasūya sacrifice a thousand times. (15)

Where he (Gaya) had in the past perform-
 ed the famous sacrifice Mahāmedha by name
 difficult to be performed even by gods or de-
 mon, and where the (lord Viṣṇu) slayer of
 the demon Mura, of unmanifest form having
 the shape of the sky, made his abode and
 became famous as Gadādhara, a veritable
 sharp axe for the hewing of the tree of Great
 sin. (16)

Where the chief of the Brāhmaṇas,
 even if they are devoid of the knowledge of
 the Vedas and scriptures, grow equal to
 grand-father Brahman, and where pro-
 pitiating the forefathers for once only with
 single devotion, men reap the fruits of the
 Mahāmedha sacrifice by the grace of the
 lord (17)

Where Mahānadi, daughter of the divine
 sage, flowing back to Himālaya in the guise

बलापदेशाद्विमशैलमेत्य ।
 चक्रे जगत्पापिनदिमग्नां
 संदर्शनप्राशनमज्जनेन ॥ १८
 तत्र शक्रः समम्येत्य महानद्यास्तटेऽद्भुते ।
 आराधनाय देवस्य कृत्वाश्रममवस्थितः ॥ १९
 प्रातःस्नायी त्वध.शायी एकभक्तस्त्वयाचितः ।
 तपस्तेपे सहस्राक्षः स्तुवन् देवं गदाधरम् ॥ २०
 सस्यैवं तप्यतः सम्यग्जितसर्वेन्द्रियस्य हि ।
 कामक्रोधविहीनस्य साग्नः संवत्सरो गतः ॥ २१
 ततो गदाधरः प्रीतो वासवं प्राह नारद ।
 गच्छ प्रीतोऽस्मि भवतो मुक्तपापोऽसि साम्प्रतम् ॥ २२
 निर्जं राज्यं च देवेश प्राप्स्यसे न चिरादिव ।
 यत्पिप्यामि तथा शक्र भावि श्रेयो यथा तव ॥ २३
 इत्येवमुक्त्वोऽथ गदाधरेण
 विसर्जित. स्नाप्य मनोहरायाम् ।

of water has sanctified the site by the imme-
 diate removal of the world's sins through a
 visit, drinking and dipping in its water (18)

Arriving at the wonderful bank of that
 Mahānadi, Indra stationed himself and
 began to dwell for the worship of the god
 (19)

The thousand eyed Indra propitiating
 the lord Gadādhara practised penance as a
 bather in the morning, lying on the ground
 and taking meals once a day received
 unasked for (20)

While he was thus practising austerities
 subduing all the senses and controlling
 lust and anger, an entire year passed off (21)

Then, O Nārada, the pleased Gadādhara
 said to Indra, "I am pleased with you, and
 you have been delivered from the sin.
 Return to your place. (22)

"O King of gods, soon you shall get back
 your kingdom, I shall endeavour so, O Indra,
 that you will get the fortune" (23)

Thus spoken to and bidden farewell by

स्नातम्य देवस्य तद्देनसो नरा-
 स्तं प्रोचुरस्माननुशासयस्व ॥ २४
 प्रोवाच तान् भीषणकर्मकारान्
 नाम्ना पुलिन्दान् मम पापमंभवाः ।
 वसन्धमेवान्तरमद्रिहृत्पयो-
 हिमाद्रिकालिञ्जरयोः पुलिन्दाः ॥ २५
 इत्येवमुक्त्वा सुरराट् पुलिन्दान्
 विमृक्तपापोऽमरमिद्धयधैः ।
 मंपूज्यमानोऽनुजगाम चाश्रमं
 मातुस्तदा धर्मनिवायमीदृशम् ॥ २६
 दृष्ट्वाऽदितिं मूर्ध्नि कृताञ्जलिभु
 रिनम्रमौलिः सभृपाचगाम ।
 प्रणम्य पादौ फमलोदरामौ
 निवेदयामास सपस्तदात्मनः ॥ २७

Gaddlana after getting bathed in the
 charming river (Manoharā), men born of his
 sins approached the bathed lord and said to
 him, "Be pleased to advise us". (24)

He replied to those doers of dreadful acts
 named Pulindas, "You are born of my sins,
 do dwell, O Pulindas, in between the two
 principal mountains, Himādra and
 Kāliñjara." (25)

Having said this to the Pulindas, the
 king of gods now liberated from sins, and
 being propitiated by gods, Siddhas and
 Yakshas went on his way towards the
 better stage of his mother, the laudable stole
 of piety (26)

Seeing Aditi, he approached her with
 his hands joined near the feet and the feet bent

पप्रच्छ सा कारणमीधरं तम्
 आघ्राय चालिङ्गय सहाश्रुदृष्ट्या ।
 स चाचक्षे बलिना रणे जयं
 तदात्मनो देवगर्णेश्च सार्धम् ॥ २८
 श्रुत्वैव सा शौरुपरिप्लुताङ्गी
 ज्ञात्वा जित दैत्यमुतैः सुत तम् ।
 दुःखान्विता देवमनाघमीर्ध्वं •
 जगाम विष्णुं शरणं परेण्यम् ॥ २९
 नारद उवाच ।
 कस्मिन् बनित्री सुरसप्तमानां
 स्थाने हृषीकेशमनन्तमापम् ।
 चराचरस्य प्रभवं पुराण-
 माराधयामास श्रुमे यद त्वम् ॥ ३०

down. Bowing down to her feet lustrous
 as the inner portion of the lotus, he narrated
 all his penances to her. (27)

Smelling his head and embracing him,
 she asked the lord about the reason (for his
 penance) and he related the victory of Vishnu
 over him and the gods in battle (28)

Hearing the news, she was overwhelmed
 with grief and learning that his son was
 vanquished by the sons of demons, she,
 afflicted with sorrow hastened to lord Vishnu
 the eternal, laudable and principal refuge (29)

Nārada said. Relate to me in which
 sacred place did the mother of the eminent
 gods worship the eternal and principal god
 Hrishikesh, the ancient and the origin of the
 universe (30)

पुलस्त्य उवाच ।

सुरारणिः शक्रमवेश्य दीनं

पराचितं दानवनायकेन ।

सितेऽथ पक्षे मकरर्ध्वमेऽके

धृताचिपः स्यादथ सप्रमेऽह्नि ॥ ३१

हृष्टवैव देवं त्रिदशाधिपं तं

महोदये शक्रदिशाधिरूढम् ।

निराशना संयतवाक् सुचिचा

तदोपतस्थे शरणं सुरेन्द्रम् ॥ ३२

अदितिरुवाच ।

जयस्व दिव्याम्बुजकोशचौर

जयस्व संसारतरोः कुठार ।

जयस्व पापेन्धनज्ञातवेद-

स्तमौषतंरोध नमो नमस्ते ॥ ३३

Pulastya said : Finding Indra dispirited, vanquished as he was by the chief of the demons, the mother of the gods, in the bright fortnight of the month of Māgha (when the sun resides on the Makara sign of the Zodiac) on the seventh day of the sun, cast a look at the lord of the gods risen in the eastern direction, and observing fast, with withheld speech and pious heart she sought the protection of the lord of gods thus (31, 32)

Aditi said "Glory to thee, O stealer of the grace of the inner petals of heavenly lotus, an axe (as it were) for the chopping off the tree of the world, glory to thee, the fire to the fuel of sins, and dispeller of the mass of ignorance and gloom. Salutations to thee again and again (33)

नमोऽस्तु ते मास्कर दिव्यमूर्ते

त्रैलोक्यलक्ष्मीतिलकाय ते नमः ।

त्वं कारणं सर्वचराचरस्य

नाथोऽसि मा पालय निश्चमूर्ते ॥ ३४

त्वया जगन्नाथ जगन्मयेन

नाथेन शक्रो निजराज्यहानिम् ।

अवाप्तवान् शत्रुपरामर्शं च

ततो भवन्तं शरणं प्रपन्ना ॥ ३५

इत्येवमुक्त्वा सुरपूजित सा

आलिरय रक्तेन हि चन्दनेन ।

संपूजयित्वा करवीरपुण्यैः

संधूप्य धूपैः कणमर्कभोज्यम् ॥ ३६

निवेद्य चैवाज्ययुतं महार्ह-

मन्नं महेन्द्रस्य हिताय देवी ।

स्तवेन पुण्येन च सस्तुवन्ती

"Obeisance to thee, O Bhāskara, resplendent and beautiful in form, the repository of the wealth of the three worlds Thou art the origin of the entire universe, thou art my master, O embodiment of the universe, do you protect me (34)

"O lord of the universe, by thee who the master pervading throughout the universe, has Indra been bereft of his kingdom, and humbled by enemies, therefore I seek thy protection" (35)

Thus paying homage to lord Viṣnu, the worshipped of all gods, the goddess besmeared his body with red sandal paste, worshipped him with Karavīra flowers, perfuming with incense and offered grains and rich rice mixed with clarified butter all for the benefit of the great Indra Then, propitiating Him with holy prayers she kept a fast

स्थिता निराहारमयोपवासम् ॥ ३७

ततो द्वितीयेऽह्नि कृतप्रणामा
स्नात्वा विधानेन च पूजयित्वा ।

दत्त्वा द्विलेभ्यः कणकं तिलाज्य

ततोऽग्रतः सा प्रयत्ना बभूव ॥ ३८

ततः प्रीतोऽभवद् भानुर्घृताग्निः सूर्यमण्डलात् ।

विनिःसृत्याग्रतः स्थित्वा इदं घचनमब्रवीत् ॥ ३९

व्रतेनानेन सुप्रीतस्तवाहं दहन्नन्दिनि ।

प्राप्त्यसे दुर्लभ कामं मत्प्रसादान्न सद्यः ॥ ४०

राज्यं त्वत्तनयानां वै दास्ये देवि सुरारणि ।

दानवान् च्वंसयिष्यामि संभूयैवोदरे तव ॥ ४१

तद् वाक्यं वासुदेवस्य श्रुत्वा ब्रह्मन् सुरारणिः ।

प्रोवाच जगतां योनिं वेपयाना पुनः पुनः ॥ ४२

abstaining from food (for a whole day).

(36, 37)

On the second day again after bathing according to injunctions, worshipping and paying homage to the lord, and giving away gold, sesame and butter to the Brāhmanas, she bowed before the god and stood with submission (38)

Then the Sun God grew pleased, and coming out of his disc he stood in front of her and said (39)

"O thou daughter of Dakṣa, I am highly pleased with this vow of thine. Thou shalt receive the rarest object of desire by my grace. There is no doubt about it (40)

"O thou mother of gods, by being born in your womb, I will bestow the kingdom (of heaven) to your sons, and will destroy the demons." (41)

O Brāhman, hearing these words of Vāsudeva, the mother of the gods said to the progenitor of the universe trembling again and again. (42)

कथं त्वामुदरेणाहं वोढुं शक्यामि दुर्धरम् ।

यस्योदरे जगत्सर्वं वसते स्थाणुजङ्गमम् ॥ ४३

कस्त्वां धारयितुं नाथ शक्तलौक्यधारयसि ।

यस्य सप्तार्णवाः कुक्षौ निवसन्ति सहाद्रिभिः ॥ ४४

तस्माद् यथा सुरपतिः शक्रः स्यात् सुरराडिह ।

यथा च न मम क्लेशस्तथा कुरु जनार्दन ॥ ४५

विष्णुरुवाच ।

सत्यमेतन्महाभागे दुर्धरोऽस्मि सुरारुहैः ।

तथापि संभविष्यामि अहं देव्युदरे तव ॥ ४६

आत्मानं श्रवणान् शैलास्त्वाच्च देवि सकश्याम् ।

धारयिष्यामि योगेन मा विपादं कृषाऽम्बिके ॥ ४७

तवोदरेऽहं दाक्ष्येयि संभविष्यामि वै यदा ।

तदा निस्तेजसो दैत्याः संभविष्यन्त्यसंशयम् ॥ ४८

"How can I be able to bear thee in my womb, unbearable as thou art, in whose womb, the whole, universe constituted of the stationary and the moving, resides ? (43)

"Who can hold thee O lord, who is the holder of the triple world, in whose, abdomen the seven seas together with all the mountains reside ? (44)

"Therefore, O Janārdana, do so that the lord of gods, Indra, again becomes the king of the gods, and I may not have to suffer any pain." (45)

Viṣṇu said : "True it is, O eminent lady, I am unbearable to the gods and demons alike. Yet O goddess, I will take birth in your womb, and by the power of abstraction (Yoga), I will hold myself, the worlds, the mountains and thyself together with Kāyapa, O Ambikā, do not be despondent (46, 47)

"O daughter of Dakṣa, when I shall take birth in your womb, the demons will be at once bereft of their valour. There is no doubt about it." (48)

इत्येवमुक्त्वा भगवान् निवेश
तस्याथ भूयोऽरिगणप्रमर्दी ।

स्वतेजसोऽश्वेन विवेश देव्याः
तदोदरे शकहिताय विप्र ॥ ४९

इति श्रीवामनपुराणे पञ्चाशोऽध्यायः ॥५१॥

५१

पुलस्त्य उवाच ।

देवमातुः स्थिते देषे उदरे वामनाहृतौ ।
निस्तेजसोऽसुरा जाता दयोक्तं विश्वयोनिना ॥ १
निस्तेजसोऽसुराद् दृष्ट्वा प्रह्लादं दानवेश्वरम् ।
फलिर्दानवशार्दूल इदं वचनमब्रवीत् ॥ २
फलिरुवाच ।

जात निस्तेजसो दैत्याः केन जातास्तु हेतुना ।

कथ्यतां परमज्ञोऽसि शुभाशुभविशारद ॥ ३

पुलस्त्य उवाच ।

तत्पौत्रवचनं श्रुत्वा मृहूर्तं ध्यानमास्थितः ।
किमर्थं तेजसो हानिरिति कस्मादतीव च ॥ ४
स ज्ञात्वा वासुदेवोत्थं भयं दैत्येष्वनुत्तमम् ।
चिन्तयामास योगात्मा क्व चिन्त्युः सांप्रतं स्थितः ॥ ५
अथो नामैः स पातालान् सप्त संचिन्त्य नारद ।

of the goddess by of a portion of his energy
(49)

O Brāhmana, saying this, the venerable
lord, humbler of enemies, entered the womb

Thus ends Fiftieth Chapter in the Vāmana Purāna—50

51

Pulastya said : The dwarf shaped god
being in the womb of the mother of the
gods, the demons were bereft of their energy,
as was predicted by the lord, the source of
all the universe (1)

Finding the demons destitute of vigour,
Bali, the mightiest of the demons, said to
Prahlaḍa, the lord of the demons (2)

Bali said : For what reason, O father,
have the demons been short of energy
Tell me, as thou art the supreme knower.

well informed of all the good and evil (3)

Pulastya said : Hearing these words
of his grandson, he resorted to meditation
for a moment to know for what reason and
from whom the loss of power had
resulted. (4)

Knowing (through meditation) that the
fear of the demons, was arising from
Vāsudeva, Prahlaḍa, of contemplative soul,
meditated as to where Viṣṇu might be at the
moment. (5)

O Nārada, Prahlaḍa, of subdued

नामेरुपरि भूरादील्लोकांश्चतुर्मियाद् वशी ॥ ६
 भूमिं स पङ्कजाकारा तन्मध्ये पङ्कजाकृतिम् ।
 मेरुं ददर्श शैलेन्द्र शतकौम्भं महर्द्धिमत् ॥ ७
 तस्योपरि महापुर्वस्त्वष्टौ लोकपतीस्तथा ।
 तेषाम्परि चैराजीं ददृशे प्रह्लाणः पुरीम् ॥ ८
 तदधस्तान्महापुण्यमाश्रमं सुरपूजितम् ।
 देवमातु स ददृशे मृगपक्षिगणैर्वृतम् ॥ ९
 ता दृष्ट्वा देवजननीं सर्वतैनोघिकां मृने ।
 विवेश दानवपतिरन्वेष्टु मधुसूदनम् ॥ १०
 स दृष्ट्वाङ्गनाय माधवं वामनाकृतिम् ।
 सर्वभूतवरेण्यं त्र देवमातुरयोदरे ॥ ११
 सं दृष्ट्वा पुण्डरीकाक्षं शङ्खचक्रगदाधरम् ।
 सुरासुरगणैः सर्वैः सर्वतो व्याप्तविग्रहम् ॥ १२

passions, mentally traversed through the seven nether worlds below the earth, and thereafter through the worlds beginning with Bhū above the earth (6)

In course of this mental journey, he saw the land of the form of a lotus, and then saw inside it the great golden mountain, Meru, bearing the shape of a lotus, full of great wealth. (7)

Above that, he saw the great palaces and the eight Lokapatis, and over them the city Vairāṅgi, the abode of Brahma (8)

Below that palace he saw the highly sacred abode of the mother of gods, adored by gods, and abounding in deer and birds (9)

O sage, having seen that mother of gods of exceeding lustre, the lord of the demons entered into her in quest of Viṣṇu, the slayer of Madhu (10)

He visualised the dwarf shaped Mādhava, the lord of the universe adored by all beings, in the womb of the mother of gods (11)

He perceived the lotus-eyed lord, wielding

तेनैव क्रमयोगेन दृष्ट्वा वामनतां गतम् ।
 दैत्यतेजोहरं विष्णुं प्रकृतिग्नोऽभेवत् ततः ॥ १३
 अथोवाच महाजुष्टिर्विरोचनसुत वलिम् ।
 प्रह्लादो मधुर वाक्यं प्रणम्य मधुसूदनम् ॥ १४

प्रह्लाद उवाच ।

श्रूयतां सर्वमारयास्ये यतो वो भयमागतम् ।
 येन निस्तेजसो दैत्या जाता दैत्येन्द्र हेतुना ॥ १५
 भवता निर्जिता देवाः सेन्द्रद्रार्कपायकाः ।
 प्रयाताः शरणं देवं हरिं त्रिभुवनेश्वरम् ॥ १६
 स तेषाममय दत्त्वा शक्रादीनां जगद्गुरुः ।
 अवतीर्णो महाबाहुरदित्या जठरे हरिः ॥ १७
 हतानि वस्तेन वले तेजासीति मतिर्मम ।
 नालं तनो विपदितु स्यात् सूर्योदयं प्रले ॥ १८

couch, discus and mace with his body covered on all sides by gods and demons (12)

Thus, finding the lord Viṣṇu, the destroyer of the energies of the demons, in the form of a dwarf, he felt relieved (13)

Then, after saluting Mādhvasūdana, the wise Prahlaḍa said the following sweet words to Bali, the son of Virocana (14)

Prahlaḍa said O lord of the demons, listen, I shall tell you every thing, whence fear has come unto you and wherefor the demons have been bereft of their power (15)

"The gods including Indra, Rudra Śūrya and Agni, having been vanquished by you preceded to seek protection of Hari, the lord of the three worlds. (16)

"Doing them free from fear, Hari, the mighty-armed master of the universe has entered the womb of Aditi. (17)

"I understand, by Him has your power been taken away O Bali, darkness cannot put up with the sunrise" (18)

पुलस्त्य उवाच ।

प्रह्लादवचनं श्रुत्वा क्रोधप्रस्फुरिताधरः ।

प्रह्लादमाहाय बलिर्भाविकर्मप्रचोदितः ॥ १९

बलिरुवाच ।

सततं क्रोऽयं हरिर्नाम यतो नो भयमागतम् ।

सन्ति मे शतशो दैत्या वासुदेवमलाधिकाः ॥ २०

सहस्रशो यैरमराः सेन्द्ररद्रादिमास्ताः ।

निर्जित्य स्याजिताः स्वर्गं मननदर्पा रणाजिरे ॥ २१

येन सूर्यरयाद् वेगाद् चक्रं कृष्ट महाजवम् ।

स विप्रचित्तिर्बलवान् मम सैन्यपुरस्सरः ॥ २२

अयःशङ्कुः शिवः शंश्वरसिलोमा विलोमदृह ।

त्रिशिरा मकराक्षश्च वृषपर्वो नतेशणः ॥ २३

एते चान्ये च बलिनो नानापुषधिशारदाः ।

Pulastya said . Hearing the words of Prahlaḍa, Bali, guided by destiny as he was, replied to Prahlaḍa with lips shaking with fury (19)

Bali said "O sire, who is this so called Hari from whom we are struck with fright ? I have hundreds of demons superior to Vasudeva in might (20)

"By whom, gods in thousands including Indra, Rudra, Agni and the Maruts have been humbled and expelled from heaven, vanquished in the battle ground (21)

"The mighty Vipracitti, who had snatched off the wheel moving in terrific motion from the sun's chariot is the head of my army. (22)

"Ayaḥśanku, Śiva, Śambhu, Asilomā, Vilomakṛt, Trisīras, Makaraka, Vṛṣaparvan, Nateshaṇa, these and other powerful demons, experts in the use of various weapons are there. Viṣṇo is no match to a sixteenth

येयामेकैकशो विष्णुः कलां नार्हति षोडशीम् ॥ २४

पुलस्त्य उवाच ।

पौत्रस्यैतद् वचः श्रुत्वा प्रह्लादः क्रोधमूर्च्छितः ।

धिग्धिमित्याह स बलिं वैदृष्टाक्षेपवादिनम् ॥ २५

धिकू त्वा पापसमाचारं दुष्टयुद्धं सुगलिशम् ।

हरिं निन्दयतो जिह्वा कथं न पतिता तव ॥ २६

शोच्यस्त्वमसि दुर्वृद्धे निन्दनीयश्च साधुभिः ।

यत् शैलोक्ययुक्तं विष्णुमभिनन्दसि दुर्मते ॥ २७

शोच्यश्चास्मि न संदेहो येन जातः पिता तव ।

यस्य त्व कर्कशः पुत्रो जातो देवानमान्यकः ॥ २८

गरान् किल रिजानाति तथा चामी महासुराः ।

यथा नान्यः प्रियः कश्चिन्मम तस्माज्जनार्दनाद् ॥ २९

जानन्नपि प्रियतरं प्राणेभ्योऽपि हरिं मम ।

part even of any of these singly" (23, 24)

Pulastya said Hearing these words of his grandson, Prahlaḍa grew furious with rage, and reproached Bali, the maligner of (the lord of) Vaukuṅṭha, saying, "Fie, Fie, unto you (25)

"Fie to you, O vile-tongued one, of perverse mind and highly childish sense Why has not your tongue fallen off when you have thus indulged in the vilification of Hari ? (26)

"O vile-minded one, you are ill to be deplored and condemned by good people, since, O evil minded one, you thus vilify Viṣṇu, the preceptor of the triple world (27)

"I am myself blamable, no doubt, from whom your father had sprung, who had a son born as you, the vilifier of god (28)

'You are indeed aware, as are these great demons, that barring that Janārdana, there is none dear to me (29)

"Knowing full well that Hari is to me

सर्वेश्वरेश्वरं देवं कथं निन्दितवानसि ॥ ३०
 गुरुः पूज्यस्तव पिता पूज्यस्तस्याप्यहं गुरुः ॥
 ममापि पूज्यो भगवान् गुरुलोकगुरुहरिः ॥ ३१
 गुरोर्गुरुगुरुर्मूढ पूज्यः पूज्यतमस्तव ।
 पूज्यं निन्दयसे पाप कथं न पतितोऽस्यधः ॥ ३२
 शोचनीया दुराचारा दानवाभी कृतास्तवया ।
 येषां स्वैर् कर्कशो राजा वासुदेवस्य निन्दकः ॥ ३३
 यस्मात् पूज्योऽर्चनीयध मवता निन्दितो हरिः ।
 तस्मात् पापसमाचार राज्यनाशमवाप्नुहि ॥ ३४
 यथा नान्यत् प्रियतरं विद्यते मम केशवात् ।
 मनसा कर्मणा वाचा राज्यन्नष्टस्तथा पत ॥ ३५
 यथा न तस्मादपरं व्यतिरिक्तं हि विद्यते ।
 चतुर्दशसु लोकैषु राज्यन्नष्टस्तथा पत ॥ ३६

dearer than my life, how dare you censure that overlord of all gods." (30)

"Your father is venerable to you, and I, the more venerable as his father; Hari, the lord of the world is the venerable guide even of myself. (31)

"O foolish one, the spiritual lord of the father of your father is venerable, the most venerable to you. O sinful one, vilifying, as you do, the venerable, why have you not yet fallen down below? (32)

"These wretched demons are made depraved by you who is their rude king, a vilifier of Vāsudeva. (33)

"Since, O you utterer of sinful words, the venerable Hari, worthy of worship, is reviled by you, therefore, may you suffer the de-struction of your realm. (34)

"As there is nothing dearer to me than Kēśava either in mind or action or speech, therefore, may you fall, having lost the kingdom (35)

"As, in the entire fourteen worlds, there

सर्वेषामपि भूतानां नान्यल्लोके परायणम् ।
 यथा तथाऽनुपदयेयं भवन्तं राज्यविच्युतम् ॥ ३७
 पुलस्त्य उवाच ।

एवमुच्चारिते वाक्ये षलिः सत्वरितस्तदा ।
 अचतीर्यासनाद् ब्रह्मन् कृताञ्जलिपुटो षली ॥ ३८
 शिरसा प्रणिपत्याह प्रसादं यातु मे गुरुः ।
 कृतापराधानपि हि क्षमन्ति गुरवः शिशून् ॥ ३९
 तत्साधु यदहं शमो भवता दानवेश्वर ।
 न रिभेमि परेम्योऽहं न च राज्यपरिक्षयात् ॥ ४०
 नैव दुःखं मम विभो यदहं राज्यविच्युतः ।
 दुःखं कृतापराधत्वाद् भवतो मे महत्तरम् ॥ ४१

तन् क्षम्यतां तात ममापराधो
 षालोऽस्म्यनायोऽस्मि सुदुर्मतिध ।

exists nothing distinct from him, may you therefore fall having lost your kingdom. (36)

"As there is no other better abode than He for the entire world, therefore may I find you shorn of your realm." (37)

Palastya said: "O Brahman, these words being uttered (by Prahlāda), Bali quickly came down from his seat, bowing down to Prahlāda with folded hands and said, "May thou be gracious to me, my lord. The elders do forgive the children even if offended. (38, 39)

"Therefore it is indeed fortunate that I have been cursed by thee. I do not fear any foe nor am I alarmed at the prospect of the loss of kingdom. (40)

"O lord, I do not grieve at all that I am bereft of my kingdom. My grief is greater that I have offended thee. (41)

"Therefore, O sire, do you forgive my guilt, I am but a child, destitute, as well as extremely evil-minded. Indeed, the elders

कृतेऽपि शोषे सुरयः क्षिप्रतां
धमन्ति दैन्यं सद्युपागतानाम् ॥ ४२
पुलस्त्य उवाच ।

स एषसृक्तो वचनं महात्मा
विश्वक्तमोहो हरिपादमक्तः ।

विरं विचिन्त्याद्भुतमेतदित्य-
ह्युवाच पौत्रं मधुरं वचोऽथ ॥ ४३

प्रह्लाद उवाच ।

एतत् मोहेन मे ज्ञानं विधेयं विरम्यतः ।
येन सर्वगतं विष्णुं जानन्स्त्रयं ज्ञप्तवानहम् ॥ ४४
मृतमेतेन भाग्यं वै भवतो येन दानन ।
ममाविद्यन्महाशहो विनेकप्रतिषेधकः ॥ ४५
सम्पदा राज्य प्रति विभो न ज्वरं कर्तुमर्हमि ।

अवश्यं भाविनो ह्यर्थो न विनश्यन्ति कर्हचित् ॥ ४६
पुत्रमित्रकृत्रार्थे राज्यमोगधनाय च ।
आगमे निर्गमे प्राप्ते न विपादं ममाचरोत् ॥ ४७
यथा यथा समायान्ति पूर्वकर्मविधानतः ।
सुखदुःखानि दैत्येन्द्र नरस्तानि महत् तया ॥ ४८
आपद्रामागमं दृष्ट्वा न विपग्गो भवेत् वशी ।
संपद च सुविश्वीणां प्राप्य नोऽष्टृतिमान् भवेत् ॥ ४९
धनक्षये न मुह्यन्ति न दृश्यन्ति धनागमे ।
धीराः कर्मेषु च मदा भवन्ति पुरुषोत्तमाः ॥ ५०
एवं विदित्वा दैत्येन्द्र न विपादं कर्मचर ।
कर्तुमर्हमि विद्रास्त्वं पण्डितो नात्रमीदृनि ॥ ५१
तयाऽन्यथा महाशहो हितं शृणु महार्थकम् ।
भवतोऽथ तयाऽन्यथा श्रुत्या त्वम गमाचर ॥ ५२

शरण्यं शरणं गच्छ तमेव पुरुषोत्तमम् ।
 स ते त्राता भयादस्माद् दानवेन्द्र भविष्यति ॥ ५३
 ये संश्रिता हरिर्मानन्तमनादिमच्चं
 विष्णुं चराचरगुरुं हरिमीशितारम् ।
 संसारगर्तपतितस्य करावलम्बं
 नूनं न ते भुवि नरा ज्वरिणो भवन्ति ॥ ५४
 तन्मना दानवश्रेष्ठ तद्भक्त्य भवाधुना ।
 स एष भवतः श्रेयो विधास्यति जनार्दनः ॥ ५५
 अहं च पापोपशमार्थमीश-

माराध्य यास्ये प्रति तीर्थयात्राम् ।
 विशुक्तपापश्च ततो गमिष्ये
 यत्राच्युतो लोकपतिर्गृहसिंहः ॥ ५६
 पुलस्त्य उवाच ।
 इत्येवमाश्वास्य बलि महात्मा
 संस्मृत्य योगाधिपतिं च विष्णुम् ।
 आमन्त्र्य सर्वान् दनुयूथपालान्
 जगाम कर्तुं त्वय तीर्थयात्राम् ॥ ५७

इति श्रीवामनपुराणे एकपञ्चाशोऽध्याय ॥ ५१ ॥

५२

नारद उवाच ।

कानि तीर्थानि विप्रेन्द्र प्रह्लादोऽनुजगाम ह ।
 प्रह्लादतीर्थयात्रां मे सम्यगारयातुमर्हसि ॥ १

listen to another matter full of great
 significance conducive to your welfare and
 that of others Listening to it, do practise
 it (52)

“O lord of demons, seek shelter to that
 exalted lord worthy of refuge for all. He shall
 be the saviour of you from this fear (53)

“Those who resort to Hari, the Infinite
 without beginning, middle or end, Vishnu, the
 preceptor of the world, stationary as well as
 moving, the superior lord, the supporter of
 people fallen in the hollow of this mundane
 world, surely they do not suffer on the
 earth. (54)

“O predominant demon, be you now

thus ends the Fifty first Chapter in Vāmana Purāna—51

पुलस्त्य उवाच ।

भृशुष्व कथयिष्यामि पापपङ्कप्रणाशिनीम् ।
 प्रह्लादतीर्थयात्रां ते शुद्धपुण्यप्रदायिनीम् ॥ २

absorbed in mind about Him, be you his
 devotee That Janārdana himself will bring
 you prosperity (55)

“Myself also, after propitiating the lord
 for the expiation of my sin, shall proceed on
 a pilgrimage to holy places Released from
 sin thereafter, I shall set out for the place
 where Acyuta, the lion-man, lord of the
 world is staying” (56)

Thus consoling Bah, and calling in mind
 Viṣṇu, and bidding farewell to the chieftains
 of the demons, Prahlaḍa, the paramount
 meditator, started on his pilgrimage (57)

52

Nārada said - Which holy places did / fully Prahlaḍa's visit to holy places. (1)
 Prahlaḍa visit ? Be pleased to narrate | Palastya said, 'Listen, I will narrate

संत्यज्य मेरुं कनकाचलेन्द्रं
तीर्थं जगामाभरसंघजुष्टम् ।
रयात्तं प्रविष्ट्वां शुभदं हि मानसं
यत्र स्थितो मत्स्यवपुः सुरेशः ॥ ३
तस्मिंस्तीर्थवरे स्नात्वा मंतर्ष्यं पितृदेवताः ।
संपूज्य च जगन्नाथमच्युतं श्रुतिभिर्घुतम् ॥ ४
उपोष्य भूयः संपूज्य देवर्षिपितृमानवान् ।
जगाम कञ्चपं द्रष्टुं कौशिक्यां पापनाशनम् ॥ ५
तस्यां स्नात्वा महानद्यां संपूज्य च जगत्पतिम् ।
सह्रपोष्य शुचिर्भूत्वा दत्त्वा विभ्रेषु दक्षिणाम् ॥ ६
नमस्कृत्य जगन्नाथमथो वृर्षवपुर्धरम् ।
ततो जगाम कृष्णारुखं द्रष्टुं वाजिह्वलं प्रथम् ।
तत्र देवहृदे स्नात्वा तर्षयित्वा पितृन् सुरान् ॥ ७

संपूज्य हयशीर्षं च जगाम गजसाह्वयम् ।
तत्र देवं जगन्नाथं गोविन्दं चक्रपाणिनम् ॥ ८
स्नात्वा संपूज्य निधिवत् जगाम यमुनां नदीम् ।
तस्यां स्नातः शुचिर्भूत्वा मंतर्षाभिमुनान् पितृन् ।
ददर्श देवदेवेशं लोकनाथं त्रिविक्रमम् ॥ ९

नारद उवाच ।

साम्प्रतं भगवान् विष्णुस्त्रैलोक्याक्रमणं वपुः ।
करिष्यति जगत्स्थामो बलेर्वन्धनमीधरः ॥ १०
तत्कर्यं पूर्वकालेऽपि विश्वरासीन् त्रिविक्रमः ।
कस्य वा बन्धनं विष्णुः कृतवांस्तद्य मे वद ॥ ११

पुलस्त्य उवाच ।

भूयतां कथयिष्यामि योऽयं प्रोक्तस्त्रिविक्रमः ।
यस्मिन् काले संबभूव यं च बद्धितगानसौ ॥ १२

before you Prahalāda's visit to holy places, the destroyer of sin in the form of sin, the bestower of sacred piety. (2)

Leaving Meru, the excellent golden mountain, he went to Mānasa, the well-known holy place on earth, the bestower of welfare, inhabited by the multitude of gods, where the fish-bodied Viṣṇu is established. (3)

Having taken bath in that excellent holy place, having satiated the deceased forefathers and having worshipped the imperishable Viṣṇu, the lord of the world, honoured by the Vedas, and having observed fast and having again worshipped gods, sages, deceased forefathers and men, he went to see the idol of tortoise formed Viṣṇu, the destroyer of sin, on the bank of Kauṣiki river. (4,5)

Taking bath in that great river, worshipping the master of the world, observing fast, becoming pure, offering gifts among Brāhminas, saluting the tortoise-formed Viṣṇu, the lord of the world, he then went to see the horse-faced lord Viṣṇu known as

Kṛṣṇa Taking bath in the divine lake there, satiating the deceased forefathers and gods, worshipping the horse-headed Viṣṇu, he went to see the holy place Mānasa-pura. Having worshipped properly after bath the god Viṣṇu, the lord of the world, with discus in his hand, he went to the river Yamunā. Becoming pure after bath in that river satiating the sages, the gods and the deceased forefathers, he saw Viṣṇu, the lord of the chiefs of the gods, the master of the world, who strode over the three worlds, in three steps.

(6, 7, 8, 9)

Nārada said The glorious Viṣṇu will assume the form with which to stride over the three worlds and the lord of worlds, the supreme being, will bind Bali in the present time. Therefore, how the all-pervading Viṣṇu has been spoken of as having strided over the three worlds in three steps in former time also or tell me whom did Viṣṇu bind ?

(10,11)

Palastya said: Listen; I will tell in which

आसीद् धुन्धुरिति ख्यातः कश्यपस्यौरसः सुतः ।
 दनुर्गर्भसमुद्भूतो महानलपराक्रमः ॥ १३
 स समाराध्य वरदं ब्रह्माणं तपसाऽसुरः ।
 अवष्यत्वं सुरैः सेन्द्रैः प्रार्थयत् स तु नारद ॥ १४
 तद् वरं तस्य च प्रादात् तपसा पद्भुजोद्भवः ।
 परितुष्टः स च बली निर्जगाम त्रिविष्टपम् ॥ १५
 चतुर्थस्य कलेरादौ जित्वा देवान् सवासवान् ।
 धुन्धुः शक्रत्वमकरोद्धिरण्यकशिपौ सति ॥ १६
 तस्मिन् काले स बलवान् हिरण्यकशिपुस्ततः ।
 चचार मन्दरगिरौ दैत्यं धुन्धुं समाश्रितः ॥ १७
 ततोऽसुरा यथा कामं विहरन्ति त्रिविष्टपे ।
 ब्रह्मलोके च त्रिदशाः संस्थिता दुःखसंतुताः ॥ १८

time this god of three steps existed and whom he deceived (12)

There was one Kasyapa's own son known as Dhundhu, born from the womb of Danu and endowed with great might and valour (13)

Having worshipped Brahmā, the bestower of boons, with penance, that demon requested that he would not be killed by the gods along with Indra, O Nārada (14)

The lotus-born Brahmā, satisfied with his penance granted that boon of his and that powerful one entered the heaven. (15)

Having conquered the gods along with Indra in the beginning of the fourth Kalage, Dhundhu got the Indra-hood (the power of Indra), Hiranyakaśipu also being there (16)

At that time the powerful Hiranyakaśipu roamed on the Mandara mountain, being dependent on the demon Dhundhu (17)

Then the gods moved to and fro happily

ततोऽमरान् ब्रह्मसदो निवासिनः

श्रुत्वाऽथ धुन्धुर्दितिजानुवाच ।

ब्रजाम दैत्या वयमग्रजस्य

सदो विजेतुं त्रिदशान् सशक्रान् ॥ १९

ते धुन्धुवाक्यं तु निश्चम्य दैत्याः

प्रोचुर्न नो विद्यति लोरुपाल ।

गतिर्यया याम पितामहान्तरं

सुदुर्गमोऽयं परतो हि मार्गः ॥ २०

इतः सहस्रैर्बहुयोजनाप्यै-

लोको महर्नाम महर्षिजुष्टः ।

येषां हि दृष्ट्याऽर्पणचोदितेन

दहन्ति दैत्याः सहसेक्षितेन ॥ २१

in the heaven according to their desire. The gods, afflicted with sorrow, stayed in the world of Brahmā (18)

Then hearing that the gods were dwelling in the residence of Brahmā, Dhundhu said to the demons, the sons of Diti, "O demons, let us go to the residence of Brahmā, the first-born, to conquer the gods along with Indra." (19)

Hearing the words of Dhundhu, the demons replied, We "don't have the power of going, O protector of the world, by which we can go to the residence of Brahmā because the path is very far and extremely impossible (20)

"At the distance of thousands of Yojanas from here there is the region known as Mahar, inhabited by the great sages by whose sudden glance from eyes, the demons are burnt down. (21)

ततोऽपरो योजनकोटिना वै
 लोको जनो नाम वसन्ति यत्र ।
 गोमातरोऽस्मासु विनाशकारि
 यासां रजोऽपीह महासुरेन्द्र ॥ २२
 ततोऽपरो योजनकोटिभिस्तु
 षड्भिस्त्वपो नाम तपस्त्रिजुष्टः ।
 तिष्ठन्ति चत्रासुर साध्यचर्या
 येषां हि निश्वासमरुत् त्वसन्नः ॥ २३
 ततोऽपरो योजननेटिभिस्तु
 त्रिंशद्भिरादित्यसहस्रदीप्तिः ।
 सत्याभिधानो भगवन्निवासो
 वरप्रदोऽभूद् भवतो हि योऽसौ ॥ २४
 यस्य वेदध्वनिं श्रुत्वा विकसन्ति सुरादयः ।
 संकोचमसुरा यान्ति ये च तेषां सधमिणः ॥ २५

"Then after crores of Yojanas there is another region known as Jana where mother cows dwell, even the dust of whom will destroy us, O lord of great demons (22)

"Then there is another region known as Tapas at the distance of six crores of Yojanas, inhabited by ascetics, practising penance, where the excellent Sādhyas reside, O demon, whose wind of breath is unbearable. (23)

"Then there is another region known as Satya at the distance of thirty crores of Yojanas, having its brilliance like thousands of suns, being the residence of the glorious god who had bestowed the boon to you, hearing the Veda-scound of whom the gods and others shine more brightly and the demons and people of a similar nature wither. (24, 25)

"Therefore, O large-armed one, do not think in this way, the region of Brahmā,

तस्मान्मा त्वं महाबाहो मतिमेतं समादधः ।
 वैराजस्रुचनं धुन्धो दुरारोहं सदा नृभिः ॥ २६
 तेषां वचनमाकर्ण्य धुन्धुः प्रोवाच दानवान् ।
 गन्तुकामः स सदनं ब्रह्मणो जेतुमीश्वरान् ॥ २७
 कथं तु कर्मणा केन गम्यते दानवर्षभाः ।
 कथं तत्र सहस्रायः संप्राप्तः सह दैवतैः ॥ २८
 ते धुन्धुना दानवेन्द्राः घृष्टाः प्रोचुर्वचोऽधिपम् ।
 कर्म तन्न बयं विद्मः शुक्रस्तद् वैत्स्यसंशयम् ॥ २९
 दैत्यानां वचनं श्रुत्वा धुन्धुर्दैत्यपुरोहितम् ।
 पप्रच्छ शुक्रं किं कर्म कृत्वा ब्रह्मसदो गतिः ॥ ३०
 ततोऽस्यै कथयामास दैत्याचार्यः कलिप्रिय ।
 शक्रस्य चरितं श्रीमान् पुरा वृत्ररिपोः किल ॥ ३१
 शक्रः शतं तु पुण्यानां क्रतूनामजयत् पुरा ।
 दैत्येन्द्रं वाजिमेधानां तेन ब्रह्मसदो गतः ॥ ३२

O Dhundhu, is always difficult to be ascended by men. (26)

Hearing their words Dhundhu, desirous to go to the residence of Brahmā to overcome the gods, said to the demons (27)

"O excellent demon, how and with what action is the region of Brahma obtained? How has the thousand-eyed Indra along with gods approached there? (28)

Asked thus by Dhundhu, the excellent demons said these words to the lord, "We don't know that action, but Śukra knows that undoubtedly" (29)

Hearing the words of demons, Dhundhu asked Śukra, the priest of demons, "By doing what action can one go to the residence of Brahmā?" (30)

The glorious Śukra, the preceptor of demons narrated the ancient deeds of Indra, the enemy of Vṛtra, O Nārada, fond of quarrelling: (31)

"O excellent demon, Indra in ancient

तदाकर्म दानवपतिः श्रुत्वा शुक्रस्य वीर्यवान् ।
 यष्टुं तुरगमेधानां चकार मतिवृचमाम् ।
 अथामन्यासुरगुरुं दानवांश्चाप्यनुत्तमान् ॥ ३३
 प्रोवाच यक्ष्येऽहं यक्षैरक्षयैः सदसिणैः ।
 तदागच्छन्मवनीं गच्छामो वसुधाधिपान् ॥ ३४
 विजित्य हयमेधान् वै यथाकामगुणान्वितान् ।
 आह्वयन्तां च निधयस्त्वाज्ञाप्यन्तां च गुहकाः ॥ ३५
 आमन्यन्तां च ऋषयः प्रयामो देविकातटम् ।
 सा हि पुण्या सरिच्छ्रेष्ठा सर्वसिद्धिकरी शुभा ।
 स्थानं प्राचीनमासाद्य वाजिमेधान् यज्ञामहे ॥ ३६
 इत्थं सुरारोचचनं निशम्यासुरयाजकः ।
 यादमित्यब्रवीद् हृष्टो निधयः संदिदेश सः ॥ ३७

days performed a hundred pious Āśvamedha sacrifices, he went to the residence of Brahmā by virtue of that." (32)

Hearing those words of Śukra, the powerful lord of demons made up his good mind to perform the Āśvamedha sacrifices, after holding consultations with Śukra, the preceptor of demons, and with the foremost demons (33)

He said, "I will perform the Āśvamedha sacrifice, accompanied with gifts. Therefore, come on, let us go to the earth and having defeated the king, treasures should be brought for the performance of the Āśvamedha sacrifices, endowed with qualities to the utmost of our desires. Gubhaka, the attendants of Kubera and the treasures should be called (34, 35)

"The sages should be invited and let us go to the bank of Devikā. That auspicious and pious river is the best among the rivers and is the fulfiller of all desires. Having approached the eastern place (bank) of that river, we will perform the Āśvamedha sacrifices (36)

Thus hearing the words of the enemy of

ततो घुन्वुर्देविकाया. प्राचीने पापनाशने ।
 भार्गवेन्द्रेण शुक्रेण वाजिमेघाय दीदितः ॥ ३८
 सदस्या ऋत्विजश्चापि तत्रासन् भार्गवा द्विजाः ।
 शुक्रस्यानुमते ब्रह्मन् शुक्रशिष्याश्च पण्डिताः ॥ ३९
 यज्ञभागञ्चनस्तत्र स्वर्मानुप्रमुखा मुने ।
 कृताश्रासुरनाथेन शुक्रस्यानुमते सुराः ॥ ४०
 तत. प्रष्टुो यज्ञन्तु सहस्रसृष्टस्तया हयः ।
 हयस्यानुययौ श्रीमानसिलोमा महासुरः ॥ ४१
 ततोऽभिधूमेन मही सशैला
 व्याप्ता दिशः खं विदिशश्च पूर्णाः ।
 तेनोपगम्येन दिवस्पदेन
 मरुद् यवौ ब्रह्मलोके महर्षे ॥ ४२

gods, the priest of the demons said, "Let it be so" and, being pleased, he ordered for the treasure." (37)

Then Dhundhu was consecrated for Āśvamedha sacrifice on the sin-destroying eastern bank of the Devikā by Śukra, the foremost in the Bhārgava family. (38)

The Brāhmanas belonging to the Bhārgava family and the learned disciples of Śukra were appointed as the members and priests in the sacrifice on the advice of Śukra, O Brahman (39)

The demons Rāhu and others were appointed to enjoy the shares of the sacrifice by the lord of demons with the consent of Śukra, O sage. (40)

Then the sacrifice started and the horse was set free. The glorious and great demon Asilomā went after the horse. (41)

Then the earth along with the mountains, quarters, sky and the intermediate quarters was filled with the smoke of fire. With that heaven-touching terrible smell, the wind blew into the region of Brahmā, O great sage. (42)

तं गन्धमाघ्राय सुरा विपण्णा
 जानन्त धुन्वुं ह्यमेघदीक्षितम् ।
 ततः शरण्यं शरणं जनार्दनं
 जग्मुः सशक्रा जगतः परायणम् ॥ ४३
 प्रणम्य वरदं देवं पद्मनाभं जनार्दनम् ।
 प्रोचुः सर्वे सुरगणा वयमद्भ्रदया गिरा ॥ ४४
 भगवन् देवदेवेश चराचरपरायण ।
 विद्ममिः ध्रुयतां विष्णो सुराणामार्तिनाशन ॥ ४५
 धुन्धुर्नामासुरपतिर्नलवान् वरदृष्टितः ।
 सर्वान् सुरान् विनिर्जित्य त्रैलोक्यमहरद् षलिः ॥ ४६
 श्रुत्वे पिनाकिनो देवान् व्राताऽस्मान् न यतो हरे ।
 अतो विवृद्धिमगमद् यथा व्याधिरुपेक्षितः ॥ ४७
 साम्प्रतं ब्रह्मलोकत्त्यानपि जेतुं ममृघतः ।

शुक्रस्य मतमास्थाय सोऽश्वमेधाय दीक्षितः ॥ ४८
 शतं क्रतूनामिष्ट्याऽसौ ब्रह्मलोकं महासुरः ।
 आरोढुमिच्छति वशी विजेतुं त्रिदशानपि ॥ ४९
 तस्मादकालहीनं तु चिन्तयस्व जगद्गुरो ।
 उपायं मत्प्रविष्वसे येन स्याम सुनिर्हृताः ॥ ५०
 श्रुत्वा सुराणां वचनं भगवान् मधुसूदनः ।
 दत्त्वाऽभयं महानाहुः प्रेषयामास साम्प्रतम् ।
 विसृज्य देवताः सर्वांश्चात्वाऽजेयं महासुरम् ॥ ५१
 नन्दनाथ मतिं चक्रे धुन्धोर्धर्मव्यजम्य वै ।
 ततः कृत्वा स भगवान् वामनं रूपमीश्वरः ॥ ५२
 देहं त्यक्त्वा निरालम्बं काष्ठवद् देविकाजले ।
 क्षणान्मज्जंस्तयोन्मज्जन्मुक्तकेशो यदृच्छया ॥ ५३
 दृष्टोऽथ दैत्यपतिना दैत्यैश्चान्यैस्तथापिभिः ।

Having smelt that smell, the gods knew Dhundhu to have been consecrated for the Aśvamedha sacrifice and they became very sad. Then along with Indra they went to Viṣṇu, the protector, the refuge and the last resort of the world (43)

Having saluted to the lotus-naved god Viṣṇu, the bestower of boons, all the hosts of gods spoke, with their speech stammering due to fear (44)

"O Viṣṇu, the lord of the chiefs of the gods, the best resort of the moving and the non moving ones, the destroyer of the calamity of gods, listen to our report (45)

Dhundhu, the powerful master of demons, strengthened by the boon, having overcome all the gods, captured the three worlds (46)

"As we have no other protector than the Pinaka bow-wielding god Śiva, O Viṣṇu, therefore, the enemy has become very powerful like the neglected disease." (47)

"Now he is ready to overcome us although staying in the region of Brahmā.

Having followed the advice of Śukra, he is consecrated for the Aśvamedha sacrifice.

(48)

"Having performed a hundred sacrifices the mighty and great demon wishes to ascend the region of Brahmā to defeat the gods (49)

"Therefore, O lord of the worlds, think about the way of destroying the sacrifice without any loss of time, so that we may be free from troubles" (50)

Hearing the words of gods, the glorious long-armed Viṣṇu, the killer of Madhu, sent them back after giving assurance of safety. Having sent away all the gods, and knowing the great demon invincible, he made up his mind to tie Dhundhu, feigning virtue. Then the glorious lord, having assumed the form of a dwarf, having released his body in the water of Devikā without any support like a piece of wood, got drowned in a moment and came out again in a moment, with his hair loosened accidentally (51,52,53) Then he was seen by the lord of demon's,

ततः कर्म परित्यज्य यक्षिणं ब्राह्मणोत्तमाः ॥ ५४
 समुत्तारयितुं विप्रमाद्रन्त समाहृताः ।
 सदस्या यजमानश्च श्रित्वजोऽथ महौजसः ॥ ५५
 निमज्जमानमृद्धुः सर्वे ते यामनं द्विजम् ।
 समुत्तार्य प्रसन्नास्ते पप्रच्छुः सर्व एव हि ।
 किमर्थं पतितोऽसीह केनायिज्ञोऽसि नो वद ॥ ५६
 तेषामाकर्ण्य यचनं कम्पमानो मृदुर्महः ।
 प्राह धुन्धुपुरोगांस्ताञ्छ्रूयतामत्र फारणम् ॥ ५७
 ब्राह्मणो गुणयानासीत् प्रभास इति विद्युतः ।
 सर्वशास्त्रार्थयित्वा प्राज्ञो गोत्रतथापि वारुणः ॥ ५८
 तस्य पुत्रद्वयं जातं मन्दप्रज्ञं सुदुःखितम् ।
 तत्र ज्येष्ठो मम भ्राता कनीयानपरस्त्वहम् ॥ ५९
 नेत्रभास इति रपातो ज्येष्ठो भ्राता ममासुरः ।

मम नाम पिता चभ्रे गतिभासेति कौतुकात् ॥ ६०
 रम्यश्चावसथो बन्धो शुभश्चासीत् पितुर्मम ।
 त्रिविष्टपगुणैर्बुध्क्त्वाशरूपो महासुर ॥ ६१
 ततः कालेन महता आवयोः स पिता मृतः ।
 तस्योर्ध्वदेहिकं कृत्वा गृहभाषां समागतौ ॥ ६२
 ततो मयोक्तः ॥ भ्राता विभन्ताम गृह वयम् ।
 तेनोक्तो नैव भवतो नियते भाग इत्यहम् ॥ ६३
 कुञ्जयामनरसजानां क्लीयानां क्षत्रिणामपि ।
 उन्मत्तानां तथाग्यानां धनभागो न नियते ॥ ६४
 शय्यासनस्नानमात्रं स्वेच्छ्याप्तमृजक्रिया ।
 एतावद् दीयते तेभ्यो नार्यभागहरा हि ते ॥ ६५
 एवमुक्ते मया सोक्तः किमर्थं पितृकाद् गृहात् ।
 धनार्थभागमर्हामि नाहं न्यायेन केन वै ॥ ६६

by demons and similarly by the sages. Then leaving their sacrificial duties, the best Brāhmanas, the members, the patron and the mighty priests getting confused, ran to bring the Brahmana out (54, 55)

All of them seized the drowning dwarf, and after bringing him out, getting pleased, all of them asked 'What for have you fallen here in the river, by whom have you been thrown? Speak this thing to us' (56)

Hearing their words, trembling again and again, he said to Dhundhu and others, 'Listen to the reason here. There was a wise Brāhmana endowed with qualities, Prabhāsa by name, knower of the meaning of the scriptures, Varuna by lineage (57, 58)

'He begot two slow-witted and extremely unhappy sons. One was my elder brother and I am the second one, the younger brother (59)

'O demons, my elder brother is known

by the name 'Netrabhāsa' My father, out of curiosity, gave me the name 'Gatibhāsa' (60)

O great demon, our dwelling place was beautiful and good and my father was of beautiful form and was endowed with heavenly qualities (61)

Then after a long time our father was dead. After doing the funeral rites, both of us came to our home (62)

Then I said to my brother, "Let us divide the household properties" He said to me, "You have no share in the property." (63)

"A hump backed, a dwarf, a lame person, a eunuch a leper, a mad, a blind—these people have no share in property (64)

'A bed a seat a place and eating of food according to one's own desire—only so much is given for them. They are not given a share in the property' (65)

This being said by him, I said to him "What for and with what logic I do not deserve the half-property, from my father's home." (66)

इत्युक्तवति वाक्येऽसौ आता मे कोपमंयुतः ।
 समुत्क्षिप्वाक्षिपन्नद्यामस्यां मामिति कारणात् ॥ ६७
 ममास्यां निम्नगायां तु मध्येन प्लवतो गतः ।
 कालः संवत्सराख्यस्तु युष्माभिरिह चोद्धतः ॥ ६८
 के भवन्तोऽत्र संप्राप्ताः सस्नेहा बान्धवा इव ।
 कोऽयं च शक्रप्रतिभो दीक्षितो यो महासृजः ॥ ६९
 तन्मे सर्वं समाख्यात याथातथ्यं तपोधनाः ।
 महद्द्विसंयुता यूयं सानुकम्पाथ मे भृशम् ॥ ७०
 तद् धामनवचः श्रुत्वा भार्गवा द्विजमत्तमाः ।
 प्रोचुर्वचं द्विजा ब्रह्मन् गौत्रतश्चापि भार्गवाः ॥ ७१
 असावपि महातेजा धुन्धुर्नाम महासुरः ।
 दाता भोक्ता विमक्ता च दीक्षितो यज्ञकर्माणि ॥ ७२
 इत्येवमुक्त्वा देवेशं धामनं भार्गवास्ततः ।

"These words being said by me, due to this reason my brother, highly enraged, having raised me up, threw me in this river (67)

"One year has passed since I am floating in the middle of this river Now you have brought me out (68)

"Who are you, who have come here with affection like a kinsman and who is this long-armed one, resembling Indra, who has been consecrated ? (69)

"O ascetics, tell me everything according to truth You are endowed with great prosperity and you are extremely compassionate to me." (70)

Hearing those words of the dwarf, Bhārgavas, foremost among the Brāhmanas, said, "O Brāhmana, we are Brāhmaṇas and we are Bhārgava by lineage (71)

"This great demon, of great splendour, is Dhundhu by name. He is the giver, enjoyer, distributor and is consecrated in the sacrificial rite." (72)

Saying these words to the dwarf, the lord of gods, all the Bhārgavas said to the

प्रोचुर्दंत्यपतिं सर्वे वामनार्थकरं वचः ॥ ७३
 दीयतामस्य दैत्येन्द्र सन्नोपस्करमंयुतम् ।
 श्रीमदावसथं दास्यो रत्नानि विविधानि च ॥ ७४
 इति द्विजानां वचनं श्रुत्वा दैत्यपतिर्वचः ।
 प्राह द्विजेन्द्र ते दधि यावदित्थमि व घनम् ॥ ७५
 दास्ये गृहं हिरण्यं च वाजिनः स्यन्दनान् गजान् ।
 प्रयच्छाम्यद्य भवतो श्रियताभीप्सितं विभो ॥ ७६
 तद्वाक्यं दानवपतेः श्रुत्वा देवोऽथ वामनः ।
 प्राहासुरर्षणिं धुन्धुं स्वार्थसिद्धिकरं वचः ॥ ७७
 सोद्रेणापि हि आत्रा हियन्ते यस्य संपदः ।
 तस्याश्मस्य यदत्तं क्रिमन्थो न हरिष्यति ॥ ७८
 दासीदासाश्च भृत्याश्च गृहं रत्नं परिच्छदम् ।
 समर्थेषु द्विजेन्द्रेषु प्रयच्छस्व महासृज ॥ ७९

lord of demons the words accomplishing the object of the dwarf (73)

"O lord of demon, give for him a prosperous dwelling-place, endowed with all means of subsistence, female servants, and various riches" (74)

Hearing these words of the Brāhmanas, the lord of demons said, "O excellent Brāhmana, I will give you as much wealth as you desire (75)

"I will give a house, gold, horses, chariots and elephants. O excellent one, choose your desired object, I will give you that to day" (76)

Hearing those words of the lord of demons, the god-dwarf said to Dhundhu, the lord of demons, these words leading to the success of his object. (77)

Will not another person snatch away articles given to an incapable person whose wealth is snatched even by his own brother ? (78)

"O long-armed one, give maid-servants,

मम प्रमाणमालोक्य मामकं च पदत्रयम् ।
 संप्रयच्छस्य दैत्येन्द्र नाधिकं रक्षितुं धमः ॥ ८०
 इत्येवमुक्ते वचने महात्मना
 विहस्य दैत्याधिपतिः सकृत्विजः ।
 प्रादाद् द्वित्रेन्द्राय पदत्रयं तदा
 यदा ॥ नान्यं प्रगृह्णाण किञ्चित् ॥ ८१
 क्रमत्रयं तावदवेक्ष्य दत्तं
 महासुरेन्द्रेण विश्वर्यस्यही ।
 चक्रे ततो लङ्घयितुं त्रिलोकान्
 त्रिविक्रमं रूपमनन्तशक्तिः ॥ ८२
 कृत्या च रूपं दिविनां हतया
 प्रणम्य चर्षीन् प्रथमक्रमेण ।
 महीं महीध्रैः महितां सहार्णवां
 जहार रत्नाकरपचनेर्षुताम् ॥ ८३
 क्षुधं सनाकं त्रिदश्याधिवासं

slaves, servants, house, wealth and garments
 to the capable excellent Brāhmapas " (79)

"Looking to my length, give me three
 steps, O lord of demons : I am not capable
 of protecting more." (80)

These words being said by the high
 souled one, the lord of the demons along
 with the priest, having laughed, then gave
 three steps for the excellent Brahmapas as
 he would not take anything else (81)

Seeing that the three steps have been
 given by the great lord of demons, then the
 illustrious all pervading god of endless power
 assumed the form Trivikrama consisting of
 three steps to stride over the three worlds (82)

Having assumed that form and having
 killed the demons and having saluted the
 sages he robbed with his first step the earth
 endowed with jewel mines and cities, along
 with the mountains and oceans (83)

The lord, desirous to do good to the gods,

सोमार्कश्रद्धैरभिमण्डितं नमः ।
 देवो द्वितीयेन जहार वेगात्
 क्रमेण देवप्रियमीप्सुरीश्वरः ॥ ८४
 क्रमं तृतीयं न यदाऽस्य पूरितं
 तदाऽतिकोपाद् दत्तुंगवस्य ।
 पपात पृष्ठे भगवात्त्रिविक्रमो
 भेत्प्रमाणेन तु विप्रहेण ॥ ८५
 पतता वासुदेवेन दानवोपरि नारद ।
 त्रिंशद्योजनमाहस्री भूमेर्गर्ता दृढीकृता ॥ ८६
 ततो दैत्यं मधुत्पाद्य तस्यां प्रक्षिप्य वेगतः ।
 अवर्षत् मिकतापृष्या तां गर्तामपूरयत् ॥ ८७
 ततः स्वर्गं सहस्राशो वासुदेवप्रसादतः ।
 सुराश्च सर्वे प्रैलोक्यमवापुर्निरुपद्रवाः ॥ ८८
 भगवानपि दैत्येन्द्रं प्रक्षिप्य सिफतार्णवे ।
 कालिन्द्या रूपमाधाय तत्रैवान्तरपीयत् ॥ ८९

robbed speedily with his second step the
 atmosphere along with heaven, the abode of
 gods, and the sky adorned with the moon,
 sun and stars (84)

When his third step was not completed,
 then the glorious one of three steps fell on
 the back of the excellent demon with his
 body measuring as much as the Meru
 mountain (85)

When Viṣṇu fell on the body of the
 demon, there was created on earth a hole of
 thirty thousand Yojanas (86)

Then having torn out the demon and
 having thrown him into that hole speedily,
 he rained a rain of sands wherewith he
 filled the hole (87)

Then by the favour of Viṣṇu, the thou-
 sand-eyed Indra got the heaven, and all the
 gods, free from troubles now, got the
 three worlds (88)

Then having thrown the demon into the

एवं पुरा निष्पूरभूष वामनो
युन्धुं विजेतुं च त्रिविक्रमोऽभूत् ।

यस्मिन् म दैत्येन्द्रमुतो जगाम
महाश्रमे दुष्प्रपुतो महर्षे ॥ ९०

इति श्रीवामनपुराणे द्विपञ्चाशोऽध्यायः ॥१२५॥

५३

पुलस्त्य उवाच ।

फालिन्दीमलित्ने स्नात्वा पूजयित्वा त्रिविप्रमम् ।
उपोष्य रजनीमेकां लिङ्गमेदं गिरिं ययौ ॥ १
तत्र स्नात्वा च विमले भयं दृष्ट्वा च भक्तितः ।
उपोष्य रजनीमेकां तीर्थं केदारमाव्रजत् ॥ २
तत्र स्नात्वाऽर्च्यं चैशानं माधवं चाप्यभेदतः ।
उपित्वा पासरान् सप्त कुन्दाग्रं प्रव्रजाम ह ॥ ३

ocean of sand, the glorious one, having assumed the form of Yamunā, became invisible there. (80)

Thus in ancient days Viṣṇu had become

ततः सुतीर्थे स्नात्वा च सोपगामी जितेन्द्रियः ।
दृषीकेषुं समभ्यर्च्य ययौ बदरिकाश्रमम् ॥ ४
तत्रोष्य नारायणमर्च्यं भक्त्या
स्नात्वाऽथ विद्वान् म सरस्वतीतले ।
बराहतीर्थे गरुडासनं स
दृष्ट्वाऽथ संपूज्य शुभक्तिमांश्र ॥ ५
मद्रफणे ततो गत्वा जयेशं शशिशेखरम् ।

a dwarf and to overcome Dhundhu he assumed the form consisting of three steps The son of the lord of demons, endowed with piety, went to that great hermitage (90)

Thus ends the Fifty-second Chapter in the Vāmana-Purāna-52.

53

Pulastya said Taking bath in the water of Yamunā, worshipping the three stepped Viṣṇu, observing fast for one night, he went to the Liṅgabhedā mountain (1)

Taking bath in the clean water there and seeing Viṣṇu with devotion, observing fast for one night, he went to the holy place Keḍāra. (2)

Taking bath there and worshipping Śiva and Viṣṇu without any distinction, observing fast for seven days he went to Kuṅḍāra. (3)

Taking bath in the good holy place, observing fast, controlling his sense-organs, worshipping Hṛṣikeṣa, he went to Badarika-śrama (4)

Staying there, worshipping Viṣṇu with devotion, taking bath in the water of Sarasvatī, seeing the Garuḍa-seated Viṣṇu in the Varāha Tīrtha and then worshipping him, then going thence to the Bhadrakarma and seeing and worshipping Śiva, the lord of victory, having the moon as witness, the learned and well-devoted Prabhāsa went

दृष्ट्वा संपूज्य च शिवं विपाशामभितो ययौ ॥ ६
 तस्यां स्नात्वा समम्यर्च्य देवदेवं द्विजप्रियम् ।
 उपवासी इरावत्यां ददर्श परमेश्वरम् ॥ ७
 यमाराध्य द्विजश्रेष्ठ शाकले वै पुरुरवाः ।
 समवाप पर रूपमैर्धयं च सुदुर्लभम् ॥ ८
 कुष्ठरोगाभिभूतश्च य समाराध्य वै भृगुः ।
 आरोग्यमतुलं प्राप संतानमपि चाक्षयम् ॥ ९

नारद उवाच ।

कथं पुरुरवा विष्णुमाराध्य द्विजसत्तम ।
 विरूपत्वं समुत्सृज्य रूपं प्राप धिया सह ॥ १०
 पुलस्त्य उवाच ।

श्रुत्वा कथयिष्यामि कथां पापप्रणाशिनीम् ।
 पूत्रे त्रेतायुगस्यादौ यथावृत्तं तपोधन ॥ ११

near the Vipāśā

(5, 6)

Taking bath in that river, worshipping well the lord of gods, dear to Brāhmanas, observing fast, he saw the supreme lord in the Irāvati, by propitiating whom Paruravas in Śākala city had attained extreme beauty and prosperity, extremely difficult to be obtained, O excellent Brāhmana

(7, 8)

By propitiating whom Bhṛgu, afflicted with leprosy, had attained unequalled health and imperishable progeny.

(9)

Nārada said O excellent Brāhmana, how did Purūravas, having propitiated Viṣṇu, attain beauty along with prosperity after discarding his ugly form ?

(10)

Pulastya said Listen, I will tell you the story, the destroyer of sin, as happened in the beginning of Treta period, O Ascetic.

(11)

मद्रदेश इति ख्यातो देशो वै ब्रह्मणः सुत ।
 शाकलं नाम नगरं ख्यातं स्थानीयमुत्तमम् ॥ १२
 तस्मिन् विपणिवृत्तित्यः सुधर्माख्योऽभवद् वणिक् ।
 घनाख्यो गुणवान् भोगी नानाशास्त्रविशारदः ॥ १३
 स त्वेकदा निजाद् राष्ट्रात् सुराष्ट्रं गन्तुमुद्यतः ।
 सार्धेन महता युक्तो नानाविपणपण्यवान् ॥ १४
 गच्छतः पथि तस्याय मरुभूमौ कलिप्रिय ।
 अभवद् दस्युतो रात्रौ जयस्कन्दोऽतिदुःसहः ॥ १५
 ततः स हतसर्वसो वणिग् दुःखसमन्वितः ।
 असहायो मरौ तस्मिन् चारोन्मत्तवद् वशी ॥ १६
 चरत्ता तदरण्य वै दुःखाक्रान्तेन नारद ।
 आत्मा इव शमीवृक्षो मरावासादितः शुभः ॥ १७
 तं मृगैः पल्लिविडचैर हीनं दृष्ट्वा शमीतरुम् ।

O son of Brāhmā, there was a province, known as Madradeśa. There was a well-known and excellent city Śākala by name situated in that province.

There was a merchant named Sudharmā, with trade as his profession. He was rich, endowed with good qualities, devoted to enjoyments and well-versed in many sciences.

Once, he furnished with many commodities of various trades and endowed with a large property, got ready to go to Surāstra from his province.

When he was going on his way in the desert, an extremely unbearable attack took place on him by the robbers in the night.

Then with all his property being taken away, the empty handed merchant, oppressed with sorrow, without a helper, roamed in that desert land like a mad person.

O Nārada, while he, afflicted with sorrow, was roaming in the forest, he reached near a good Śamī tree like himself in the forest.

Seeing that Śamī tree devoid of animals

शान्तः क्षुधुत्परीतात्मा तस्याधः मग्नपारिशत् ॥ १८
 मुग्धापि सुविश्रान्तो मग्नाह्ने धनरुहितः ।
 समपश्यदयायान्तं प्रेतं प्रेतशर्नष्टं तम् ॥ १९
 उद्गाहन्तमयान्येन प्रेतेन प्रेतनायकम् ।
 पिण्डादिभिश्च पुरतो घावद्भी रूक्षनिग्रहः ॥ २०
 अयानगाम प्रेतोऽसौ पर्यटित्वा वनानि च ।
 ज्वागम्य शमीमूले वणिक्पुत्रं ददर्श नः ॥ २१
 स्वामनेनामिवाद्येन समाभाष्य परस्परम् ।
 सुखोपनिष्टद्वयायां पृष्ट्या बृहलमामवान् ॥ २२
 ततः प्रेताधिपतिना पृष्टः म तु वणिग्मरतः ।
 इत आगम्यते ब्रूहि फ साधो वा गमिष्यसि ॥ २३
 क्वं चेदं महारण्य मृगपक्षिविवाञ्छितम् ।
 समापन्नोऽसि मद्रं ते सर्वभार्यातुमर्हमि ॥ २४

एवं प्रेताधिपतिना वणिक् पृष्टः समासतः ।
 सर्वभार्यातवान् ब्रह्मन् स्वदेशधननिव्युत्तिम् ॥ २५
 तस्य श्रुत्वा स पृष्ठान्तं तस्य दुःखेन दृ.सितः ।
 वणिक्पुत्रं ततः प्राह प्रेतपालः स्वपन्पुत्रम् ॥ २६
 एवं गतेऽपि मा शोकं कर्तुमर्हमि सुत्रत ।
 भूयोऽप्यर्याः भविष्यन्ति यदि भाग्यफलं तव ॥ २७
 भाग्यश्रेयोऽर्थाः क्षीयन्ते भग्नन्त्यम्युदये पुनः ।
 क्षीणभ्यास्य शरीरस्य चिन्तया नोदयो भवेत् ॥ २८
 इत्युद्यार्थं ममाह्य स्वान् मृत्यान् वाक्पवमप्रपीत् ।
 अवातिविरयं पूज्यः सदैव स्वप्नो मम ॥ २९
 अस्मिन् दृष्टे वणिक्पुत्रे यया स्वप्नदर्शनम् ।
 अस्मिन् ममागते प्रेता. प्रीतिर्नाता ममातुला ॥ ३०
 एव हि वदतस्त्वस्य मृत्पात्रं सुष्टं नरम् ।

and birds, he, tired and seized by hunger and thirst, sat under that tree (18)

Extremely tired, he slept there and got up again at noon. Then he saw a ghost surrounded by hundreds of ghosts. (19)

The leader of the ghosts was being carried by another ghost and the rough-bodied ghosts, the eaters of morsels, were running in front (20)

Having roamed in the forests that ghost came there and having arrived, he saw the son of the merchant sitting at the root of the tree (21)

Seated in the shadow of the tree with comfort, he received the merchant by greeting him with welcome, by talking mutually and by asking the welfare (22)

Then the lord of ghost asked the merchant friend, "O good one, tell me where are you coming from and where will you go? How have you come to this great forest devoid of animals and birds. Please explain everything. Let you be happy." (23, 24)

I thus asked by the lord of ghosts, the merchant narrated everything briefly how he was deprived of his country and wealth. (25)

Hearing his incident, afflicted with sorrow by his sorrow, then the protector of ghosts said to the son of the merchant like his brother; (26)

"O virtuous one, you should not feel sorrow in spite of the loss of your wealth. You will have wealth again if your luck is powerful (27)

"Wealth is lost at the destruction of fortune, it comes again at the rise of fortune. When this body is weakened by anxiety, it does not grow again" (28)

Having said this and having called his servant, he said these words, "He is our adorable guest to-day and is always my own man (29)

"After seeing this son of the merchant it has seemed to me as if I have seen my own man. O ghosts, at his coming I have felt unequalled joy." (30)

When he was speaking in this way a

दध्योदनेन संपूर्णमाजगाम यथेप्सितम् ॥ ३१
 तथा नवा च सुदृढा संपूर्णा परमाम्भसा ।
 वारिधानी च संग्राह्या प्रेतानामग्रतः स्थिता ॥ ३२
 तमागतं ससलिलमन्नं वीक्ष्य महामतिः ।
 प्राहोत्तिष्ठ वणिकपुत्र त्वमाह्निककृष्णपाचर ॥ ३३
 ततस्तु वारिधान्यास्तौ सलिलेन विधानतः ।
 कृताह्निकायुभौ जातौ वणिकः प्रेतपतिन्मत्या ॥ ३४
 ततो वणिकसुतायादौ दध्योदनमयेच्छया ।
 दत्त्वा तेभ्यश्च सर्वेभ्यः प्रेतैभ्यो व्यददात् ततः ॥ ३५
 श्रुत्वरस्तु च सर्वेषु कामतोऽम्भसि सेविते ।
 अनन्तरं स धुश्रुजे प्रेतपालो वराशनम् ॥ ३६
 प्रकामतुषे प्रेते च वारिधान्योदन तथा ।
 अन्तर्धानमगाद् ब्रह्मन् वणिकपुत्रस्य पश्यतः ॥ ३७

strong and new earthen pot, filled with curd and boiled rice came there as desired (31)

In the same way a strong and new water-receptacle filled with excellent water came there and stayed in front of the ghosts (32)

Seeing that the food along with water had come, the high-minded one said, "Get up, O son of the merchant, perform the daily religious ceremony" (33)

Then the merchant and the lord of ghosts performed the daily religious ceremony by the water of the water-receptacle according to the precept (34)

Then after giving curd and boiled rice to the son of the merchant according to his fullest desire, he distributed the food to all those ghosts. (35)

When all the ghosts had taken their food and had drunk water according to their desire, then afterwards that lord of ghosts enjoyed the excellent food (36)

When the ghost was satisfied to his utmost, the water pot and boiled rice became invisible, while the son of the merchant was seeing all that (37)

ततस्तदद्भुततमं दृष्ट्वा स मतिमान् वणिकः ।
 पप्रच्छ तं प्रेतपालं कौतूहलमना वशी ॥ ३८
 अरण्ये निर्जने साधो ब्रूतोऽन्नस्य समुद्भवः ।
 कृतश्च वारिधानीयं संपूर्णा परमाम्भसा ॥ ३९
 तथामी तव ये भृत्यास्त्वचस्ते वर्णतः कृशाः ।
 भवानपि च तेजस्वी किञ्चित्पुष्टवपुः शुभः ॥ ४०
 शुक्लवस्त्रपरीधानो बहूना परिपालकः ।
 सर्वमेतन्ममात्रक्ष्व को भवान् का शमी त्वियम् ॥ ४१
 इत्थं वणिकसुतवचः श्रुत्वाऽसौ प्रेतनायकः ।
 शशंस सर्वमस्याद्य यथावृत्तं पुरातनम् ॥ ४२
 अहमासं पुरा विप्रः शाकले नगरोत्तमे ।
 सोमशर्मणि विख्यातो बहुलागर्ममभवः ॥ ४३
 ममास्ति च वणिकः श्रीमान् प्रातिवेश्यो महाधनः ।

Seeing that very great wonder, that powerful merchant, with his mind filled with curiosity, asked that lord of ghosts. (38)

"O good one, wherefrom has come this food and this water-receptacle filled with excellent water in the forest, devoid of mankind? (39)

"What about your servants who are weaker than you in outward appearance? and what about you, the illustrious, with your body slightly strong, putting on white clothes and protector of many? Tell all this to me, and what about this Śami tree?" (40, 41)

Thus hearing the words of the son of the merchant, the lord of ghosts narrated all his early history as happened in old days (42)

"In old days I was a Brāhmana in the excellent city, Śakala. I was well known by the name Somaśarmā, born from the womb of Bahulā" (43)

"A very glorious and illustrious merchant of great wealth was my neighbour.

स तु सोमश्रवा नाम विष्णुमत्तो महायथा ॥ ४४
 सोऽहं कदयो मृडात्मा धनेऽपि सति दुर्मतिः ।
 न ददामि द्विजातिभ्यो न चाश्नाम्यन्नपुत्रमम् ॥ ४५
 प्रमादाद् यदि मृञ्जामि दधिशीरशृतान्नितम् ।
 ततो रात्रौ नृभिर् घोरैस्ताड्यते मम विग्रहः ॥ ४६
 प्रातर्भवति मे घोरा मृत्युतुल्या विपूचिका ।
 न च कश्चिन्माम्भ्यासे तत्र तिष्ठति शान्धव ॥ ४७
 कथं कथमपि प्राणा मया सप्रतिधारिता ।
 एवमेतादृश पापी निवसान्यतिनिर्घृण ॥ ४८
 सीरीरविलपिण्यास्तक्तुद्याकादिमोचनैः ।
 शृण्वामि कृदन्नाद्यैरासान् कालरापणैः ॥ ४९
 एव तत्रासतो मम महान् कालोऽभ्यगादय ।
 श्रवणद्वादशी नाम मासि भाद्रपदेऽभवत् ॥ ५०

ततो नामरिको लोको गतः स्नातुं हि संगमम् ।
 इरावत्या नद्वलाया मल्लस्रनपुरस्मर ॥ ५१
 प्रातिवेश्यप्रसगेन तत्राप्यनुगतोऽभ्यहम् ।
 कृतोपवासः शुचिमानेकादश्या यतनः ॥ ५२
 ततः संगमतोयेन वारिधानीं दृष्ट्वा नशाम् ।
 संपूर्णां वस्तुसंबीवां छत्रोपानहसयुताम् ॥ ५३
 मृत्पात्रमपि मिएस्य पूर्णं दध्मोदनस्य ह ।
 प्रदत्तं ब्राह्मणेन्द्राय शुचये ज्ञानधर्मिणे ॥ ५४
 तदेव चीवता दत्तं मया दानं गणिकसुत ।
 वर्षाणां सप्ततीनां वै नान्यद् दत्तं हि किंचन ॥ ५५
 मृतः प्रेतत्वमापन्नो दत्त्वा प्रेताश्रमेव हि ।
 अग्नौ चादत्तदानास्तु मदननेनोपजीविनः ॥ ५६
 एतत् कारणं प्रोक्तं यत्तदयं मयाम्भसा ।

He, a devotee of Vishnu, was Somaśravā by name" (44)

"Being a miser, foolish and evil minded, I did not give to the Brāhmanas and did not eat good food myself in spite of my having much wealth (45)

"If I took good food together with curd, milk and ghee, then in the night my body was beaten by terrible men (46)

"In the morning I suffered from death like cholera. No kinsman stayed there near me (47)

"With a very great difficulty my life was saved. Thus I, being a sinner and shameless person, lived such a life (48)

"I chastised myself, by taking meals of such as sour gruel, oil cakes of sesamum groats of barley meal and vegetables, and bad corn, causing time to pass away (49)

"A very long time passed with me living there. Then the festival named Śrāvam-dvādaśī took place in the month of Bhādrapada (50)

"Then the people of the city—Brāhmanas, Kṣatriyas and others went to take bath in the confluence of Irāvati and Nāḍvalū (51)

"Connected with my neighbour, I also went there. Becoming pure and observing vows on Ekādaśī, I observed fast (52)

"Then I gave a strong and new water-receptacle, filled with the water of the confluence, covered with a cloth and endowed with an umbrella and a pair of shoes (53)

"I also gave an earthen pot filled with sweet curd and boiled rice for a pious wise, religious minded excellent Brāhmana (54)

"In my life of seventy years, I gave only this gift and nothing else was given by me, O son of the merchant (55)

"After death I have become a ghost and food was given to me. These ghosts who did not give gifts in their life-time live on my food (56)

"I have told you the reason that the food

दत्तं तदिदमायाति मध्याह्नेऽपि दिने दिने ॥ ५७
 यावन्नाहं च भुञ्जामि न तावत् क्षयमेति वै ।
 मयि भुक्ते च पीते च सर्वमन्तर्हित भवेत् ॥ ५८
 यचात्तपत्रमददं सोऽय ज्ञात्. शमीतरुः ।
 उपानद्युगले दत्ते प्रेतो मे चाहनोऽभवत् ॥ ५९
 ह्यं तवोक्ता धर्मज्ञ मया कीनाशवात्मनः ।
 श्रवणद्वादशीपुण्य तवोक्त पुण्यवर्धनम् ॥ ६०
 इत्येषमुक्ते घचने वणिक्पुत्रोऽत्रवीह वचः ।
 यन्मया तात कर्त्तव्य तदनुज्ञातुमर्हसि ॥ ६१
 तत् तस्य घचनं श्रुत्वा वणिकपुत्रस्य नारद ।
 प्रेतपालो घचः प्राह स्वार्थसिद्धिकरं ततः ॥ ६२
 यत् स्वया तात कर्त्तव्यं मद्विचार्य महामते ।
 कथयिष्यामि तत् सम्यक् तव श्रेयस्करं मम ॥ ६३

with water which was given by me, comes to me at noon day by day (57)

'Till I do not eat, it does not perish. When I have taken my meals and have drunk water, then everything vanishes. (58)

"The umbrella, which I had given, has become this Sami tree. As I have given the pairs of shoes I got a ghost as a vehicle (59)

"O knower of piety, I have spoken before you my niggardliness and I have spoken before you the merit of Śrāvanadvādaśī which is the increaser of piety." (60)

These words being said, the son of the merchant spoke these words, 'O dear one, give me permission for that which is to be done by me' (61)

Hearing the words of that son of the merchant, O Narada, the protector of ghosts spoke these words leading to the accomplishment of his object (62)

"O high minded one, I will completely tell you whatever is to be done by you for my benefit and this will lead to my welfare (63)

गयायां तीर्थत्रुष्टायां स्नात्वा शौचसमन्वितः ।
 मम नाम समुद्दिश्य पिण्डनिर्घषणं कुरु ॥ ६४
 तत्र पिण्डप्रदानेन प्रेतभावादहं सखे ।
 मुक्तस्तु सर्वदावृणां यास्यामि सहलोन्वाम् ॥ ६५
 यथेष द्वादशी पुण्या मामि प्रौष्ठपदे सिता ।
 बुधश्रवणसयुक्ता साऽतिश्रेयस्करी स्मृता ॥ ६६
 इत्येषमुक्त्वा वणिजं प्रतरानोन्मैः सह ।
 स्वनामानि यथान्यायं सम्यगारयातवाञ्छुचिः ॥ ६७
 प्रेतस्क्रन्धे समारोप्य त्याजितो मरुमण्डलम् ।
 रन्ध्रेऽथ शूरसेनारथे देशे प्राप्तः स वै वणिक् ॥ ६८
 स्वकर्मधर्मवीगेन घनमुद्यावच घट्टु ।
 उपार्जयित्वा प्रययौ गयाशीर्षमनुत्तमम् ॥ ६९
 पिण्डनिर्घषणं तत्र प्रेतानामनुपूर्वशः ।

"Having taken your bath in the holy tirtha of Gaya, and having become pure, offer the Pinḍa (balls of rice) after mentioning my name properly. (64)

"By the offering of balls of rice to us there, I shall be released from the state of ghost, O friend, and I will attain the region of the All givers (65)

"As this white (Śukla) and pious Dvādaśī in the month of Bhādrapada is joined with Budha and Śrāvāṇa, therefore this is held to be the doer of very great welfare" (66)

Saying this, the pious lord of ghosts along with his followers spoke their names properly in order (67)

Having placed him on the shoulder of a ghost, the merchant was made to leave the desert and that merchant reached the beautiful province known as Śūrasena (68)

Having earned a lot of wealth of various types by his action and piety, he went to the most excellent Gayā (69)

He offered there the balls of rice to the

चकार स्वपितॄणां च दायादानामनन्तरम् ॥ ७०
 आत्मनश्च महाबुद्धिर्महाधोष्यं तिलैर्निना ।
 पिण्डनिर्घषणं चक्रे तथान्यानपि गोत्रज्ञान् ॥ ७१
 एवं प्रदत्तेष्वथ चै पिण्डेषु श्रेतभावतः ।
 निम्बवृत्तान् द्विज प्रेता ब्रह्मलोकं ततो गताः ॥ ७२
 स चापि हि यणिकपुत्रो निजमालयमात्रजम् ।
 श्रवणद्वादशीं कृत्वा कालधर्ममुपेयिवान् ॥ ७३
 गन्धर्वलोके सुचिरं भोगान् श्रुत्वा सुदुर्लभान् ।
 मानुष्यं जन्ममाप्स्य स यमौ शाकले विराट् ॥ ७४
 स्वधर्मरुर्मधुचित्श्च श्रवणद्वादशीरवत् ।
 कालधर्ममवाप्स्यासी सुहृत्कावासमाश्रयत् ॥ ७५
 तत्रोप्य सुचिरं शलं भोगान् श्रुत्वाऽथ कामतः ।
 मर्त्यलोकरुमनुप्राप्य शान्त्यतनयोऽभवत् ॥ ७६

तत्रापि क्षत्रवृत्तिभ्यो दानभोगरतो वशी ।
 गोश्रद्धेऽरिगणाञ्जित्वा कालधर्ममुपेयिवान् ।
 शक्रलोकं स मंत्राप्य देवैः सैः सुपूजितः ॥ ७७
 पुण्यश्रयात् परिभ्रष्टः शाकले सोऽभवद् द्विजः ।
 ततो विकृटरूपोऽसौ सर्वशास्त्रार्थपारगः ॥ ७८
 विवाहयद् द्विजसुतां रूपेणानुपमां द्विज ।
 सावमेने च भर्तारं मुशीलमपि मामिनी ॥ ७९
 विरूपमिति मन्त्राना ततस्वोऽभूत् सुदु खितः ।
 ततो निर्वेदमयुक्तो गत्वाश्रमपदं महत् ॥ ८०
 इरावत्यास्तटे श्रीमान् रूपधारिणमावदत् ।
 तमाराध्य जगन्नाथं नक्षत्रगुरुषेण हि ॥ ८१
 सुरूपतामवाप्याग्र्यां तस्मिन्नेव च जन्मनि ।
 ततः प्रियोऽभूद् भार्याया भोगवाशामयद् वशी ।

ghosts in regular order and afterwards he offered the balls for his forefathers and kinsmen. (70)

The high minded one offered the balls without resamum for himself and for others born in his lineage (71)

When the rice-balls had been given in this way, then those ghosts released from the state of ghosts, O Brahmana, went to the region of Brahmla. (72)

That son of the merchant also came to his home after celebrating that Sravanasadasi and later on met with death (the law of time) (73)

became the son of a king (70)

There also doing the profession of a Kshatriya, being engaged in giving gifts and in enjoyments, conquering the enemies in the battle for cows, he got death. Having attained the region of Indra, he was worshipped by all the gods (77)

At the destruction of piety, he fell down and became a Brahmana in Svala. He was of ugly form and was well-versed in the meaning of all scriptures (78)

O Brahmana, he married the daughter of a Brahmana. She was unequalled in beauty.

श्रवणद्वादशीभक्तः पूर्वाम्यामादनायत ॥ ८२
 एवं पुराऽसौ द्विजपुंगवस्तु
 कुरूपरूपो भगवत्प्रसादात् ।

अनङ्गरूपप्रतिमो बभूव
 मृतश्च राजा स पुरुरवाऽभूत् ८३

इति श्रीवामनपुराणे त्रिपञ्चाशोऽध्याय ॥१३॥

५४

नारद उवाच ।

पुरुरवा द्विजभ्रेष्ठ यथा देवं श्रियः पतिम् ।

नक्षत्रपुरुषारूपेण आराधयत तद् वद ॥ १

पुलस्त्य उवाच ।

ध्रुवतां कथयिष्यामि नक्षत्रपुरुषव्रतम् ।

नक्षत्राङ्गानि देवस्य यानि यानीह नारद ॥ २

then he had enjoyment He became devoted
 to Śravapadvādaśī due to his previous
 practice (81, 82)

In this way this excellent Brāhmaṇa,

मूलस्थं चरणौ विष्णोर्जङ्घे द्वे रोहिणी स्मृते ।

द्वे जानुनी तथाश्विन्यौ संस्थिते रूपधारिणः ॥ ३

आपादे द्वे इयं चोर्बोर्गुहस्थं फाल्गुनीद्वयम् ।

कटिस्थाः कृत्तिकाश्चैव वासुदेवस्य संस्थिताः ॥ ४

प्रौष्ठपदाद्वयं पार्श्वे कुम्भिन्यां रेवती स्थिता ।

उरःसंस्था त्वनुराधा अविष्टा पृष्ठसंस्थिता ॥ ५

being ugly in the beginning became as
 beautiful as Cupid by the favour of glorious
 Viṣṇu and after death he became king
 Purūravas. (83)

Thus ends the Fifty-third Chapter in the Vāmana Purāṇa—53.

54

Nārada said O excellent Brāhmaṇa,
 be pleased to tell me the manner in which
 Purūravas propitiated Viṣṇu, the lord of Śrī
 by Nakṣatrapuruṣa Vrata (1)

Pulastya said : Listen, I will tell you
 the vow of Nakṣatrapuruṣa and I will tell
 you all the Nakṣatrāṅgas of god Viṣṇu (2)

The Mūla Nakṣatra exists in the two
 feet of Viṣṇu, the Rohiṇī in his two thighs,
 The Abhinit exist in the two knees of Viṣṇu,

assuming form (3)

The two Āṅgīhā Nakṣatras (inner
 mansions) exist in his two hips, the two
 Phālgunis exist in his anus, Kṛitīkā exists
 in the loins of Viṣṇu. (4)

The two Bhādrapadas exist in his sides,
 Revati exists in his belly. Anurādhā exists
 in his bosom, Śravisthā exists in his back (5)

विशारदा भुजयोर्हस्तः करद्वयमुदाहृतम् ।
 पुनर्वसुरथाङ्गुल्यो नखाः सर्पं तयोच्यते ॥ ६
 ग्रीवास्थिता तथा ज्येष्ठा भ्रवणं कर्णयोः स्थितम् ।
 मूखसंश्लेष्टया पुष्यः स्वातिर्दिन्ताः प्रकीर्तिताः ॥ ७
 हनु द्वे वारुणक्षोभतो नासा पैत्र उदाहृतः ।
 मृगशीर्षं नयनयो रूपधारिणि तिष्ठति ॥ ८
 चित्रा चैव ललाटे तु भरणी तु तथा शिरः ।
 शिरोरहस्था चैवार्द्रा नक्षत्राङ्गमिदं हरेः ॥ ९
 विधानं संप्रवक्ष्यामि यथायोगेन नारद ।
 सपूजितो हरिः कामान् विदधाति यथेप्सितान् ॥ १०
 चैत्रमासे सिताष्टम्यां यदा मूलगतः शशी ।
 उदा तु भगवत्पादौ पूजयेत् तु विधानतः ॥

नक्षत्रसन्निधौ दद्याद् विप्रेन्द्राय च भोजनम् ॥ ११
 जानुनी चाश्विनीयोगे पूजयेदथ भक्तितः ।
 दोहदे च हविष्यान्नं पूर्ववद् द्विजभोजनम् ॥ १२
 आपाढाम्यां तथा द्वाभ्यां द्वात्रून् पूजयेद् बुधः ।
 सलिलं शिशिरं तत्र दोहदे च प्रकीर्तितम् ॥ १३
 फाल्गुनीद्वितये शुक्लं पूजनीयं विचक्षणैः ।
 दोहदे च पयो गव्यं देयं च द्विजभोजनम् ॥ १४
 कृत्तिकासु कटिः पूज्या सोपवासो जितेन्द्रियः ।
 देयश्च दोहदं विष्णोः सुगन्धकुसुमोदकम् ॥ १५
 पार्श्वे भाद्रपदायुग्मे पूजयित्वा विधानतः ।
 गुडं सलेहकं दद्याद् दोहदे देवकीर्तितम् ॥ १६
 द्वे बुधौ रेवतीयोगे दोहदे मृदुगमोदकाः ।

Viśākhā exists in his arms, Hasta in the two hands Punarvasa in his fingers Āśleṣhā is spoken to exist in nails (6)

Jyēsthā exists in his neck, Śravṇa exists in his ears, Puṣya exists in his month, Svātī is said to exist in his teeth (7)

Vāruṇa (the Nakṣatra Śatabhiṣa presided over by Varuṇa) exists in his chin, Maghā is said to exist in his nose Mṛgāśīrṣa exists in the eyes of Viṣṇu, assuming shape (8)

Citrā exists in his forehead Bharanī in his head Ārdrā exists in his hair. These are the Nakṣatrāṅgas of Viṣṇu (9)

I will relate the precept in due order, O Nārada Being worshipped properly in this form Viṣṇu fulfils the desires as wished for (10)

In the Śuklāṣṭamī of the month Caitra when the Moon is in the Mūla Nakṣatra, one should worship the feet of the glorious god according to the precept. When the Nakṣatra is in the vicinity, one should give food for an excellent Brāhmana (11)

When the Moon is in Aśvinī, one should worship the knees with devotion One should offer oblations for the satisfaction of the desire of good food to a Brāhmana as before. (12)

When the Moon is in the two Āṣāḍhas, then the wise one should worship the two thighs of Viṣṇu Cold water is said to be offered there for the satisfaction of desire (13)

The wise person should worship the anus of Viṣṇu in the two Phālgunis. One should offer cow's milk for desire and food should be offered for a Brāhmana. (14)

Observing fast and having overcome his sense organs, one should worship the loins of Viṣṇu in Kṛttikās and should offer fragrant flowers and water for desire (15)

Having worshipped according to precept the sides of Viṣṇu in the two Bhādrapadas, he should offer tasteful dry balls of sugar, mentioning the name of god, for desire (16)

In connection with Revatī one should worship the two bellies Round sweetmeats prepared by beans should be offered for

अनुराधामु जठरं पण्डिकान्नं च दोहदे ॥ १७
 श्रविष्ठायां तथा पृष्ठं शालिभक्तं च दोहदे ।
 भुजयुग्म विशाखासु दोहदे परमोदनम् ॥ १८
 हस्ते हस्तौ तथा पूज्यौ यावकं दोहदे स्मृतम् ।
 पुनर्वसावङ्गुलीश्च पटोलस्तत्र दोहदे ॥ १९
 आश्लेषामु नखान् पूज्य दोहदे तित्तिरामिपम् ।
 ज्येष्ठायां पूजयेद् ग्रीवां दोहदे तिलमोदकम् ॥ २०
 श्रवणे श्रवणौ पूज्यौ दधिभक्तं च दोहदे ।
 पुष्ये मूर्तं पूजयेत् दोहदे घृतपायसम् ॥ २१
 स्वातियोगे च दक्षना दोहदे तिलशङ्कली ।
 दातव्या केशवप्रतीत्यै ब्राह्मणस्य च भोजनम् ॥ २२
 हन् शतभिषायोगे पूजयेच्च प्रयत्नतः ।

desire In Anurādhā one should worship
 stomach and should offer the quick growing
 rice corn for desire. (17)

In Śraviṣṭhā one should worship back,
 boiled rice for desire. In Viśākhā the two
 arms, excellent rice for desire (18)

Hand should be worshipped in Hasta,
 barley-food is offered for desire. Fingers are
 to be worshipped in Punarvasu, cucumber for
 desire (19)

Having worshipped the nails in Āślesā,
 one should offer the meat of partridge for
 desire In Jyesthā one should worship the
 neck and offer round sweetmeats prepared
 by sesamum. (20)

In Śravanā, ears should be worshipped
 and curd mixed with rice is to be offered for
 desire. One should worship the mouth in
 Puṣya and should offer ghee and milk-
 preparation for desire (21)

In connection with Svātī teeth are to be
 worshipped and the baked cakes prepared
 with sesamum should be offered for desire,
 and food should be given to a Brāhmana for
 pleasing Keśava (22)

One should worship with care the chin

प्रियङ्गुस्तुतशाख्यन्नं दोहदं मधुविद्विपः ॥ २३
 मघामु नासिका पूज्या मधु दद्याच्च दोहदे ।
 मृगोत्तमाङ्गे नयने मृगमांसं च दोहदे ॥ २४
 चित्रायोगे ललाटं च दोहदे चारुभोजनम् ।
 भरणीषु शिरः पूज्यं चारु भक्तं च दोहदे ॥ २५
 संपूजनीया विद्वद्भिरार्द्रायोगे शिरोरुहाः ।
 विप्रांश्च भोजयेद् भक्त्या दोहदे च गुडार्द्रकम् ॥ २६
 नक्षत्रयोगेष्वेतेषु सम्पूज्य जगतः पतिम् ।
 पारिते दक्षिणां दद्यात् स्त्रीपुंसोश्चारुवाससी ॥ २७
 छत्रोपानत्स्वेतयुगं सप्तधान्यानि काञ्चनम् ।
 घृतपात्रं च मतिमान् ब्राह्मणाय निवेदयेत् ॥ २८
 प्रतिनक्षत्रयोगेन पूजनीया द्विजातयः ।

of Viṣṇu in connection with Śrītabhisā and
 should offer panic seeds and picu-coru for
 desire (23)

Nose should be worshipped in Maghās
 and honey should be given for desire. The
 head in the Mṛgaśīrsa, his eyes and the
 meat of deer should be given for desire. (24)

In connection with Citrā one should
 worship the forehead and tasteful food is for
 desire. In Bharaṇis, head should be
 worshipped and tasteful rice is for desire (25)

In connection with Ārdrā hair should be
 worshipped by the learned ones One
 should feed Brāhmanas with devotion and
 dry balls of sugar and ginger should be given
 for desire. (26)

Having worshipped the lord of the world
 in connection with these lunar mansions,
 after it is over, one should give gift to
 Brāhmana and beautiful garments to the
 Brāhmana and to his wife (27)

The wise one should present umbrella, =
 pair of shoes, a pair of white clothes, the
 seven kinds of grain, gold, ghee-pot for the
 Brāhmana (28)

The Brāhmanas should be worshipped in

नक्षत्रमथ एवैप पुरुषः शश्वतो मतः ॥ २९
 नक्षत्रपुरुषार्यं हि व्रतानामुत्तमं व्रतम् ।
 पूर्वं कृतं हि शृगुणा सर्वपातकनाशनम् ॥ ३०
 अङ्गोपाङ्गानि देवर्षे पूजयित्वा जगद्गुरोः ।
 सुरूपार्यभिजायन्ते प्रत्यङ्गाङ्गानि चैव हि ॥ ३१
 सप्तजन्मकृतं पापं कुलसंमागतं च यत् ।
 पितृमातृसमूह्यं च तत्सर्वं हन्ति केशवः ॥ ३२
 सर्वाणि भद्राण्याप्नोति शरीरारोग्यमृत्तमम् ।
 धनन्तां मनसः प्रीतिं रूपं चातीव शोभनम् ॥ ३३
 बाह्माधुर्यं तथा कान्तिं यच्चान्यदभिवाञ्छितम् ।
 ददाति नक्षत्रपुमान् पूजितस्तु जनार्दनः ॥ ३४
 उपोष्य सम्यगेतेषु क्रमेणक्षेपु नारदः ।

अरुन्धती महाभागा रयातिमद्र्यां जगाम ह ॥ ३५
 आदित्यस्तनयार्थाय नक्षत्राङ्गं जनार्दनम् ।
 संपूजयित्वा गोविन्दं रेवन्त पुत्रमाप्तवान् ॥ ३६
 रम्भारूपमवापादयं बाह्माधुर्यं च मेनका ।
 कान्तिं विधुरवापादयं राज्यं राजा पुरुरवाः ॥ ३७
 एव विधानतो ब्रह्मनक्षत्राङ्गो जनार्दनः ।
 पूजितो रूपधारी यैस्तैः प्राप्ता तु सुकामिता ॥ ३८
 एतत् त्वोक्तं परमं पवित्रं
 धन्यं यशस्यं शुभरूपदायि ।
 नक्षत्रपुंसः परमं विधानं
 मृशुष्य पुण्यामिह तीर्थयात्राम् ॥ ३९

इति श्रीवामनपुराणे चतुष्पञ्चाशोऽध्याय ॥५४॥

connection with each lunar mansion. This eternal Puruṣa is held to be consisted of lunar mansions (29)

This rite known as Nakṣatrapuruṣa is the best of all vows. This rite, the destroyer of all sins, was performed by Bṛghu in former days. (30)

O divine sage, having worshipped the limbs and minor limbs of the lord of the world, the limbs and minor limbs of the worshipper become beautiful. (31)

By virtue of this rite, Keśava destroys, all the sins committed in seven births, those which continue with the family and those which are committed by father and mother (32)

A man attains all good things, gets excellent health of body, attains unlimited mental joy and very beautiful form (33)

The Nakṣatrapuruṣa Viṣṇu, being worshipped, gives sweetness of speech,

splendour and the other desired objects (34)

Having observed fast and having worshipped Viṣṇu properly, in these lunar mansions in order, O Nārada, Arundhati of great fortune, attained excellent fame (35)

Having worshipped the Nakṣatṛaṅga for a son, Āditya got Govinda in the form of a beautiful son named Revanta (36)

Rambhā, attained excellent beauty and Menakā sweetness of speech. Moon attained excellent lustre and king Purūravas his kingdom (37)

Thus, O Brahmana, whoever worshipped Nakṣatṛaṅga Viṣṇu, assuming form, according to precept, they all got their desires fulfilled (38)

I have spoken before you this excellent rite of worshipping the Nakṣatrapuruṣa which is most prominent, sacred, auspicious, famous and bestower of beautiful form. Now listen to the visit to holy places (39)

Thus ends the Fifty-fourth Chapter in the Vāmana Purāna—54.

पुलस्त्य उवाच ।

इरावतीमनुप्राप्य पुण्यां तामृषिकन्यकाम् ।
स्नात्वा संपूजयामास चैत्राष्टम्यां जनार्दनम् ॥ १
नक्षत्रपुरुषं चीर्त्या व्रतं पुण्यप्रदं शुचिः ।
जगाम स कुरुक्षेत्रं प्रहादो दानवेश्वरः ॥ २
ऐरावतेन मन्त्रेण चक्रतीर्थं मुदर्शनम् ।
उपामन्य ततः सत्नौ धेदोक्तविधिना ह्यने ॥ ३
उपोष्य क्षणदां भक्त्या पूजयित्वा कुरुष्वजम् ।
कृतशौचो जगामाथ द्रष्टुं पुरुषकेसरिम् ॥ ४
स्नात्वा तु देविकायां च नृसिंहं प्रतिपूज्य च ।
तत्रोष्य रजनीमेकां गोकर्णं दानवो ययौ ॥ ५

तस्मिन् स्नात्वा तथा प्राचीं पूज्येशं विश्वकर्मिणम् ।
प्राचीने चापरे दैत्यो द्रष्टुं कामेश्वरं ययौ ॥ ६
तत्र स्नात्वा च दृष्ट्वा च पूजयित्वा च शंकरम् ।
द्रष्टुं ययौ च प्रहादः पुण्डरीकं महाम्भसि ॥ ७
तत्र स्नात्वा च दृष्ट्वा च संतर्प्य पितृदेवताः ।
पुण्डरीकं च संपूज्य उवास दिवसत्रयम् ॥ ८
विशाखयुगे तदनु दृष्ट्वा देवं तथाजितम् ।
स्नात्वा तथा कृष्णतीर्थे विरात्रं न्यवसच्छुचिः ॥ ९
ततो हंसपदे हंसं दृष्ट्वा संपूज्य चेश्वरम् ।
जगामासौ पयोष्ण्यायामखण्डं द्रष्टुमीश्वरम् ॥ १०
स्नात्वा पयोष्ण्याः सलिले पूज्याखण्डं जगत्पत्निम् ।

55

Pulastya said On reaching the holy Irāvati, daughter of a sage, (he) bathed and worshipped the destroyer of Jana (Viṣṇu) on the eighth day of the moon in the month of Caitra (1)

Then having observed the merit giving holy vow of Nakṣatrapurusa Prahāda, the king of demons, went to Kurukṣetra (2)

O sage, addressing the beautiful Cakra-tīrtha with Airavata Mantras, he bathed in accordance with the Vedic injunctions (3)

Having fasted a night and worshipped with devotion lord Kurudhava (he) after usual purifications, went to visit the god Nṛsiṃha (man-lion) (4)

The demon, after bathing in (the river) Devikā, worshipping Nṛsiṃha, and observing a night-long fast went to Gokarṇa. (5)

Bathing there and worshipping Lord Viśvakarman in the east the demon went to visit Kāmeśvara in another (6)

Taking his bath there, Prahāda sighted and worshipped Saṅkara and went to visit Puṇḍarika in a vast expanse of water. (7)

After bath and visit and propitiation of the Manes and the gods, (he) worshipped Puṇḍarika and stayed there for three days (8)

After this, visiting the god Ajita (un-conquered) in the Viśākhayūpa and after bathing at Kṛṣṇa tīrtha (he) stayed for three nights with full purity. (9)

Then at Hamsapada—(he) sighted the Hamsa (swan) and worshipped Lord Śiva; then left to visit the full-fledged Lord in the Payoṣṇī (hot watered). (10)

Bathing in the water of Payoṣṇī and worshipping the full-fledged Lord of the

द्रष्टुं जगाम मतिमान् वितस्तायां कुमारिलम् ॥ ११
 तत्र स्नात्वाऽर्च्यं देवेशं बालखिल्यैर्मरीचिषैः ।
 आराध्यमान यद्यत्र कृतं पापप्रणाशनम् ॥ १२
 यत्र सा सुरभिर्देवी स्वसुतां कपिलां शुभाम् ।
 देवप्रियार्थमसृजद्विद्यार्थं जगतस्तथा ॥ १३
 तत्र देवदे स्नात्वा शंभुं संपूज्य भक्तितः ।
 विधिवद्भि च प्राश्य मणिमन्तं ततो ययौ ॥ १४
 तत्र तीर्थधरे स्नात्वा प्राज्ञापस्ये महामतिः ।
 ददर्श शंभुं प्रह्लाणं देवेशं च प्रजापतिम् ॥ १५
 विधानतस्तु तान् देवान् पूजयित्वा उपोधन ।
 पद्भ्यां तत्र च स्थित्वा जगाम मधुनन्दिनीम् ॥ १६
 मधुमत्सलिले स्नात्वा देवं चक्रधरं हरम् ।
 शूलधारुं च गोविन्दं ददर्श दनुर्पुंगवः ॥ १७

नारद उवाच ।

किमर्थं भगवान् शंभुर्दधाराय सुदर्शनम् ।
 शूलं तथा वासुदेवो मयैतद् भूहि पृच्छतः ॥ १८
 पुलस्त्य उवाच ।
 श्रूयतां कथयिष्यामि कथामेतां पुरातनीम् ।
 कथयामास यां विष्णुर्मविष्यमानवे पुरा ॥ १९
 जलोद्भवो नाम महासुरेन्द्रो
 घोरं स तप्त्वा तप उग्रवीर्यः ।
 आराधयामास विरञ्चिमारात्
 स तस्य तुष्टो वरदो बभूव ॥ २०
 देवासुराणामजयो महाहवे
 निजैश्च शस्त्रैरमरैरवधयः ।
 ब्रह्मर्षिशापैश्च निरीक्षिताथौ
 जले च बहौ स्वगुणोपहर्ता ॥ २१

universe, the intelligent one went to visit
 Kumārila in the Vitastā (11)

By bathing there and worshipping the
 lord of gods, who is adored by the sun beam-
 absorbing Bālakhilyas, he had his sins
 destroyed, wherever they might have been
 committed (12)

There, where the goddess Surabhī gave
 birth to her auspicious daughter Kapilā for
 the pleasure of gods and the benefit of the
 world, he bathed in the Deva Hrada (gods'
 lake), worshipped Śambhu with devotion,
 took curd in the prescribed manner, and
 then went to Manimāe. (13, 14)

After taking his bath in that best of
 holy places dedicated to Brahmā, he visited
 Śambhu, the lord of gods, and Brahmā,
 the lord of the people (15)

O penance wealthy one, (he) after wor-
 shipping those gods duly and staying there
 for six nights, went to Madhuanandini (16)

Bathing in the water of the Madhumat

(Madhumatī), the valiant scion of Danu
 visited the god, Hara holding a discus, and
 Govinda holding a spear. (17)

Nārada said—Tell me, I ask you, why
 the mighty Śambhu carried the Sudarśana
 (discus), and Vāsudeva the trident (18)

Pulastya said—Listen, I will narrate
 this old story, which was told by Viṣṇu
 to Manu of future age a great demon king
 named Jalodbhava (water-born), of terrible
 power, worshipped Brahmā with terrific
 austerities. He being pleased with him
 granted the (following) boon (you will be)
 unconquerable by the gods or the demons in
 great battles; (you) cannot be killed by
 gods with their own weapons; curses of
 Brāhmana sages will fail to achieve their
 object (in your case); you will bestow
 their own qualities on water and fire.
 (19, 20, 21)

एवंप्रभावो दनुषुंगवोऽसौ
 देवान् महर्षिन् ऋषतीन् समग्रान् ।
 आनाधमानो विचचार भूम्यां
 सर्वाः क्रिया नाशयदुग्रमूर्तिः ॥ २२
 ततोऽमरा भूमिभवाः समूपाः
 अग्न्युः शरण्यां हरिमीक्षितारम् ।
 तैश्चापि साङ्गं भगवाञ्जगाम
 हिमालयं यत्र हरस्त्रिनेत्रः ॥ २३
 संमन्य देवर्षिहितं च कायं
 मतिं च कृत्वा निधनाय शनोः ।
 निजायुधानां च विपर्ययं ती
 देवाधिपां चक्रतुरुग्रकर्मिणो ॥ २४
 ततश्चासौ दानवो विष्णुशर्षा
 समायातौ तज्जिघांसु सुरेशो ।
 मत्वाऽजेयौ शत्रुभिर्घोररूपौ

With these powers the valiant demon of a dreadful appearance wandered in the world troubling all the gods, great sages and kings, and destroying all religious rites. (22)

Then the gods (and) the earth born people along with kings went to the lordly Hari for protection, and with them the omnipotent one went to Himālaya where the three-eyed Hari was staying (23)

The two lords of the gods conferred that the welfare of gods and sages was to be achieved, and making up their minds for the killing of the enemy exchanged their respective weapons, (and it was) a dreadful more. (24)

Then after the demon, understanding that the fierce looking Vishnu and Shiva, both lords of gods, and invincible by enemies, had come with the intention of killing him,

मयात्तोये निम्नगायां विवेश ॥ २५
 ज्ञात्वा प्रनष्टं त्रिदिवेन्द्रशत्रुं
 नदीं विशाला मधुमत्सुपुण्याम् ।
 द्वयोः सशस्त्रौ तटयोर्हंरीशो
 प्रच्छन्नमूर्तीं सहसा वभूवतुः ॥ २६
 जलोद्भवथापि जलं विमुच्य
 ज्ञात्वा गतो शंरुरवास्तुदेवो ।
 दिशस्समीक्ष्य भयकातराशो
 दुर्गं हिमाद्रिं च तदाहरोह ॥ २७
 महीध्रमृद्भोपरि विष्णुशम्भू
 चञ्चूर्यमाण स्वरिपुं च दृष्ट्वा ।
 वगादुभौ दुद्रुवतुः सशस्त्रौ
 विष्णुस्त्रिशूली गिरिशय चक्री ॥ २८
 ताभ्यां स दृष्टस्त्रिदशोत्तमाभ्यां
 चक्रेण शूलेन च भिन्नदेहः ।

got frightened and entered into the water of a river. (25)

Learning that the enemy of the king of heaven had disappeared into the delicious and highly stored river Vihāḷā, Madhumat Hari and Hara, armed as they were, suddenly concealed themselves on the banks of the river (26)

Jalodbhava, too, leaving the water and thinking that Śūkhara and Vāsudeva had gone away, looked hither and thither with terror stricken eye, and then climbed the inaccessible Himālaya (27)

Then both Vishnu and Śambhu, seeing their enemy, ceaselessly roaming on the mountain peak, quickly rushed forward with weapons, Vishnu holding the trident and Śiva the discus. (28)

He was espied by the two foremost of gods, and his body was pierced by (their) discus and javelin; then he, of old com-

पपात शैलात् तपनीयवर्णो
यथान्तरिक्षाद् विमला च तारा ॥ २९
एवं त्रिशूलं च दधार विष्णु-
श्रकं त्रिनेत्रोऽप्यरिसूदनार्यम् ।
यत्रापहन्त्री ब्रह्मवद् वितस्ता
हराद्घ्रिपाताच्छिराचलात् ॥ ३०
सत्प्राप्य तीर्थं त्रिदशाधिपाम्या
पूजा च कृत्वा हरिशंकराम्याम् ।

उपोष्य भक्त्या हिमवन्तमागाद्
द्रष्टुं गिरीशं क्षिप्रविष्णुमुग्रम् ॥ ३१
त समम्यर्च्यं विधिवद् दत्त्वा दानं द्विजातिषु ।
विस्तृते हिमवत्पादे भृशतुङ्गं जगाम सः ॥ ३२
यशेश्वरो देववरस्य निष्णोः
प्रादाद्रथाङ्गप्रवरायुधं वै ।
येन प्रचिच्छेद त्रिर्धनं शंकर
जिज्ञासमानोऽस्त्रमलं महात्मा ॥ ३३

इति श्रीवामनपुराणे पद्मपुराणोऽध्याय ॥१५॥

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नारद उवाच ।

भगवँल्लोकनाथाय विष्णवे विपमेक्षणः ।
किमर्थमायुधं चक्रं दत्तवँल्लोकपूजितम् ॥ १

plexion, fell from the mountain like a bright
star from the sky (29)

Then Viṣṇu carried the trident, and the
three eyed god the discus, for the destruction
of the enemy, where the Vitasta came out,
because of the foot-fall of Hara on the
Himālaya (30)

Arriving at that place (he) paid his
respects to Hari and Śaṅkara, the two
lords, and observed a fast with devotion

पुलस्त्य उवाच ।

भृशुष्यावहितो भूत्वा कथमेतां पुरातनीम् ।
चक्रप्रदानसचक्षां शिवमाहात्म्यवर्धिनीम् ॥ २

and left for Himalaya to have a sight of
that lord of mountains, protected by Śiva
and Viṣṇu (31)

Worshipping him duly and making gifts
to Brāhmanas he went to Bhr̥gu tuṅga at
the wide foot of Himālaya, where Lord Śiva
bestowed on Viṣṇu, the best of gods, the
weapon discus with which the great-souled
(Viṣṇu), while trying to ascertain the power
of the weapon, had cut Śaṅkara into three.

(32-33)

Thus ends the Fifty-fifth Chapter, in the Vāmana-Purāṇa—55

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Nārada said—

O lord, why is it that the god with
an odd number of eyes (Śiva) bestowed
the weapon discus, which is held in high
estimation of the world, on Viṣṇu, the

lord of the world

(1)

Pulastya said—

Listen, with attention, to this old story
relating to the bestowal of the discus, and
enhancing the glory of Śiva (2)

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आसीद् द्विजातिप्रवरो वेदवेदाङ्गपारगः ।
 गृहाश्रमी महाभागो वीतमन्युरिति स्मृतः ॥ ३
 तस्यात्रेयी महाभागा भार्यासीच्छीलसंपत्ता ।
 पतिव्रता पतिप्राणा धर्मशीलेति मिथ्रता ॥ ४
 तस्यामस्य महर्षेस्तु ऋतुकालाभिगामिनः ।
 संभूय सुतः श्रीमान् उपमन्युरिति स्मृतः ॥ ५
 त माता मृनिशार्दूल शालिपिटरसेन वै ।
 पोषयामास वदती क्षीरमेतत् सुदुर्गता ॥ ६
 सोऽज्जानानोऽथ क्षीरस्य स्वादुतां पय इत्यथ ।
 संभाषणामप्यकरोच्छालिपिटरसेऽपि हि ॥ ७
 स त्वेकदा सम पित्रा कुत्रचिद् द्विजवेश्मनि ।
 क्षीरौदनं च तुभ्यजे सुभ्याद् प्राणपुष्टिदम् ॥ ८
 स लब्ध्वातुपमं स्वाद क्षीरस्य ऋषिदारकः ।

There was once a great Brāhmana, deeply read in Veda and Vedic studies, who was a house-holder, of great fortune, and known as Vitamanyu (devoid of anger) by name (3)

His wife, Atreyī was highly fortunate, of approved conduct, devoted to her husband, regarding the husband as her life, and known as Dharmasīla (religious minded). (4)

By her the great sage, who, met his wife sexually only during her monthly courses, had a glorious boy named Upamanyu (5)

O best among sages, his mother, who was in great distress, nourished him with water mixed with Sāli (rice) paste telling him that it was milk. (6)

He not knowing the savouriness of milk had the idea of milk even in the liquid of Sali paste. (7)

Once he, along with his father, ate, in the house of a Brāhmana somewhere, rice mixed with milk, which was very tasteful and invigorating (8)

The sage's son, having felt incomparable taste of milk, did not accept the paste-water

मात्रा दत्तं द्वितीयेऽह्नि नादत्ते पिष्टवारि तत् ॥ ९
 रुरोदाथ ततो बाल्यात् पयोऽर्थी चातको यथा ।
 तं माता रुदती प्राह वाष्पगद्गदया गिरा ॥ १०
 उमापतौ पशुपतौ शूलधारिणि शंकरे ।
 अप्रसन्ने विरूपाक्षे कुतः क्षीरेण भोजनम् ॥ ११
 यदीच्छसि पयो भोक्तुं सद्यः पुष्टिकरं सुत ।
 तदाराधय देवेशं विरूपाक्षं त्रिशूलिनम् ॥ १२
 वस्मिन्स्तुप्ते जगद्गाम्नि सर्वकल्याणदायिनि ।
 प्राप्यतेऽमृतपायित्वं किं पुनः क्षीरभोजनम् ॥ १३
 तन्मातुर्वचनं श्रुत्वा वीतमन्युसुतोऽब्रवीत् ।
 कोऽयं विरूपाक्ष इति त्वयाराध्यस्तु कीर्तितः ॥ १४
 ततः सुतं धर्मशीला धर्माढ्यं वाच्यमब्रवीत् ।
 योऽयं विरूपाक्ष इति श्रूयतां कथयामि ते ॥ १५

given by his mother next day (9)

Then owing to his childhood he cried asking for milk, as a lark does for water. To him his weeping mother said with voice interrupted by sobs (10)

‘Wherefrom will eating with milk (be possible), when the trident bearing Śankara, the lord of Umā and of all animals, who has odd (number of) eyes, is displeased? (11)

‘O son, if you want to take milk which gives immediate nutrition, then worship the Lord of gods having odd eyes and a trident (12)

‘When he, the source of the world, and the giver of all sorts of welfare, is pleased, the status of the nectar-drinkers is attained, what to speak of milk-drinking? (13)

Hearing this speech of his mother, the son of Vitamanyu said—‘Who is this odd eyed god who, as you have said, is to be worshipped? (14)

Then Dharmasīlā made a religious speech to her son Listen, I tell you who this odd-eyed god is. (15)

आसीन्महासुरपतिः श्रीदाम इति विश्रुतः ।
 तेनाक्रम्य जगत्सर्वं श्रीनीता स्ववशं पुरा ॥ १६
 निःश्रीकास्तु त्रयो लोकाः कृतास्तेन दुरात्मना ।
 श्रीवत्सं वासुदेवस्य हर्तुमच्छन्महापलः ॥ १७
 तमस्य दुष्टं भगवानभिप्रायं जनार्दनः ।
 ज्ञात्वा तस्य वधाःशङ्क्यी महेश्वरस्युपागमत् ॥ १८
 एतस्मिन्नुन्तरे शंभुर्योगमूर्तिधरोऽप्ययः ।
 तस्यै हिमाचलप्रस्थमाभित्य श्लक्ष्णभूतलम् ॥ १९
 अयाम्येत्य नगत्रायं सहस्रशिरसं विश्वम् ।
 आराधयामास हरिः स्वयमात्मानमात्मना ॥ २०
 साग्रं वर्षसहस्रं तु पादाङ्गुष्ठेन तस्थिवान् ।
 गृणंस्तत्परमं ब्रह्म योगिह्येयमलक्षणम् ॥ २१
 ततः प्रीतः प्रभुः प्रादाद् विष्णवे परमं वरम् ।

प्रत्यक्षं तैजसं श्रीमान् दिव्यं चक्रं सुदर्शनम् ॥ २२
 तद् दत्त्वा देवदेवाय सर्वभूतभयप्रदम् ।
 कालचक्रनिभं चक्रं शंकरो विष्णुमव्रवीत् ॥ २३
 वरायुषोऽय देवेश सर्वायुधनिर्हणः ।
 सुदर्शनेन द्वादशारः पण्णामिन्द्रियुगो जयी ॥ २४
 आरातंस्थास्त्वमी चास्य देवा मासाश्च राशयः ।
 शिष्टानां रक्षणार्थाय संस्थिता ऋतवथ पट् ॥ २५
 अग्निः सोमस्तथा मित्रो वरुणोऽथ शचीपतिः ।
 इन्द्राग्नी चाप्ययो विश्वे प्रजापतय एव च ॥ २६
 हनुर्माथाय बलवान् देवो धन्वन्तरिस्तथा ।
 तपश्चैव सपस्यश्च द्वादशैते प्रतिष्ठिताः ।
 चैत्राधाः फाल्गुनान्ताश्च मासास्तत्र प्रतिष्ठिताः ॥ २७
 स्वमेवमाथाय विभो वरायुधं

Long long ago there was a great demon king, known as Śrīdāma, who invaded the whole world and took away the goddess of Fortune under his sway. (16)

The three worlds were rendered Fortuneless by that wicked fellow. The mighty (demon) (then) wanted to take away the Śrīvatsa of Vāsudeva (17)

Knowing his wicked intention the almighty Viṣṇu, being desirous of killing him, went to Mahēśvara (Śiva). (18)

At that time the imperishable Śambhu (Śiva), assuming his Yoga form, was staying on a Himālayan plateau of smooth surface (19)

Then approaching the omnipresent, thousand headed Lord of the world, Hari worshipped himself by himself (He) stayed a thousand year on his great toe, extolling that supreme Brahman who is undefinable (and) knowable by the Yogins. (20, 21)

Then being pleased, the glorious Lord Śiva gave to Viṣṇu a boon par excellence—the visibly luminous divine Discus, Sudarśana (22)

After giving the discus which was an object of terror to all creatures, and which resembled the wheel of Death to the god of gods, Śaṅkara said to Viṣṇu (23)

‘O lord of gods, this swift Sudarśana having twelve spokes, six naves and two axles, is the best of weapons and destroyer of all other weapons. (24)

‘In its spokes reside gods, months, signs of the zodiac and the six seasons for the protection of the cultured Agni, Soma, Mitra, Varuṇa, Lord of Śaci, Indrāgni, Viśvadevāh, Prajāpati, the mighty Hanumān, the god Dhanvantari, Tapas and Tapasya—these twelve are established (there), also established there are the months beginning with Caitra and ending with Phālguna. (25, 26, 27)

‘O all pervading one, you take this best

शत्रुं सुराणां जहि मा विशङ्कियाः ।

अमोघ एषोऽमरराजपूजितो

धृतो मया नेत्रगतस्तपोबलात् ॥ २८

इत्युक्तः शंभुना विष्णुः भव वचनमब्रवीत् ।

कथं शंभो विजानीयाममोघो मोघ एव वा ॥ २९

यद्यमोघो विभो चक्रः सर्वत्राप्रतिवस्तव ।

जिज्ञासाथं त्वैवेह प्रक्षेप्यामि प्रतीच्छ भोः ॥ ३०

तद्वाक्यं वासुदेवस्य निशम्याह पिनाकधृक् ।

यथेवं प्रक्षिपस्विति निर्विशङ्केन चेतसा ॥ ३१

तन्महेशानवचनं श्रुत्वा विष्णुः सुदर्शनम् ।

मृगोच तेजोजिज्ञासुः शंकरं प्रति वेगवान् ॥ ३२

मुरारिकरविभ्रष्टं चक्रमभ्येत्य शूलिनम् ।

त्रिधा चकार विश्वेशं यज्ञेशं यज्ञयाजकम् ॥ ३३

weapon and slay the enemy of the gods, don't hesitate This is unfailing, respected by the king of gods, and held by me in the eyes by the power of penance' (28)

Thus addressed by Śambhu, Viṣṇu said to him—'O Śambhu, how shall I know whether it is unfailing or failing? If, O all-pervading one, the discus is unfailing and irresistible everywhere, I, by way of knowing it, will hurl it at you, you receive it (29, 30)

Hearing these words of Vāsudeva, the holder of the Pinaka bow (Śiva) said—'If so, you hurl it without the least hesitation in your mind' (31)

Hearing the words of the Great Lord, Viṣṇu hurled the Sudarśana with speed at Śaṅkhara by way of knowing its power (32)

The discus thrown from Mūrāri's hands reached the trident holder and cut the lord of the world, lord of sacrifices, and performer of sacrifices into three. (33)

हरं हरिस्त्रिधाभूतं दृष्ट्वा कृत्तं महाभुजः ।

श्रीडोपप्लुतदेहस्तु प्रणिपातपरोऽभवत् ॥ ३४

पादप्रणामावनतं वीक्ष्य दामोदरं भवः ।

ग्राह प्रीतिपरः श्रीमानुत्तिष्ठेति पुनः पुनः ॥ ३५

प्राकृतोऽयं महाबाहो विकारश्चक्रनेमिना ।

निकृचो न स्वमानो मे सोऽच्छेद्योऽदाह एव च ॥ ३६

त्वदेतानि चक्रेण त्रीणि भागानि केशव ।

कृतानि तानि पुण्यानि भविष्यन्ति न संशयः ॥ ३७

हिरण्याक्षः स्मृतो ह्येकः सुवर्णाक्षस्तथा परः ।

तृतीयश्च विरूपाक्षश्चोऽमी पुण्यदा नृणाम् ॥ ३८

उत्तिष्ठ गच्छस्व विभो निहन्तुममरार्दनम् ।

श्रीदाम्नि निहते विष्णो नन्दयिष्यन्ति देवताः ॥ ३९

इत्येवमुक्त्वा भगवान् हरेण गरुडध्वजः ।

Finding Hara out into three, (Viṣṇu) possessing corpulent arms had his body filled with shame, and he bowed down (34)

Seeing Dāmodara (Viṣṇu) bending in obeisance to his feet, the glorious Bhava (Śiva) became glad, and said, again and again, "Arise" (35)

(He also said) 'O large armed one, this change relates to the physical appearance; my real form is not cut up by the edge of the discus. It is not possible to cut or burn it. (36)

'So, O Keśava, the three pieces made by the discus just now will turn auspicious, and there is no room for doubt (in it) One (piece) is (to be) known as Hiraṇyākṣa, another as Suvārṇākṣa and the third as Virūpākṣa, These will give religious merit to men (37, 38)

'O Omnipotent one, rise up and go to kill the shatterer of the gods. O Viṣṇu, when Śrīdāman is slain, the gods will rejoice.' (39)

Thus addressed by Hara, the mighty

गत्वा सुरगिरिप्रस्थं श्रीदामानं ददर्श ह ॥ ४०
 तं दृष्ट्वा देवदर्पणं दैत्यं देवचरो हरिः ।
 मृगोच चक्रं वेगाद्यं हतोऽसीति भ्रुवन्मूहुः ॥ ४१
 ततस्तु तेनाप्रतिपौरुषेण
 चक्रेण दैत्यस्य शिरो निकृत्तम् ।
 संछिन्नशीर्षो निपपात शैलाद्
 वज्राहतं शैलशिरो ययैव ॥ ४२
 तस्मिन् हते देवरिपौ मुरारि-
 रीशं समाराध्य विरूपनेत्रम् ।
 लब्ध्वा च चक्रं प्रवरं महायुधं

जगाम देवो निलयं पयोनिधिम् ॥ ४३
 सोऽयं पुत्र विरूपाक्षो देवदेवो महेश्वरः ।
 तमाराध्य चेत् साधो क्षीरेणोच्छसि भोजनम् ॥ ४४
 तन्मातुर्वचनं श्रुत्वा धीतमन्युसुतो बली ।
 तमाराध्य विरूपाक्ष प्रापः क्षीरेण भोजनम् ॥ ४५
 एवं तनोक्त परम पवित्रं
 संछेदन शर्वतनोः पुरा वै ।
 तत्तीर्थवर्षं स महासुरो वै
 समाससादाय सुपुण्यहेतोः ॥ ४६

इति श्रीवामनपुराणे पद्मपञ्चाशोऽध्याय ॥५६॥

५७

पुलस्त्य उवाच ।

सर्विस्त्वीर्थवरे स्नात्वा दृष्ट्वा देयं त्रिलोचनम् ।

Garuda bannered god (Visnu) went to the
 plateau of the mountain of gods and found
 Śrīdāman (40)

Seeing that demon who had shattered the
 pride of gods, Hari, the best of gods, hurled
 his discus of high velocity saying repeatedly
 'You are killed.' (41)

Then by that discus of matchless power,
 the demon's head was cut off. Beheaded,
 he fell down from the hill like a hill top
 struck by lightning (42)

That enemy of gods having been killed,
 god Murari (Visnu) worshipped the Lord
 possessing an odd number of eyes and
 receiving (from him) the very best weapon

Thus ends the Fifty sixth Chapter in the Vamana Purāna—56

57

Pulastya said Bathing in that great
 Tirtha, seeing the Lord Śaṅkara and
 worshipping Suvamāṅkṣa, he proceeded to

पूजयित्वा सुवर्णाक्षं नैमिषं प्रययौ ततः ॥ १
 तत्र तीर्थसहस्राणि त्रिंशत्पापहराणि च ।

the discus, he went to his oceanic abode (43)
 'He, O my son, is Virūpākṣa, the god of
 gods, the great lord O pious one, you
 worship him, if you want food with milk' (44)

Hearing those words of his mother, the
 mighty son of Vitamaṅyu worshipped
 Virūpākṣa and obtained food with milk
 (thereby) (45)

Thus the highly sacred ancient (story of)
 cutting of Śiva's body is related to you. The
 great demon reached that foremost of holy
 places with a view to acquire great virtue. (46)

Naimiṣa (1)
 There he visited thirty thousand sin-des
 troying Tirthas situated in the Gomati,

गोमत्याः काञ्चनाक्ष्याश्च गुरुदायाश्च मध्वतः ॥ २
 तेषु स्नात्वाचर्य देवेशं पीतवाससमच्युतम् ।
 ऋषीनिपि च संपूज्य नैमिषारण्यवामिनः ॥ ३
 देवदेवं तवेशानं संपूज्य विधिना ततः ।
 गयायां गोपतिं द्रष्टुं जगाम स महासुरः ॥ ४
 तत्र ब्रह्मध्वजे स्नात्वा कृत्या चाम्ब्य प्रदक्षिणाम् ।
 पिण्डनिर्वपणं पुण्यं पितृणां स चकार ह ॥ ५
 उदपाने तथा स्नात्वा तत्राम्यर्च्य पितृन् वधी ।
 गदापाणिं समभ्यर्च्य गोपतिं चापि शंकरम् ॥ ६
 इन्द्रतीर्थे तथा स्नात्वा संतर्प्य पितृदेवताः ।
 महानदीनेले स्नात्वा सरयुमाजगाम सः ॥ ७
 तस्या स्नात्वा समभ्यर्च्य गोप्रतारे कुशेक्षयम् ।
 उपोष्य रजनीमेकां विरजां नगरीं ययौ ॥ ८

Kāñcanaṅkṣī and Gurudā (2)

Bathing in them, worshipping the Lord of the gods, the Yellow-robed Imperishable Nārāyaṇa and adoring the Rṣis residing within Naimiṣāraṇya, propitiating Śaṅkara the Highest god in the prescribed manner, the great Asura went to Gayā to see Gopati (3, 4)

Bathing at Brahmadhvaja and circumambulating it, he performed the sacred Śrāddha ceremony of his ancestors. (3)

And bathing in the Udapāna and adoring the ancestors, the club-bearing Nārāyaṇa and Gopati Śaṅkara, similarly bathing at Indra Tirtha and propitiating the Manes and gods and bathing in the water of the Mahānadi, he arrived at the Sarayū (6, 7)

Bathing in it, and worshipping Kubśava and Gopatīra and staying there for one night, he went to the city Virajā. (8)

Bathing at Virajā Tirtha and perform-

स्नात्वा विरजसे तीर्थे दत्त्वा पिण्डं पितृस्तथा ।
 दर्शनार्थं ययौ श्रीमान् अनितं पुरुषोत्तमम् ॥ ९
 तं दृष्ट्वा पुण्डरीकाक्षमक्षरं परमं शुचिः ।
 यद्वात्रमुष्य तत्रैव महेन्द्रं दक्षिणं ययौ ॥ १०
 तत्र देववरं शंभुमर्दनारीश्वरं हरम् ।
 दृष्ट्वाचर्य सपूज्य पितृन् महेन्द्रं चोत्तरं गतः ॥ ११
 तत्र देववरं शंभु गोपाल सोमपायिनम् ।
 दृष्ट्वा स्नात्वा सोमतीर्थे सदाचलमुपागतः ॥ १२
 तत्र स्नात्वा महोदक्यां वैदृष्टं चार्च्य भक्तितः ।
 सुरान् पितृन् समभ्यर्च्य पारियात्रं गिरिं गतः ॥ १३
 तत्र स्नात्वा लाङ्गलिन्यां पूजयित्वाऽपरानितम् ।
 कशेरुदेशं चाम्येत्य विभूरूपं ददर्श सः ॥ १४
 यत्र देववरः शंभुर्गणानां तु सुपूजितम् ।

ing the Śrāddha ceremony of his ancestors, the fortunate one went to see the Supreme Lord Puruṣottama (9)

The virtuous one seeing the Imperishable and Most excellent Lotus-eyed Nārāyaṇa and residing there for six nights, went to Mahendra in the south (10)

Then seeing the Great god Śaṅkara in his half-male and half-female form and worshipping the Manes, he proceeded to the North Mahendra. (11)

There seeing the Great god Śambhu, Gopatī, Somapāya and bathing at the Somatirtha, he arrived at the Sahya Mountain (12)

Bathing in the Mahodakī, worshipping Nārāyaṇa with devotion, and adoring other gods and the Manes, he went to the Pārijātra Mountain (13)

There bathing in the Lāṅgalini and worshipping lord Aparājita, he arrived at the Kāśera country and saw Viśvarūpa (14)

There the great god Śambhu, the worshipped of

त्रिरूपमयात्मानं दर्शयामास योगवित् ॥ १५
 तत्र मङ्गुणिकातोये स्नात्वाभ्यर्च्य महेश्वरम् ।
 जगामात्स सौगन्धिं प्रहादो मलयाचलम् ॥ १६
 महाहृदे ततः स्नात्वा पूजयित्वा च शंकरम् ।
 ततो जगाम योगात्मा द्रष्टुं विन्ध्ये मदाशिनम् ॥ १७
 ततो विषाशामलिले स्नात्वाभ्यर्च्य सदाशिनम् ।
 त्रिरात्रं समुपोप्याय अयन्तो नगरं ययौ ॥ १८
 तत्र शिप्रानले स्नात्वा विष्णुं संपूज्य भक्तितः ।
 प्रमशानस्यं ददर्शाय महाकालरघुरघम् ॥ १९
 तस्मिन् हि सर्वसत्त्वानां तेन रूपेण शंकरः ।
 तामसं रूपमास्थाय संहारं कुरुते ययौ ॥ २०
 तत्रस्थेन सुरेणेन श्वेतकिर्नाम भूपतिः ।
 रक्षितस्त्वन्तरुं दग्ध्वा सर्वभूतापहारिणम् ॥ २१

तत्रातिहृष्टो वसति नित्यं शर्वः सहोमया ।
 वृतः प्रमयकोटीभिर्भुमिस्त्रिदशार्चितः ॥ २२
 तं दृष्ट्वाय महाकालं कालकालान्तकान्तरुम् ।
 यममयमनं मृत्योर्मृत्युं चित्रनिचित्रकम् ॥ २३
 श्मशाननिलयं शश्वं भूवनाय जगत्पतिम् ।
 पूजयित्वा शूलधरं नगाम निपघान् प्रति ॥ २४
 तत्रामरेश्वरं देवं दृष्ट्वा संपूज्य भक्तितः ।
 महोदयं समभ्येत्य ह्यग्रीवं ददर्श सः ॥ २५
 अश्वतीर्थे ततः स्नात्वा दृष्ट्वा च तुरगाननम् ।
 श्रीधरं चैव संपूज्य पञ्चालविषयं ययौ ॥ २६
 तत्रेश्वरगुणीर्षुक्तं पुत्रमर्यपतेरथ ।
 पाञ्चालिकं ययौ दृष्ट्वा प्रयागं परतो ययौ ॥ २७
 स्नात्वा सन्निहिते तीर्थे याद्वने लोकविद्युते ।

the Ganas, who was conversant with Yoga, exhibited himself in the universal form. (15)

There bathing in the water of the Mañjunikā and worshipping Mahēśvara, Prahlāda went to the sweet-smelling mountain Malayācala. (16)

Afterwards bathing in the great lake and adoring Śaṅkara, the devoted demon then went to see Sadāśiva in the Vindhya. (17)

Bathing in the water of the Vitasta (Beas) and worshipping Sadāśiva, he resided there for three nights and then went to the city of Ujjayini. (18)

Bathing in the water of the Śīpṛā and worshipping Viṣṇu with devotion, he saw Śaṅkara in the form of Mahākāla in the burning Ghāṭa. (19)

There in that manner assuming the Tūmasa form, the self-controlled Śaṅkara annihilated all beings. (20)

Established there, the Great God saved the king Śretaki by burning Antaka, the

destroyer of all beings to ashes. (21)

Worshipped by gods and surrounded by several crores of Pramathas, the exceedingly pleased Śaṅkara dwells there. (22)

And seeing Mahākāla, the Destroyer of the dreadful god of death, the Multifomed, Death of death, the Restrainer of Yama, the Resident of the cemetery, Lord of all creatures, Master of the universe, Source of all auspiciousness, Trident-holder Śaṅkara and worshipping him, he proceeded towards the Niṣadha country. (23,24)

There seeing the god Amareśvara, worshipping him with devotion, and reaching Mahodaya, he saw Hayagrīva. (25)

Then bathing in Aśva Tirtha, seeing Hayagrīva and worshipping Śrīdhara, he went to the Pāñcāla country. (26)

There seeing Pāñcālīka, the son of Kubera, who was endowed with qualities of lords, the self-controlled one subsequently went to Prayāga. (27)

Bathing in the well known Sannibita Tirtha of the Yamunā region and seeing

दृष्ट्वा वटेश्वरं रुद्रं माधवं योगशायिनम् ॥ २८
 द्वावेव भक्तितः पूज्यौ पूजयित्वा महासुरः ।
 मावमासमयोपोष्य ततो वाराणसीं गतः ॥ २९
 ततोऽस्यां वरणायां च तीर्थेषु च पृथक् प्रथक् ।
 सर्वपापहराद्येषु स्नात्वाऽर्च्यं पितृदेवताः ॥ ३०
 प्रदक्षिणीकृत्य पुरीं पूज्याविमुक्तकेशवौ ।
 लोलं दिवाकरं दृष्ट्वा ततो मधुवनं ययौ ॥ ३१
 तत्र स्वयंभुवं देवं ददर्शसुरसत्तमः ।
 तमभ्यर्च्य महातेजाः पुष्करारण्यमागमत् ॥ ३२
 तेषु त्रिष्वपि तीर्थेषु स्नात्वाऽर्च्यं पितृदेवताः ।
 पुष्कराक्षमयोगिन्धिं प्रह्लापं चाप्यपूजयत् ॥ ३३
 ततो भूयः सरस्वत्यास्तीर्थं त्रैलोक्यपिशुते ।
 कोटितीर्थं रुद्रकोटिं ददर्श वृषमध्वजम् ॥ ३४
 नैमिषेया द्विजवरा मागधेयाः ससैन्धवाः ।

Vaṭeśvara Rudra, and Mād̥hava lying in meditation, worshipping both the venerable ones with devotion, and remaining there for the month of Māgha, the great Asura went to Varāṇasī from thence. (28,29)

Then bathing in the Aśī and the Varāṇā and in Tirthas, Saryapāpahara and other, worshipping the Manes and gods, circum-ambulating the city, adoring Avimukta and Keśava and seeing Lōla Divakara, he went thence to Madhuvana (30,31)

The great Asura saw Lord Svayambhu there. Having adored him, the mighty one went to Puṣkarāraṇya. (32)

In all the three Tirthas, he bathed and worshipped the Manes and the gods and the Puṣkarākṣa, Ayogandbi and Brahman. (33)

Then again in the Koṭī Tirtha and the Sarasvatī Tirtha, well known in the three worlds, he saw the bull-bannered Rudrakōṭī (34)

The great Brāhmaṇas of Naimiṣī,

धर्मारण्याः पौष्करेया दण्डकारण्यकास्तथा ॥ ३५
 चाप्पेया भारुकच्छेया देविकातीरगाथ ये ।
 ते तत्र शंकरं द्रष्टुं समायाता द्विजातयः ॥ ३६
 कोटिसंरयास्तपःसिद्धा हरदर्शनलालसाः ।
 अह पूर्वमहं पूर्वमित्त्वेवं वादिनो मुने ॥ ३७
 तान् संशुब्धान् हरो दृष्ट्वा महर्षान् दग्धकिल्बिषान् ।
 तेषामेवानुक्रमार्थं कोटिमूर्त्तिरभूद् भवः ॥ ३८
 वतस्ते मुनयः प्रीताः सर्व एव महेश्वरम् ।
 संपूजयन्तस्तस्युषुर्वं तीर्थं कृत्वा पृथक् प्रथक् ।
 इत्येवं रुद्रकोटीं चि नाम्ना शंभुरजायत ॥ ३९
 तं ददर्श महातेजाः प्रह्लादो भक्तिमान् वशी ।
 कोटितीर्थं ततः स्नात्वा सर्पयित्वा वसून् पितृन् ।
 रुद्रकोटिं समभ्यर्च्य जगाम कुरुजाङ्गलम् ॥ ४०

Magadha, Sindhu, Dharmāraṇya, Puṣkara and Daṇḍakaraṇya, and the Brāhmaṇas of Campā, Bhārukaccha and of the bank of the Devika, congregated there to have a vision of Śaṅkara (35,36)

O sages, a crore in number, all sanctified by penance, endowed with supernatural powers acquired by penance, anxious to see Śaṅkara, vied with one another in a spirit of rivalry, saying, "I first, I first". (37)

Seeing the holy Rsis, who were purged of sins, the agitated Śaṅkara, out of compassion for them, assumed a crore of forms (38)

Then the happy sages worshipped Śaṅkara and established them, founding separate Tirthas. Thus Śaṅkara came to be known as Rudrakōṭī (39)

The mighty, devout and self-controlled Prahlaḍa saw him and bathing in the Koṭī-tirths, offering Tarpaṇa to the Vasus and the Manes and worshipping Rudrakōṭī, proceeded to Kurujaṅgala. (40)

तत्र देववरं स्याणुं शंकरं पार्वतीप्रियम् ।
 सरस्वतीजले मग्नं ददर्श सुरपूजितम् ॥ ४१
 सरस्वतेऽम्भसि स्नात्वा स्याणुं संपूज्य भक्तितः ।
 ज्ञात्वा दशममेधे च संपूज्य च सुरान् पितॄन् ॥ ४२
 सहस्रलिङ्गं संपूज्य स्नात्वा वन्याहरे शुचिः ।
 अभिवाद्य गुरुं शुक्रं सोमतीर्थे जगाम ह ॥ ४३
 तत्र स्नात्वाऽर्च्यं च पितॄन् सोमं संपूज्य भक्तितः ।
 धीरिकायासमभ्येत्य स्नानं चक्रे महायथाः ॥ ४४
 प्रदक्षिणीकृत्य तर्हं वरुणं चार्च्यं पुष्टिमान् ।
 भूयः कुरध्वजं दृष्ट्वा पद्मारयां नगरीं गतः ॥ ४५
 तत्रार्च्यं मित्रावरुणौ भास्करौ लोरूपितौ ।
 इमारधारामभ्येत्य ददर्श स्वामिनं वशी ॥ ४६
 स्नात्वा कपिलधारायां संतर्प्यार्च्यं पितॄन् सुरान् ।

दृष्ट्वा स्कन्दं समभ्यर्च्य नर्मदायां जगाम ह ॥ ४७
 तस्यां स्नात्वा समभ्यर्च्यं वासुदेवं त्रियः पतिम् ।
 जगाम मूधरं द्रष्टुं वाराहं चक्रधारिणम् ॥ ४८
 ज्ञात्वा कोकाग्रते तीर्थं संपूज्य घरणीधरम् ।
 त्रिसौपर्णं महादेवमर्षुदंशं जगाम ह ॥ ४९
 तत्र नारीहरे स्नात्वा पूजयित्वा च शंकरम् ।
 कालिञ्जरं समभ्येत्य नीलकण्ठं ददर्श सः ॥ ५०
 नीलतीर्थजले स्नात्वा पूजयित्वा ततः त्रियम् ।
 जगाम सागरानूपं प्रभासे द्रष्टुमीश्वरम् ॥ ५१
 स्नात्वा च संगमे नद्याः सरस्वत्याणवस्य च ।
 सोमेश्वरं लोरूपितं ददर्श स कपर्दिनम् ॥ ५२
 यो दक्षशापनिर्दग्धः शयी ताराधिपः शशी ।
 आप्यायितः शंक्तेण विष्णुना सरुपर्दिना ॥ ५३

There he saw the Great God Śaṅkara,
 the consort of Pārvatī and the worshipped
 of the gods, immersed in the water of the
 Sarasvatī (11)

Bathing in the water of the Sarasvatī
 and adoring Śhāṅga with devotion,
 bathing at Dakṣiṇawedha and worshipping
 the gods and Manes and adoring Sabasra-
 liṅga, bathing in the Kanyābrada and
 saluting the preceptor Śukra, the holy one
 went to the Soma Tirtha. (12, 13)

Bathing there and worshipping the
 Manes and adoring Soma (Moon) devoutly
 the highly reputed one took his bath
 kṣatrikāvā (14)

Circumambulating the tree, worshipping
 the Varuṇa and visiting Kurudhvaja again
 the wise one went to the city known as
 Padmā (15)

There worshipping the Aditya, Mitra
 and Varuṇa, the adored of the people, and
 reaching Kulārādīrā, the self-controlled
 one saw kṣatrikeya (16)

Bathing in the Kapiladhara, offering

Tarpana oblations to the Manes, worshipping
 gods and seeing and worshipping Skanda, he
 went to the Darinadī (17)

Bathing in it and worshipping Vāsudeva,
 the Lord of Lakṣmi, he went to see Varāha
 the Discus holder, the Sustainer of the earth.
 (18)

Bathing in the Kokāmukha Tirtha and
 worshipping the sustainer of the earth he
 went to Trisauvarṇa, Śiva, the Lord of
 Arbuda. (19)

Bathing in the Nārīhṛda lake,
 worshipping Śaṅkara and reaching Kālishjira
 he saw Nilakanṭha (20)

Bathing in the water of the Nīla Tirtha
 and adoring Śiva he went to see Śūtikara in
 Prabhāsa, in the country near the sea. (21)

And bathing at the confluence of the
 river Sarasvatī and the ocean, he saw the
 Lord of the universe, Someshvara Malādeva.
 (22)

The lord of the stars, the waning moon
 who was consumed by the curse of Dakṣa
 was felicitated by Śūtikara, the Wearer of
 braided and knotted hair, at I Varuṇa (23)

तावर्च्यं देवप्रवरौ प्रजगाम महालयम् ।
 तत्र रुद्रं समम्यर्च्यं प्रजगामोत्तरान् कुरुम् ॥ ५४
 पद्मनाभं स तत्रार्च्यं सप्तगोदावरं ययौ ।
 तत्र स्नात्वाऽर्च्यं विश्वेशं भीमं त्रैलोक्यवन्दितम् ॥ ५५
 गत्वा दारुवने श्रीमान् लिङ्गं स ददर्श ॥
 समर्च्यं ब्राह्मणीं गत्वा स्नात्वाऽर्च्यं त्रिदशेश्वरम् ॥ ५६
 प्लक्ष्वावतरणं गत्वा श्रीनिवासमपूजयत् ।
 ततश्च कुण्डिनं गत्वा संपूज्य प्राणतृप्तिदम् ॥ ५७
 शूर्पारके चतुर्बाहुं पूजयित्वा विधानतः ।
 मागधारण्यमासाद्य ददर्श वसुधाधिपम् ॥ ५८
 समर्चयित्वा विश्वेशं स जगाम प्रजापुत्रम् ।
 महातीर्थे ततः स्नात्वा वासुदेवं प्रणम्य च ॥ ५९
 शोणं संप्राप्य संपूज्य रुक्मवर्माणमीश्वरम् ।
 महाकोश्यां महादेवं हंसार्यं भक्तितमानथ ॥ ६०
 पूजयित्वा जगामाथ सैन्धवारण्यमुत्तमम् ।

Worshipping the two great gods, he went
 to Mahālaya and adoring Rudra there, he
 went to Uttarakurus (54)

There worshipping Padmanābha, he went
 to Saptagodāvāra. There bathing, he
 worshipped the terrible Lord of the universe
 and the Adored of the three worlds (55)

The fortunate one saw the Liṅga at
 Daruvana and worshipped him. Going to the
 Brāhmani and bathing there he worshipped
 the Lord of gods, and going to Plakṣā-
 vatarana he worshipped Śrinivāsa. After-
 wards going to Kundin and worshipping the
 soul-consoling one, adoring Caturbāhu in
 Śurpāraka, in accordance with the right
 procedure, and reaching Magadhāranya,
 he saw the Lord of the universe (56, 57, 58)

Worshipping the Lord of the universe,
 he went to Prajāmukha. Then bathing at
 the Mahā Tīrtha and making obeisance to
 Vāsudeva, he reached Śona, and adoring
 Rukmavarman Śiva, worshipping Haṁsa
 Mahādeva at Mahākośi with devotion, he

तत्रेश्वरं सुनेत्रार्य्यं शुङ्खशूलधरं गुरुम् ॥
 पूजयित्वा महाबाहुः प्रजगाम त्रिविष्टपम् ॥ ६१
 तत्र देवं महेशानं जटाधरमिति श्रुतम् ।
 तं दृष्ट्वाऽर्च्यं हरिं चासौ तीर्थं कनखलं ययौ ॥ ६२
 तत्रार्च्यं मद्रकालीशं वीरभद्रं च दानवः ।
 धनाधिपं च मेधाङ्कं यथावय गिरिव्रजम् ॥ ६३
 तत्र देवं पशुपतिं लोकनाथं महेश्वरम् ।
 संपूजयित्वा विधिवत्कामरूपं जगाम ह ॥ ६४
 शशिप्रभं देववरं त्रिनेत्रं
 संपूजयित्वा सह वै मृडान्या ।
 जगाम तीर्थप्रवरं महाार्य्यं
 तस्मिन् महादेवमपूजयत् सः ॥ ६५
 ततस्त्रिकूटं गिरिमन्त्रिपुत्रं
 जगाम द्रष्टुं स हि चक्रपाणिनम् ।
 तमीद्व्य भक्त्या तु गजेन्द्रमोक्षणं

went to the excellent Śaṅkhśūladharāya.
 There adoring the Conch-and Trident holding
 Master known as Sunetra Mahādeva, the
 mighty one proceeded to Triviṣṭapa (59, 60, 61)

There Lord Mahādeva was known as
 Jaṭādhara. Seeing and adoring him and
 Hari, he went to the Kanakhala Tīrtha (62)

Then worshipping the Lord of Bhadrakālī
 and Virabhadra, Kubera and Meghānka,
 he went to Girivraja. (63)

There worshipping in the proper manner
 the Lord Paśupati Mahādeva, the Master
 of the world, he went to Kāmarūpa then. (64)

Worshipping the great God Śaṅkara
 shining like the moon together with
 Parvatī, he went to the great Tīrtha, known
 as Mahā, and there he worshipped
 Mahādeva. (65)

Then he went to the three-peaked
 mountain Atriputra to see Narāyaṇa. And
 propitiating Him with devotion, he recited

जजाप जप्यं परम पवित्रम् ॥ ६६
 तत्रोप्य दैत्येश्वरसूनुरादरा-
 न्मासत्रयं मूलफलाभ्युमधी ।
 निवेद्य विप्रप्रवरेषु काञ्चनं
 जगाम घोरं स हि दण्डकं वनम् ॥ ६७
 तत्र दिव्यं महाशालं वनस्पतिपुर्धरम् ।
 ददर्श पुण्डरीकाक्षं महाशलापदवारणम् ॥ ६८
 तस्याधस्थात् त्रिरात्रं स महाभागवतोऽसुरः ।
 तिस्रः स्यण्डिलशापी तु पठन् सारस्वतं स्तवम् ॥ ६९
 तस्मात् तीर्थवरं विद्वान् सर्वपापप्रमोचनम् ।
 जगाम दानवो द्रष्टुं सर्वपापहरं हरिम् ॥ ७०

तस्याग्रतो जज्ञापासौ स्तवौ पापप्रणाशनौ ।
 यौ पुरा भगवान् प्राह क्रौडरूपी जनार्दनः ॥ ७१
 तस्मादथागाद् दैत्येन्द्रः शालग्रामं महाफलम् ।
 यत्र संनिहितौ विष्णुधरेषु स्थावरेषु च ॥ ७२
 तत्र सर्वगतं विष्णुं मत्वा चक्रे रतिं वली ।
 पूजयन् भगवत्पादौ महामागवतो मृने ॥ ७३
 इयं तवोक्ता मृनिसंघजुष्टा
 प्रह्लादतीर्थानुगतिः सुपुण्या ।
 यस्कीर्तनाच्छ्रुत्वात् स्पर्शनाद्य
 विमुक्तपापा मनुजा भवन्ति त ॥ ७४

इति श्रीवामनपुराणे सप्तपञ्चाशोऽध्याय ॥१५॥

the extremely holy hymn, the Gajendra-
 moksapa. (66)
 Dwelling there reverentially for three
 months, subsisting on fruits, roots and
 water, the son of the Lord of the Daityas
 bestowed gold on venerable Brāhmanas, and
 entered the fearful Dandaka forest (67)
 There he saw Nārāyana who had assumed
 the form of a fine and large tree which
 repulsed big beasts of prey (68)
 The devout Asura remained under it
 for three nights sleeping on the bare ground
 and reciting the Sārasvata Stava (69)
 From here the wise Danava proceeded to
 the great Tirtha, Sarvapapa pramocana (the
 remover of all sins), to see Han, the Destroyer
 of sins. (70)

He repeated the two sin-destroying
 hymns revealed in days of yore by Lord
 Nārāyana in his Kroda-form (71)
 Then from that place the great Daitya
 went to the highly meritorious Śalagrāma
 where Viṣnu is present among the moving
 and stationary. (72)
 The most devout and powerful Prahlāda
 knowing Viṣnu then as omnipresent, became
 attached to Him and worshipped the feet of
 the Lord O sage. (73)
 I have narrated to you the meritorious
 pilgrimage of Prahlāda by reciting and
 hearing which and making a gift of which
 men become free from sins. (74)

Thus ends the Fifty-seventh Chapter in the Vāmana Purāṇa—57

नारद उवाच ।

यान् जप्यान् भगवद्भक्त्या प्रह्लादो दानवोऽजपत् ।
गजेन्द्रमोक्षणादींस्तु चतुरस्तान् वदस्व मे ॥ १

पुलस्त्य उवाच ।

मृशुष्य कथयिष्यामि जप्यानेवांतरपोधन ।
दुःस्वप्ननाशो भवति यैरुक्तैः संश्रुतैः स्मृतैः ॥ २
गजेन्द्रमोक्षणं त्वादौ मृशुष्य सदनन्तरम् ।
सारस्वत ततः पुण्यौ पापप्रशमनौ स्तयौ ॥ ३
सर्वरत्नमयः श्रीमास्त्रिकूटो नाम पर्वतः ।
सुतः पर्वतराजस्य सुमेरोर्भास्करघृतेः ॥ ४
क्षीरोदजलवीच्यग्रैर्धातामलशिलातलः ।

उत्थितः सागरं भित्त्वा देवर्षिगणसेवितः ॥ ५
अप्सरोभिः परिचृतः श्रीमान् प्रसन्नवणाकुलः ।
गन्धर्वैः किन्नरैर्यक्षैः सिद्धचारणपन्नगैः ॥ ६
विद्याधरैः सपत्नीकैः संयतैश्च तपस्विभिः ।
वृकद्वीपिगजेन्द्रैश्च घृतगात्रो विराजते ॥ ७
पुष्पागैः कर्णिकारैश्च चित्त्वामलरूपाटलैः ।
शृत्नीपकदम्बैश्च चन्दनागुरुचम्पकैः ॥ ८
शालैस्तालैस्तमालैश्च सरलार्जुनपर्पटैः ।
तथान्यैरिविधैर्घृक्षैः सर्वतः समलंकृतः ॥ ९
नानाधातवङ्कितैः शृङ्गैः प्रसन्नवद्भिः समन्ततः ।
शोभितो रुचिरप्ररथैश्चिभिविचारीर्गसाहुभिः ॥ १०

Nārada said Please tell me the
Gajendramokhsana and other hymns which
the wise demon Prahlāda recited with
devotion to the Lord (1)

Pulastya said O ascetic, listen, I shall
tell you the hymns, by reciting, hearing and
remembering which one gets rid of evil
dreams (2)

Listen at first the Gajendramokhsana
hymn Afterwards you shall hear the
Sārasvata and the two holy Pāpaprāsamana
hymns recited (3)

The beautiful mountain named Trikūṭa
son of the king of mountains Sumeru, equal
ling the Sun in brilliance and getting the
spotless stones washed by the huge waves of
the Krodha Ocean, and sprung up by break-
ing through the Ocean It was served by gods

and Rṣis, and was surrounded by Apsarases,
was pleasing and abounding in water falls,
was crowded on its surface by Gandharvas,
Kinnaras, Yakṣas, Siddhas, Cārapas,
Pannagas, and Vidradharas accompanied
by their consorts, and was resorted to by
self-controlled ascetics, adorned everywhere
with Punnāga, Karnikāra, Bilva, Amalaka,
Pātala, Cūta, Nipa, Kadamba, Candana,
Aguru, Campaka, Śāla, Tāla, Tamāla, Sarala,
Arjuna, Parpaṭa and various other trees
The mineral stained peaks of it discharged
water on all sides It was rendered beautiful
by bright-looking and spacious three peaks
It was full of deer, monkeys and lions Of
them the ever rutting elephants, full of the
sound of Cakoras, partridges and peacocks,
one of the golden peaks of which was inhabited
by the Sun Strewn with various flowers,
and scented with many kinds of perfumes,

मृगैः शास्त्रामृगैः सिंहैर्मतिङ्गश्च सदा मदैः ।
 वीचञ्जीवकसंचुष्टैश्चकोरशिखिनादितैः ॥ ११
 तयैकं काञ्चनं शृङ्गं सेवते यं दिवाकरः ।
 नानापुष्पसमाकीर्णं नानागन्धाधिवसितम् ॥ १२
 द्वितीयं राजतं शृङ्गं सेवते यं निशाकरः ।
 पाण्डुराम्बुदसंकाशं तुपास्चयमनिभम् ॥ १३
 बज्रं न्द्रनीलवैद्यतेजोभिर्भासयन् दिशः ।
 तृतीयं ब्रह्मसदनं प्रकृष्टं शृङ्गमृत्तमम् ॥ १४
 न तत्कृतनाः पश्यन्ति न नृशंसा न नास्तिरुः ।
 नात्मतपसो लोके ये च पापकृतो जनाः ॥ १५
 तस्य सानुमत्, पृष्टे सरः काञ्चनपङ्कजम् ।
 कारण्डवसमाकीर्णं राजहंसोपशोभितम् ॥ १६
 इमुदोत्पलकहारीः पुण्डरीकैश्च मण्डितम् ।
 कमलैः शतप्रैश्च काञ्चनैः समलङ्कृतम् ॥ १७
 पत्रैर्भरकतप्रत्यैः पुष्पैः काञ्चनसंनिभैः ।

the second, the silver peak is resorted to by Moon, resembling whitish clouds, and similar to a heap of snow, brightening the quarters with the lustre of diamond, sapphire and Lapis Lazuli is the third, the mansion of Brahman, the best of the peaks. (4-14)

The ungrateful, the wicked, the atheist, those who have not practised austerity and those that are sinful in this world cannot see it. (15)

On the surface of the mountain is the lake containing gold lotuses, crowded by Kāṇḍavas, flamingos, adorned with red and blue lotuses, white water lily, white lotuses, Kamala and gold Śataptra lotuses, surrounded on all sides by leaves of the hue of emerald, flowers of the colour of gold and clumps of bamboos rattling in the

गुल्फैः कीचकवेणूनां समन्तात् परिवेष्टितम् ॥ १८
 तस्मिन् सरसि दुष्टात्मा विरूपोऽन्तर्जलेशयः ।
 आमीदं ग्राहो गजेन्द्राणां रिपुराकेकरक्षणः ॥ १९
 अथ दन्तोज्ज्वलमुरगः कदाचिद् गजयूथपः ।
 मदत्तावी जलाक्राङ्गी पादचारीव पर्वतः ॥ २०
 वामयन्मदगन्धेन गिरिर्मैरावतोपमः ।
 गजो ह्यजनमंकाशो मदाचलितलोचनः ॥ २१
 तृपितः पातुकामोऽसौ अवतीर्णश्च तज्जलम् ।
 सलीलः पङ्कजवने युयमध्वगतश्चरन् ॥ २२
 शृहीतस्तेन रौद्रेण ग्राहेणान्यक्तमूर्तिना ।
 पश्यन्तीनां करेणूनां क्रोशन्तीनां च दाहणम् ॥ २३
 हियते पङ्कजवने ग्राहेणातिवलीयसा ।
 बाल्म्यैः संयतः पाशैर्निष्प्रयत्नगतिः कृतः ॥ २४
 वेद्यमानः सुषोरेस्तु पाशैर्नामो दृढैस्तथा ।
 विस्फुर्य च यथाशक्ति विक्रोशंश्च महारवान् ॥ २५

wind. (16-18)
 Reclining within the water in that lake, there was a wicked and ugly crocodile with half-shut eyes which was the enemy of the elephants (19)

It so happened that the chief of the elephants whose face was splendid due to the tusks was emitting rut and was desirous of water was, like a walking mountain resembling Airāvata, making the mountain fragrant with the scent of ichor, was an elephant, like the guardian elephant Añjana, with eyes moving on account of rut, being thirsty and desiring to drink, descended into water, grazing amidst other elephants in the lotus forest, in a sportive frame of the mind. He was caught by that terrible crocodile, whose appearance was not manifest, the on-looking she-elephants bewailing pitiously. (20-23)

The very powerful crocodile began to drag the mighty elephant into the lotus forest who being tied up by the nooses of Varuṇa was rendered effortless and motionless. (24)

Encompassed by the very horrible and

व्यथितः स निरस्ताहो गृहीतो घोरकर्माणा ।
 परमापदमापन्नो मनसाऽचिन्तयद्दरिम् ॥ २६
 स तु नागवरः श्रीमान् नारायणपरायणः ।
 समेव शरणं देवं गतः सर्वात्मना तदा ॥ २७
 एकात्मा निगृहीतात्मा त्रिशुद्धेनान्तरात्मना ।
 जन्मजन्मान्तराभ्यासात् भक्तिमान् गरुडपुत्रे ॥ २८
 नान्यं देवं महादेवात् पूजयामास केशवात् ।
 मथितामृतफेनाभं शंखचक्रगदाधरम् ॥ २९
 सहस्रशुभनामानमादिदेवमर्जं विश्वम् ।
 प्रगृह्य धुष्कराग्रेण काञ्चनं कमलोत्तमम् ।
 आपडिमोक्षमन्विच्छन् गजः स्तोत्रमुदीरयत् ॥ ३०
 गजेन्द्र उवाच ।
 ॐ नमो मूलप्रकृतये अजिताय महात्मने ।

strong nooses, the elephant reared to the best of its power and yelled loudly, afflicted and spiritless, and caught by the terrific crocodile and fallen into a great calamity, he called Hari to mind, (25,26)

The prosperous, glorious, and eminent elephant who was extremely devoted to Nārāyaṇa, then completely took refuge with the Lord. (27)

Closely attentive, self controlled, pure in mind, devoted to Nārāyaṇa due to repeated practice in other births, he, never worshipped any god other than the great god Keśava. Desiring deliverance from the calamity, the elephant held an excellent gold lotus by the tip of his trunk and began to propitiate Narayana, lustrous as the foam of churned nectar, holding conch, discus and club, the first of the Deities mentioned among thousand auspicious names, the birthless Lord who pervades everything (28-30)

The great elephant said Om Salutation to the Mūlaprakṛti, Unconquerable, Noble-souled, Independent, Desireless, Derty. Salutation

अनाश्रिताय देवाय निःस्पृहाय नमोऽस्तु ते ॥ ३१
 नम आघाय धीत्राय आर्षेयाय प्रवर्तिने ।
 अनन्तराय चैकाय अन्यक्ताय नमो नमः ॥ ३२
 नमो गुह्याय गूढाय गुणाय गुणवर्तिने ।
 अप्रतर्स्याप्रमेयाय अतुलाय नमो नमः ॥ ३३
 नमः शिवाय शान्ताय निश्चिन्ताय यशस्विने ।
 सनातनाय पूर्वाय पुराणाय नमो नमः ॥ ३४
 नमो देवाधिदेवाय स्वभावाय नमो नमः ।
 नमो जगत्प्रतिष्ठाय गोविन्दाय नमो नमः ॥ ३५
 नमोऽस्तु पद्मनाभाय नमो योगोद्भवाय च ।
 विश्वेश्वराय देवाय शिवाय हरये नमः ॥ ३६
 नमोऽस्तु तस्मै देवाय निर्गुणाय गुणात्मने ।
 नारायणाय विश्वाय देवानां परमात्मने ॥ ३७

be to you (31)

Salutation to the Primitive Cause, Venerable, Founder, Limitless, One, Not clearly perceptible to the senses Salutation again and again. (32)

Salutation again and again to the Mysterious, the Concealed, Virtue, Abiding in Virtue, Inconceivable, Immeasurable and Incomparable. (33)

Salutation to the Ever Pure, Tranquil, Unconcerned, Glorious, Ancient, Primeval One. Repeated salutations. (34)

Salutations to the Highest God and to His Nature, salutation to the Support of the Universe and to the cow-keeper (35)

Salutation be to Him who has a lotus like navel and is the source of Yoga Salutation to the Lord of the universe, who shines as the self in all beings, to the Ever-Pure One and to Hari who removes rebirth and its cause (36)

Salutation be to Him who shines in all beings as the Attributeless Self and is the Embodiment of Sattva, Rajas and Tamas,

नमो नमः कारणवामनाय
 नारायणायामितविक्रमाय ।
 श्रीशार्ङ्गचक्रासिगदाधराय
 नमोऽस्तु तस्मै पुरुषोत्तमाय ॥ ३८
 शुद्धाय वेदनिलयाय महोदराय
 सिंहाय दैत्यनिधनाय चतुर्भुजाय ।
 ब्रह्मेन्द्ररुद्रश्च निचारणसंस्तुताय
 देवोत्तमाय वरदाय नमोऽच्युताय ॥ ३९
 नागेन्द्रदेहशयनासनसुप्रियाय
 गोक्षीरहेमशुकनीलघनोपमाय ।
 पीताम्बराय मधुकैटभनाशनाय
 विश्वाय चारुमुकुटाय नमोऽजराय ॥ ४०
 नाभिप्रजातकमलस्थचतुर्भुजाय
 क्षीरोदकार्णवनिकेतयशोधराय ।

नानाविचित्रमुकुटाङ्गदभूपणाय
 सर्वेश्वराय वरदाय नमो वराय ॥ ४१
 भक्तिप्रियाय वरदीप्तसुदर्शनाय
 फुल्लारविन्दविपुलायतलोचनाय ।
 देवेन्द्रविघ्नशमनोद्यतपौरुषाय
 योगेश्वराय विरवाय नमो वराय ॥ ४२
 ब्रह्मायनाय त्रिदशायनाय
 लोकाधिनाथाय भवापनाय ।
 नारायणायात्महितायनाय
 महावराहाय नमस्करोमि ॥ ४३
 कूटस्थमन्यक्तमचिन्त्यरूपं
 नारायणं कारणमादिदेवम् ।
 युगान्तश्रेष्ठं पुरुषं पुराणं
 तं देवदेवं शरणं प्रपद्ये ॥ ४४

to Narāyana, the Universe, the Supreme spirit of the gods. (37)

Salutations to the Conditional Vāmana, Narāyana of immeasurable valour Salutation to the Supreme Being, the Holder of the Śārṅga bow, discus, sword, and club (38)

Salutation to Him who is concealed and who resides in the Vedas, the Big bellied, Lion-like in majesty and powers, Slayer of the demons, Four-armed, is propitiated by Brahman, Indra, Śiva, the sages and Cāraṇas, the Most Eminent of gods, the Boon-Granting Nārāyaṇa. (39)

Salutation to Him who is fond of the bed and seat of the body of the Chief of the Serpents, is comparable to cow-milk, gold, parrot and black cloud, is clad in yellow garment, is the Slayer of Madhu and Kaiṭabha, the Universe, Beautifully crested and Undecaying. (40)

Salutation to him who is the Boon,

Boon-granter, Lord of all lords, from whose navel lotus Brahman was born, Renowned as abiding in the Milk Ocean, is Adorned with various wonderful crowns and armlets. (41)

Salutation to the Most Excellent, Passionless, Master of Yoga, Fond of devotion, Handsome due to excellent glow, Having eyes as large as the petals of a full blown lotus, Intent on making exertion to remove the impediments of Indra (42)

I bow down to the Excellent boar, the Abode of Brahman, of the gods, the supreme Lord of the universe, the destroyer of worldly existence, Way to the good of the self, Nārāyaṇa. (43)

I take refuge with Nārāyaṇa, the God of gods, the Primeval, Supreme Being, the Termination of the destruction of the world, Inconceivable of form, Imperceptible to the senses, and Unchangeable, the First god, the Creator. (44)

योगेश्वरं चारुविचित्रमौलि-
 महोपमस्यं प्रकृतेः परस्थम् ।
 क्षेत्रज्ञमात्मप्रभव वरेण्यं
 त वासुदेवं शरणं प्रपद्ये ॥ ४५
 अदृश्यमन्यक्तमचिन्त्यमन्ययं
 महर्षयो ब्रह्ममयं सनातनम् ।
 वदन्ति यं वै पुरुषं सनातनं
 तं देवगुह्यं शरणं प्रपद्ये ॥ ४६
 यदक्षरं ब्रह्म वदन्ति सर्वगं
 निश्चम्य यं मृत्युमृत्वात् प्रमुच्यते ।
 तमीश्वरं वृत्रमनुत्तर्पणं
 परायणं विष्णुस्यैमि श्लाघतम् ॥ ४७
 फार्यं त्रिया करणमप्रमेयं
 हिरण्यवाहुं चरपद्मनामम् ।

I take refuge with Vāsudeva, the
 Supreme Soul, the Master of Yoga, Having
 a beautiful and wondrous diadem, Unknow-
 able, the Highest, is Beyond Nature,
 Kṣetrajña Self born (45)

I take refuge with the Invisible, Imper-
 ceptible, Inconceivable, Imperishable,
 Primeval, Supreme Being, Mysterious God
 whom the great Ṛṣis characterise as Eternal
 and Comprising the Vedas (46)

I approach him who is called the Imper-
 ishable, Omnipresent, Brahman, the Absolute
 Reality, becoming aware of whom one is
 saved from the jaws of death, the Omni-
 potent Lord, Propitiated by excellent qualities,
 the Last Resort, the Eternal Viṣṇu (47)

I take refuge with Great god Viṣṇu
 Janārdana who is at once the Effect, Action
 and Cause, who is Immeasurable, Gold armed,
 Great Lotus-navelled, Very strong and the

महानलं वेदनिधिं सुरेशं
 धनानि विष्णुं शरणं जनार्दनम् ॥ ४८
 किरीटकेयूरमहार्हनिष्कै-
 र्मन्युत्तमालंकृतसर्वगात्रम् ।
 पीताम्बरं काञ्चनभक्तिचित्रं
 मालाधरं केशवमभ्युपमि ॥ ४९
 भवोज्ज्वलं वेदविदां वरिष्ठं
 योगात्मनां सांख्यविदा वरिष्ठम् ।
 आदित्यरद्राश्विबसुप्रमार्गं
 प्रह्वं प्रपद्येऽच्युतमात्मवन्तम् ॥ ०
 श्रीवत्सङ्गं महादेवं देवगुह्यमनौपमम् ।
 प्रपद्ये सूक्ष्ममचलं वरेण्यमभयप्रदम् ॥ ५१
 प्रभवं सर्वभूतानां निर्गुणं परमेश्वरम् ।
 प्रपद्ये मुक्तसगानां यतीनां परमां गतिम् ॥ ५२

Receptacle of the Veda. (48)

I take refuge with Keśava whose body
 is completely adorned with the diadem,
 armet, the very costly Niṣkas, the best of
 jewels, yellow garmented, brilliant by the
 gold known as ornaments Bhakti and
 Wearing a garland. (49)

To Lord Nārāyaṇa, the Origin of worldly
 existence, Most distinguished of the knowers
 of the mysteries of the Veda, Most excellent
 of the Yoga-souled and Sāṅkhya knowers,
 Possessing the majestic lustre of the
 Adityas, Rudras, the Aśvinikumaras and the
 Vasus, and established in his own majesty.
 I betake myself (50)

I resort to the great god who has the
 Śrīvatsa mark on His chest, the Mysterious
 god, Peerless, Subtle, Immovable, the
 Most distinguished, the Guarantee of
 safety. (51)

The Origin of all beings, the Attributeless,
 the Supreme Ruler, the Final Goal of ascetics

भगवन्तं गुणाध्यक्षमक्षरं पुष्करेक्षणम् ।
 शरण्यं शरणं भक्त्या प्रपद्ये भक्तव्रतसलम् ॥ ५३
 त्रिविक्रमं त्रिलोकेशं सर्वेषां प्रपितामहम् ।
 योगात्मानं महात्मानं प्रपद्येऽहं जनार्दनम् ॥ ५४
 आदिदेवमजं शंभुं व्यक्तान्व्यक्त सनातनम् ।
 नारायणमणीयासं प्रपद्ये ब्राह्मणप्रियम् ॥ ५५
 नमो वराय देवाय नमः सर्वसहाय च ।
 प्रपद्ये देवदेवेशमणीयांसमणोः सदा ॥ ५६
 एकाय लोकतृषाय परतः परमात्मने ।
 नमः सहस्रशिरसे अनन्ताय महात्मने ॥ ५७
 त्वामेव परमं देवमृषयो वेदपारगाः ।
 क्रीर्तयन्ति च यं सर्वे ब्रह्मादीना परायणम् ॥ ५८

who have renounced all worldly attachments. (52)

I seek with devotion the protection of the Glorious, Meritorious, Impershable Lotus-eyed, Nārāyaṇa who affords shelter to and removes the distress of them who have taken refuge in Him and is Fond of His devotees (53)

I take refuge with the Lord of the three worlds Grandfather of all, the Great Nārāyaṇa whose essence is Yoga and who strided over the three worlds in three steps (54)

I throw myself at the feet of Nārāyaṇa the First Divine Cause, the Birthless, Source of all auspiciousness, Manifest and Unmanifest, Eternal, Minutest, Friend of the Brahmanas (55)

Salutation to the great God and salutation to the All enduring I resort permanently to the Lord of the chief of the gods, who is Minuter than the minutest. (56)

Salutation to the One, World truth, the Higher than the Highest, the Thousand-headed, Endless, and Noble souled (57)

The Ṛṣis who are conversant with the

नमस्ते पुण्डरीकाक्ष भक्तानामभयप्रद ।
 सुब्रह्मण्य नमस्तेऽस्तु त्राहि मां शरणागतम् ॥ ५९
 पुलस्त्य उवाच ।
 भक्तिं तस्यानुसन्तिन्त्य नागस्यामोघसंभवः ।
 प्रीतिमानभवद् विष्णुः शङ्खचक्रगदाधारः ॥ ६०
 सान्निध्यं कल्पयामास तस्मिन् सरसि केशवः ।
 गरुडस्थो जगत्स्वामी लोकाधारस्तपोधनः ॥ ६१
 ग्राहग्रस्तं गजेन्द्रं तं सं च ग्राहं जलाशयात् ।
 उज्जहाराप्रमेयात्मा तरसा मधुसूदनः ॥ ६२
 स्थलस्थ दारयामास ग्राह चक्रेण माधवः ।
 मोक्षयामास नागेन्द्रं पाशैर्भ्यः शरणागतम् ॥ ६३
 स हि देवलशपेन हूहूर्गन्धर्वसत्तमः ।

Veda praise you as the Highest Deity, the Last Resort of Brahman and others (58)

Salutation to the Lotus-eyed Nārāyaṇa, who guarantees safety to His devotees Salutation be to you, O Subrahmanya, save me, who has come to you for succour (59)

Pulastya said Considering the devotion of the elephant, the Holder of the conch, discus, and club, Viṣṇu, whose birth was not in vain, became pleased (60)

The Lord of the Universe, the support of the world, the eminently Pious, Keśava, mounted on Garuḍa, established His presence in the Lake (61)

Mādhvāsūdana, of unascertainable nature, took the mighty elephant who was in the grip of the crocodile and the crocodile, out of the lake (62)

Mādhava rent the crocodile brought to the land with His discus, and released from his noose the most excellent elephant, who had come to his rescue. (63)

The great Gandharva Hūhū who was transformed into a crocodile by the curse of Devala, meeting with death at the hand

ग्राहत्वमगमत् कृष्णाद् वर्षं प्राप्य दिवं गतः ॥ ६४
 गजोऽपि विष्णुना स्पृष्टो जातो दिव्यवपुः पुमान् ।
 आपद्भिमुक्तौ युगपद् गजगन्धर्वसत्तमौ ॥ ६५
 प्रीतिमान् पुण्डरीकाक्षः शरणागतवत्सलः ।
 अभवत् त्वय देवेशस्ताभ्यां चैव प्रपूजितः ॥ ६६
 इदं च भगवान् योगी गजेन्द्रं शरणागतम् ।
 प्रोवाच मुनिशार्दूल मधुरं मधुसूदनः ॥ ६७
 श्रीभगवानुवाच ।

यो मां द्वाञ्च सरथैव ग्राहस्य च विदारणम् ।
 गुह्यमकीचकरेणुनां रूपं मेरोः सुतस्य च ॥ ६८
 अक्षरं भस्करं गङ्गां त्रैलोक्यप्रथमे च ।
 संस्मरिष्यन्ति मनुजाः प्रयताः स्थिरयुद्धयः ॥ ६९
 कीर्तयिष्यन्ति भक्त्या च श्रोष्यन्ति च श्रुचित्रताः ।
 दुःस्वप्नो नश्यते तेषां सुस्वप्नश्च भविष्यति ॥ ७०

of Kṛṣṇa, went to heaven (64)

By the touch of Viṣṇu the elephant too assumed the divine appearance. The elephant and the pre-eminent Gandharva were simultaneously delivered from calamity (65)

Worshipped by them, Nārāyaṇa, the Chief of the gods, affectionate towards those who take refuge with Him, became pleased (66)

O great sage, to the excellent elephant who had taken refuge with Him, the Glorious Lord Madhusūdana, the Yogin, lovingly said the following. (67)

The Lord said "Of the pious and steady-minded men who shall bear in mind me, you, and the lake and the rending of the crocodile, the images of Gulma, Kicaka, Reṇu and the son of Meru, the Peepal tree, the Sun, the Gaugā, and Namiṣāranya, and sing with devotion in praise thereof and hear about them, lead a virtuous life, had dream of them as destroyed. They dream lucky dreams (68, 69, 70)

मात्स्यं कौर्मश्च चाराहं वामनं तार्क्ष्यमेव च ।
 नारसिंहं च नामेन्द्रं सृष्टिप्रलयकारकम् ॥ ७१
 एतानि प्रातर्हृत्याथ संस्मरिष्यन्ति ये नराः ।
 सर्वपापैः प्रमुच्यन्ते पुण्यं लोकाग्रवाप्तुयुः ॥ ७२
 पुलस्त्य उवाच ।

एवमुक्त्वा हृषीकेशो गजेन्द्रं गरुडध्वजः ।
 स्पर्शयामास हस्तेन गजं गन्धर्वमेव च ॥ ७३
 ततो दिव्यवपुर्भूत्वा गजेन्द्रो मधुसूदनम् ।
 जगाम शरणं विप्रं नारायणपरायणः ॥ ७४
 ततो नारायणः श्रीमान् मोक्षयित्वा गजोत्तमम् ।
 पापवन्धाच्च क्षाप्य ग्राहं चाद्गतकर्मकृद् ॥ ७५
 श्रुतिभिः स्तूयमानश्च देवगुह्यपरायणैः ।
 गतः ॥ भगवान् विष्णुर्दुर्विज्ञेयगतिः प्रभुः ॥ ७६
 गजेन्द्रमोक्षणं दृष्ट्वा देवाः शक्रपुरोगमाः ।

Men who call to mind Matsya, Kūrma, Varāha, Vāmana, Garudā, Narasiṅha and the great elephant, who cause creation and destruction, after rising from bed in the morning, are freed from sins, and attain the holy Loka. (71, 72)

Pulastya said: Speaking thus to the great elephant, Garuda-bannered Nārāyaṇa touched the elephant and the Gandharva with his own hand. (73)

O Brāhmaṇa, then assuming a celestial body, the great elephant, who was solely devoted to Nārāyaṇa, took refuge with Madhusūdana (74)

Then the Wonder-working, Glorious Nārāyaṇa, having released the most excellent elephant and the crocodile from the bondage of sin and curse, and being glorified by the Ṛṣis, devoted to the Great God, Lord Viṣṇu, of unknown possibilities, departed (75, 76)

Seeing the release of the great elephant,

ववन्दिरे महात्मानं प्रभुं नारायणं हरिम् ॥ ७७
 महर्षयश्चारणाश्च दृष्ट्वा गजविमोक्षणम् ।
 विस्मयोत्फुल्लनयनाः संस्तुवन्ति जनार्दनम् ॥ ७८
 प्रजापतिपतिर्ब्रह्मा चक्रपाणिविचेष्टितम् ॥
 गजेन्द्रमोक्षणं दृष्ट्वा इदं वचनमब्रवीत् ॥ ७९
 य इदं शृणुयाच्चित्त्यं प्रातरुत्थाय मानवः ।
 प्राप्नुयात् परमां सिद्धिं दुःस्वप्नस्तस्य नश्यति ॥ ८०
 गजेन्द्रमोक्षणं पुण्यं सर्वपापप्रणाशनम् ।
 कथितेन स्मृतेनाथ श्रुतेन च तपोधन ॥
 गजेन्द्रमोक्षणेनेह सद्यः पापात् प्रमुच्यते ॥ ८१
 एतत्पवित्रं परमं सुपुण्यं
 संकीर्तनीयं चरितं मुरारेः ।

यस्मिन् किलोक्ते बहुपापबन्धनात्
 लभ्येत मोक्षो द्विरदेन यद्भत् ॥ ८२
 अजं वरेण्यं वरपद्मनाभं
 नारायणं ब्रह्मनिधिं सुरेशम् ।
 तं देवगुह्यं पुरुषं पुराणं
 बन्दाम्यहं लोकपतिं वरेण्यम् ॥ ८३
 पुलस्त्य उवाच ।
 एतत् त्वोक्तं प्रवरं स्वशानं
 स्वतं मुरारेर्वरनागकीर्तनम् ।
 यं कीर्तयं संश्रुत्य तथा विचिन्त्य
 पापापनोदं पुरुषो लभेत ॥ ८४

इति श्रीवामनपुराणे अष्टपञ्चाशोऽध्यायः ॥५८॥

Indra and other gods made obeisance to the
 worshipful mighty Lord Nārāyaṇa. (77)

Seeing the deliverance of the elephant,
 the great Ṛṣis and Cēranas began to sing the
 praise of Nārāyaṇa, with eyes dilated with
 wonder (78)

Witnessing the emancipation of the most
 excellent elephant granted by Nārāyaṇa,
 Brahman, the chief of the Prajāpatis said as
 follows : (79)

‘The man who listens to it daily rising
 early in the morning, attains the highest
 perfection. His bad dream is destroyed (80)

“Gajendramokṣaṇa is holy, sin-destroying
 O ascetic, by reciting, calling to mind and
 hearing Gajendramokṣaṇa, one is instantly
 relieved from sin (81)

This highly purifying and extremely
 holy account of the deeds of Nārāyaṇa is
 worthy of being sung. By reciting it one
 certainly achieves freedom from sins, as did
 the elephant (82)

I bow down to Nārāyaṇa—the Birthless,
 most Excellent, Great Lotus-navelled, the
 Abode of all sacred knowledge, the Lord of
 gods, the Mysterious god, the Primeval
 Being, the Lord of the world (83)

Pulastya said. I have communicated
 to you the best of the panegyric hymns of
 Nārāyaṇa, the recital of the excellent
 elephant, by repeating, hearing and medi-
 tating upon which a man obtains freedom
 from sin (84)

Thus ends the Fifty-eighth Chapter, in the Vamana-Purāṇa—58.

पुलस्त्य उवाच ।

कथिदासीद् द्विजद्रोधा पिशुनः क्षत्रियाचमः ।
परपीडारुचिः क्षुद्रः स्वभावादपि निर्घृणः ॥ १
पर्यासिताः सदा तेन पितृदेवद्विजातयः ।
स त्वायुषि परिक्षीणे जङ्घे घोरो निशाचरः ॥ २
तेनैव कर्मदोषेण स्वेन पापकृतां वरः ।
क्रूरैश्चक्रे ततो वृत्तिं राक्षसत्वाद् विशेषतः ॥ ३
सस्य पापरवस्यैवं जगुर्वर्षशतानि तु ।
तेनैव कर्मदोषेण नान्यां वृत्तिमरोचयत् ॥ ४
यं यं पश्यति सस्यं स तं तमादाय राक्षसः ।
चखाद रौद्रकर्माऽसौ वाहुगोचरमागतम् ॥ ५

एवं तस्यातिदुष्टस्य कुर्वतः प्राणिनां वधम् ।
जगाम च महात् कालः परिणामं तथा वयः ॥ ६
स कदाचित् तपस्यन्त ददर्श सरितस्तटे ।
महाभागमूर्ध्वशुजं यथावत्संयतेन्द्रियम् ॥ ७
अनया रक्षया ब्रह्मन् कृतरक्ष तपोनिधिम् ।
योगाचार्यं शुचिं दक्षं वासुदेवपरायणम् ॥ ८
विष्णुः प्राच्यां स्थितश्चक्री विष्णुर्दक्षिणतो गदी ।
प्रतीच्या द्वाङ्गर्ध्वविष्णुर्विष्णुः खड्गो ममोत्तरे ॥ ९
हृषीकेशो विक्रान्तेषु तच्छिख्रेषु जनार्दनः ।
श्रोत्ररूपी हरिर्भूमौ नारसिंहोऽम्बरे मम ॥ १०
धुरान्तममलं चक्रं ब्रह्मत्वेत्तु सुदर्शनम् ।

59

Pulastya said - There was a very vile
Keatriya, oppressor of Brāhmanas, backbiter,
fond of tormenting others, mean and
very cruel by nature also (1)

The forefathers, gods and Brāhmanas
were always annihilated by him At the
end of his life he was born as a terrible
Rākṣasa (2)

By that very sinful work of his, that
foremost among the sinful ones began to
live by cruel ways, particularly by demoniacal
way (3)

Thus one hundred years passed of him
engaged in sinful deeds with that very
sinful work He did not like any other
livelihood (4)

That Rākṣasa of dreadful acts took and
devoured that very living being whomever he
saw and whoever came within the range of
his arms (5)

A very long time passed with that very
wicked one killing the living beings, and his
age declined (6)

Once he saw on the bank of a river one
illustrious ascetic, performing penance, with
his arms raised upwards, his sense organs
properly controlled, protected, O Brāhmana,
by the following protection, a teacher of
the Yoga system of philosophy, pious,
dexterous and devoted to Viṣṇu (7, 8)

(This was the protection) Let the discus-
bearer Viṣṇu stay in the east and the club-
holding Viṣṇu in the south, the bow-
wielder Viṣṇu in the west and the sword
holding Viṣṇu to my north. (9)

Let Hṛṣīkeśa (Viṣṇu), the lord of sense
organs, stay in the corners and Janardana
(Viṣṇu) in the holes, the boar-formed Viṣṇu
on the earth and the man-lion Viṣṇu in the
sky (10)

The pious discus, Sudarśana, with its

अस्यांशुमाला दुष्प्रेक्ष्या हन्तुं प्रेतनिशाचरान् ॥ ११
 गदा चेयं सहस्राचिरुद्धमन् पावको यथा ।
 रक्षोभूतपिशाचानां ङाकिनीनां च श्यातनी ॥ १२
 शार्ङ्गं विस्फुजितं चैव वासुदेवस्य मद्रिपून् ।
 त्रिपुण्ड्रमुप्यकृष्ण्ण्डप्रेतादीन् हन्त्वशेषतः ॥ १३
 खड्गधाराज्वलज्ज्योत्स्नानिर्घृता ये ममाहिताः ।
 ते यान्तु सौम्यतां सद्यो गरुडेनेव पन्नगाः ॥ १४
 ये कृष्ण्ण्डास्तथा यथा दैत्या ये च निशाचराः ।
 प्रेता विनायकाः क्रूरा मनुष्या जृम्भकाः खगाः ॥ १५
 सिंहादयो ये पशवो दन्दशूकाश्च पन्नगाः ।
 सर्वे भवन्तु मे सौम्याविष्णुचक्ररवाहताः ॥ १६
 चित्तवृत्तिहरा ये च ये जनाः स्मृतिहारकाः ।
 पलौजसां च हर्तारंश्यायानिष्वंसक्राश ये ॥ १७

ये चोपभोगहर्तारो ये च लक्षणनाशकाः ।
 कृष्ण्ण्डास्ते प्रणश्यन्तु विष्णुचक्ररवाहताः ॥ १८
 बुद्धिस्वास्थ्यं मनःस्वास्थ्यं स्वास्थ्यमैन्द्रियकं तथा ।
 ममास्तु देवदेवस्य वासुदेवस्य कीर्तनात् ॥ १९
 शृष्टे पु रस्तादय दक्षिणोत्तरे
 निकोणतथास्तु जनार्दनी हरिः ।
 समीह्यमीशानमनन्तमच्युतं
 जनार्दनं प्रणिपतितो न सीदति ॥ २०
 यथा परं ब्रह्म हरिस्तथा परं
 जगत्स्वरूपथ स एव केशवः ।
 श्रुतेन तेनाच्युतनामकीर्तना-
 स्प्रणशमेतु त्रिविधं ममाद्युभम् ॥ २१
 इत्यसत्वात्परशर्यं कृत्वा वै विष्णुपञ्जरम् ।

ends as sharp as a razor, with its circle of light (halo) difficult to be looked at, is revolving to kill the evil-spirits and the Rākṣasas. (11)

And this mace, emitting thousands of rays like fire, is the destroyer of Raksasas, Bhūtas, Piśācas and Dāhins (female imps). (12)

Let the resounding bow of Viṣṇu kill my enemies, birds, men, goblins, ghosts and others completely (13)

Let my enemies, being shaken by the burning light of sword-blade, become gentle immediately like snakes by Garuḍa (14)

Goblins, Yakṣas, demons, Rākṣasas, ghosts, Vināyakas, cruel men, yawners (a sort of demons), birds, animals like lion and others and the biting snakes—let all these become gentle after being struck by the sound of the discus of Viṣṇu. (15, 16)

The persons who are destroyers of thinking and destroyers of memory and are the destroyers of might and energy and

those who are the destroyers of shadow, and the goblins who are the destroyers of enjoyment and destroyers of lucky mark—let all these be destroyed being struck by the sound of the discus of Viṣṇu. (17, 18)

Let me have the sound state of intellect, sound state of mind and sound state of sense-organs by praising Viṣṇu, the god of gods (19)

Let Viṣṇu stay behind me, in front of me, in my right, in my left and in the corners. A person does not suffer if he has bowed down in reverence before Viṣṇu, the praiseworthy, the lord, the endless and the imperishable (20)

As Viṣṇu is the highest Brahma, in the same way Viṣṇu has the world as his own form. With the help of that eternal truth and by mentioning the name of the imperishable Viṣṇu, let my sin of three types go to destruction (21)

Thus after reciting these prayers of Viṣṇu (Viṣṇupañjara) for his protection he sat at ease and the powerful Rākṣasa

संसियतोऽसावपि बली राक्षसः समुपाद्रवत् ॥ २२
 ततो द्विजनिपुक्तायां रक्षायां रजनीचरः ।
 निर्धूसवेगः सहसा तस्यौ मासचतुष्टयम् ॥ २३
 यावद् द्विजस्य देवपे समामिषे समाधितः ।
 जाते जप्यावसानेऽसौ तं ददर्श निशाचरम् ॥ २४
 दीनं हतलोत्साहं कान्दिशीकं हतौजसम् ।
 तं दृष्ट्वा कृपयाविष्टः समाधास्य निशाचरम् ॥ २५
 पप्रच्छागमने हेतुं स चाचष्ट यथातथम् ।
 स्वभावमात्मनो द्रष्टुं रक्षया तेजसः क्षितिम् ॥ २६
 कथयित्वा च तद्रक्षः कारणं विविध ततः ।
 प्रसीदेत्यप्रवीद् विप्रं निर्दिग्णः स्वेन कर्मणा ॥ २७
 बहूनि पापानि मया कृतानि बहवो हताः ।
 कृताः स्त्रियो मया बहवो विधवाः पुत्रवर्जिताः ।

then ran at him (22)

But due to the protective prayers by the Brāhmana, the Rākṣasa, deprived of his speed all of a sudden, stayed there for four months (23)

O Divine sage, when the meditation of the sage came to an end and when the muttering of prayers were over, then he saw the Rākṣasa, miserable, destitute of energy and zeal, terrified and bereft of might. Seeing him in pitiable condition, he after consoling the Rākṣasa asked him the reason of his coming and he told accurately his nature and the loss of his power when he had come to see him (24, 25, 26)

After telling various reasons that Rākṣasa, disgusted with his own action said to the Brāhmana, "Be pleased" (27)

"I have committed many sins, I have killed many persons. Many ladies were rendered widows and devoid of sons by me. Many very little and sinless living beings

जनागसां च सत्त्वानामल्पकानां क्षयः कृतः ॥ २८
 तस्मात् पापादहं मोक्षमिच्छामि त्वत्प्रसादतः ।
 पापप्रश्नमनायालं कुरु मे धर्मदेशनम् ॥ २९
 पापस्यास्य क्षयकरमुपदेशं प्रयच्छ मे ।
 तस्य तद् वचनं श्रुत्वा राक्षसस्य द्विजोत्तमः ॥ ३०
 वचनं ग्राह धर्मात्मा हेतुमद्य सुभाषितम् ।
 कथं क्रूरस्वभावस्य सतन्तव निशाचर ।
 सहसैव समायाता जिज्ञासा धर्मधर्मनि ॥ ३१

राक्षस उवाच ।

त्वां वै समागतोऽस्म्यद्य क्षिप्रोहं रक्षया पलात् ।
 तप संसर्गतो ब्रह्मन् जातो निर्वेद उच्यते ॥ ३२
 का सा रक्षा न तां वेधि वेधि नास्याः परायणम् ।
 यस्याः संसर्गमासाद्य निर्वेदं प्रापितं परम् ॥ ३३

were destroyed by me (28)

"I want to be released from that sin by your favour. Give me sufficient instruction about piety for putting my sin to an end (29)

"Give me the instruction which can destroy this sin." Hearing those words of him the high souled excellent Brāhmana spoke these eloquent words accompanied with arguments

'O Rākṣasa, how has the curiosity of yours, having a wicked nature, come in the path of piety all of a sudden?' (30, 31)

Rākṣasa said, "I have come to you today but I was reviled by the force of your protective prayers. By your association, O Brāhmana, an excellent and complete disregard of worldly objects, has occurred in me (32)

"I don't know what that protective prayer is and I don't know how to read it by getting the association of which I have attained such excellent disregard of worldly objects (33)

त्वं कृपां कुरु धर्मज्ञ मरयलुक्रोशमावह ।
यथा पापानोदो मे भवत्यार्य तथा कुरु ॥ ३४
पुलस्त्य उवाच ।
इत्येयमुक्तः स मुनिस्तदा वै तेन रक्षसा ।
प्रत्युवाच महाभागो विमृश्य सुचिरं मुनिः ॥ ३५
ऋषिरुवाच ।
यन्ममाहोपदेशार्थं निर्विण्णः स्वेन कर्मणा ।
युक्तमेतद्वि पापानां निवृत्तिरूपकारिका ॥ ३६
करिष्ये यातुधानानां नत्वं धर्मदेशनम् ।
सान् संवृच्छ द्विजान् सौम्य ये वै प्रवचने रताः ॥ ३७
एषमुक्त्वा ययौ विप्रश्चिन्तामप स राक्षसः ।
कथं पापानोदः स्यादिति चिन्ताकूलेन्द्रियः ॥ ३८
न चखाद स सत्त्वानि क्षुधा संवाधितोऽपि सन् ।
पठे पठे तदा काले जन्तुमेकमभक्षयत् ॥ ३९
स कदाचित्क्षुधाविष्टः पर्यटन् विपुले वने ।

ददर्शाय फलाहारमागतं ब्रह्मचारिणम् ॥ ४०
गृहीतो रक्षसा तेन स तदा मुनिदारकः ।
निराज्ञो जीविते ग्राह सामपूर्वं निशाचरम् ॥ ४१
प्राज्ञण उवाच ।
भो भद्र ब्रूहि यत् कार्यं गृहीतो येन हेतुना ।
तदनुब्रूहि भद्रं ते अवमस्ययुशाधि माम् ॥ ४२
राक्षस उवाच ।
पठे काले त्वमाहारः क्षुधितस्य समागतः ।
निःश्रीकस्यातिपापस्य निर्घृणस्य द्विजद्रुहः ॥ ४३
प्राज्ञण उवाच ।
यद्यवश्यं त्वया चाहं भक्षितव्यो निशाचर ।
आयास्यामि तवाद्यैव निवेद्य गुरवे फलम् ॥ ४४
गुर्वर्धमेतदागत्य यत्फलग्रहणं कृतम् ।
ममात्र निष्ठाप्राप्तस्य फलानि विनिवेदितम् ॥ ४५
स त्वं गृह्णताम्रं मामत्रैवं प्रतिपालय ।

"O knower of piety, show compassion and have sympathy for me. Be pleased to act in that way, O respectable one, by which my sins are removed." (34)

Pulastya said: Being thus addressed by that Rākṣasa, the illustrious sage replied after thinking for a long time. (35)

"Your request for the instruction of piety, after being disgusted with your own action, is quite proper as ceasing from sins is beneficial. But I will not give instruction to Rākṣasas about piety. Ask those Brāhmanas, O gentle one, who are engaged in giving instructions." (36, 37)

Saying thus the Brāhmaṇa departed and the Rākṣasa, with his organs afflicted with anxiety, began to think, 'How can my sin be removed?' (38)

He did not eat any living being even after being oppressed with hunger. He ate only one creature after six times. (39)

Once when he, being oppressed with

hunger, was roaming in the vast forest, he saw a religious student came to bring the fruits (40)

Caught by that Rākṣasa, the son of sage, having no hope for his life, said calmly to the Rākṣasa (41)

'O Good one, what is your purpose, what for have you caught me? Tell me that and order me for that. May you have welfare.' (42)

Rākṣasa said: After six times, you have come as food for me, the hungry, devoid of lustre, very sinful, cruel and enemy of Brāhmanas (43)

Brāhmaṇa said, "O Rākṣasa, if I am to be eaten necessarily by you, I shall come to you after offering fruits to my preceptor." (44)

It is my foremost duty to offer the fruits to my preceptor the fruits which I collected for my preceptor after coming here. (45)

"Be pleased to wait for me here for a

निवेद्य गुरवे यावदिहागच्छाम्यहं फलम् ॥ ४६
 राक्षस उवाच ।
 पृष्ठे काले न मे ब्रह्मन् कश्चिद् ग्रहणमागतः ।
 प्रतिमुच्येत देवोऽपि इति मे पापजीविका ॥ ४७
 एक एवात्र मोक्षस्य तव हेतुः शृणुष्व तत् ।
 मुञ्चाम्यहमसंदिग्धं यदि तद्गुरुते भवान् ॥ ४८
 ब्राह्मण उवाच ।
 गुरोर्यन्न विरोधाय यन्न धर्मोपरोचकम् ।
 तत्करिष्याम्यहं रक्षो यन्न व्रतहरं मम ॥ ४९
 राक्षस उवाच ।
 मया निसर्गतो ब्रह्मन् जातिदोषाद् विशेषतः ।
 निर्विधेकेन चित्तेन पापकर्म सदा कृतम् ॥ ५०
 आपाक्षयान्मम पापेषु न धर्मेषु रत मनः ।
 तत्पापसंक्षयान्मोक्षं प्राप्नुयां येन तद् वद ॥ ५१

moment till I come back after offering fruits to my preceptor." (46)

Rākṣasa said, "O Brahmana, no one, even a god, can be released by me who has come at the sixth time. This is my sinful livelihood." (47)

"There is only one way for your release; listen to that. I will release you undoubtedly if you do that." (48)

Brahmana said, "I will do that which is not against my preceptor, which is not an obstruction to piety and which is not the destroyer of my vow." (49)

Rākṣasa said, "I have always committed sinful deeds with my foolish mind by nature and particularly by the defect of race." (50)

"From the very childhood my mind is engaged in sinful deeds and not in pious deeds. Tell me that by which I may get freedom from that destroying sin." (51)

O Brahmana, tell me how to get freedom from those sins which I have committed

यानि पापानि कर्माणि बालत्वाद्यरितानि च ।
 दुष्टां योनिमिमां प्राप्य तन्मृक्तिं कथय द्विज ॥ ५२
 यथेतद् द्विजपुत्र त्वं समाप्त्यास्यस्यशेषतः ।
 ततः क्षुधार्तान्मत्स्त्वं नियतं मोक्षमाप्स्यसि ॥ ५३
 न चेत् तत्पापश्रीलोऽहमत्यर्थं क्षुत्पिपासितः ।
 पृष्ठे काले नृशंसात्मा भक्षयिष्यामि निर्घृणः ॥ ५४
 पुलस्त्य उवाच ।
 एवमुक्तो मृनिसुतस्तेन घोरेण रक्षसा ।
 चिन्तामवाप महतीमशक्तस्तदुदीरणे ॥ ५५
 स विमृश्य चिरं विप्रः शरणां जातवेदसम् ।
 जगाम ज्ञानदानाय संशयं परमं गतः ॥ ५६
 यदि श्रुथूपितो वह्निर्गुरुश्रुथूपादनु ।
 व्रतानि वा सुचीर्णानि सप्तार्चिः पातु मां ततः ॥ ५७
 न मातरं न पितरं गौरवेण यथा गुरुम् ।

due to my ignorance after getting this wicked form of existence." (52)

"O son of Brahmana, if you will explain it completely, then you will attain freedom certainly from me although I am afflicted with hunger." (53)

"If you don't tell, then I will eat you at this sixth time as I am a great sinner, afflicted with hunger and thirst extremely, cruel and merciless." (54)

Pulastya said: Being thus addressed by that terrible Rakṣasa, the son of sage, incapable of telling that, got great anxiety." (55)

Thinking for a long time, the Brahmana, fallen into a danger, went into the refuge of Agni for receiving the gift of wisdom." (56)

"If I have served Agni after serving my preceptor or if I have observed vows, then let the seven-flamed Agni protect me." (57)

"As I have always respected my pre-

सर्वदेवावगच्छामि तया मां पातु पावकः ॥ ५८
 यथा गुरुं न मनसा कर्मणा वचसाऽपि वा ।
 अज्ञानाम्यहं तेन पातु सत्येन पावकः ॥ ५९
 इत्येवं मनसा सत्यान् कुर्यतः श्रपथान् पुनः ।
 सर्वाधिवा समादिष्टा प्रादुरासीत् सरस्वती ॥ ६०
 सा प्रोवाच द्विजसुतं राक्षसग्रहणाकुलम् ।
 मा भैद्विजसुताहं त्वां मोक्षयिष्यामि संकटात् ॥ ६१
 यदस्य रक्षसः श्रेयो जिह्वाग्रे संस्थिता तर ।
 तत् सर्वं कथयिष्यामि ततो मोक्षमवाप्स्यसि ॥ ६२
 अदृश्या रक्षसा तेन श्रोत्रक्षेत्र्यं सा सरस्वती ।
 अदर्शनं गता सोऽपि द्विजः प्राह निशाचरम् ॥ ६३
 ब्राह्मण उवाच ।
 श्रूयतां तव यच्छ्रेयस्तथाऽन्येषां च पापिनाम् ।

समस्तपापशुद्धयर्थं पुण्योपचयदं च यत् ॥ ६४
 प्रातरुत्थाय जपन्व्यं मध्याह्नेऽह्नयेऽपि वा ।
 अमंशयं सदा जप्यो जपतां पुष्टिशान्तिदः ॥ ६५
 ॐ हरिं कृष्णं हृषीकेश वासुदेवं जनार्दनम् ।
 प्रणतोऽस्मि जगन्नाथं स मे पापं व्यपोहतु ॥ ६६
 चराचरगुरुं नाथं गोविन्दं शेषशायिनम् ।
 प्रणतोऽस्मि परं देवं स मे पापं व्यपोहतु ॥ ६७
 शक्तिनं चक्रिणं धार्ष्ट्यधारिणं स्रग्धरं परम् ।
 प्रणतोऽस्मि पतिं लक्ष्म्याः स मे पापं व्यपोहतु ॥ ६८
 दामोदरमुदारार्थं पुण्डरीकाक्षमच्युतम् ।
 प्रणतोऽस्मि स्तुतं स्तुत्यैः स मे पापं व्यपोहतु ॥ ६९
 नारायणं नरं शौरिं माधवं मधुसूदनम् ।
 प्रणतोऽस्मि धराधारं स मे पापं व्यपोहतु ॥ ७०

ceptor in a better way than my mother and my father, so let Agni protect me. (58)

"As I have not disrespected my preceptor with mind, action and speech, therefore, let Agni protect me due to that truth" (59)

While he was making these true oaths, then Sarasvati, the goddess of learning appeared, being ordered by the seven-flamed Agni. (60)

She spoke to the son of Brāhmana afflicted due to being caught by the Rākṣasa, "O son of Brahmana, don't fear. I will release you from this calamity." (61)

"Staying on the tip of your tongue I will tell all for the welfare of this Rākṣasa and then you will attain freedom from him" (62)

Remaining invisible for that Rākṣasa, Sarasvati, saying thus, disappeared. That Brāhmaṇa also said to the Rākṣasa (63)

Brāhmaṇa said, "Listen to that which is for your welfare and for the welfare of other sinners. This is for purifying all the sins and is the bestower of heap of good

fortune. (64)

"One should mutter it in the morning after rising, at noon and at the end of day also. Being muttered always, it gives prosperity and peace undoubtedly to those who mutter it." (65)

(This is the prayer to be muttered): Om, I bow down to Hari, Kṛṣṇa, Hṛṣīkeṣi, Vāsudeva, Janārdana, the lord of the world. May He destroy my sin (66)

I bow down to the great god Viṣṇu, the master of moving and non-moving ones, the lord, lying on Śeṣanāga. Let him destroy my sin (67)

I bow down to the great Viṣṇu, the conch-bearer, the discus-wielder, the bow-holding, the garland-bearer and the husband of Lakṣmī. Let him destroy my sin (68)

I bow down to the Dāmodara having large eyes, the lotus-eyed one and praised by eulogies. Let him destroy my sin (69)

I bow down to Narāyaṇa, the primeval Man, Sauri, the consort of Lakṣmī, the

केशवं चन्द्रसूर्याक्षं कंसकेशिनिपूदनम् ।
 प्रणतोऽस्मि महाबाहु स मे पापं व्यपोहतु ॥ ७१
 श्रीवत्सवक्षसं श्रीशं श्रीधरं श्रीनिकेतनम् ।
 प्रणतोऽस्मि श्रियः कान्तं स मे पापं व्यपोहतु ॥ ७२
 यमीशं सर्वभूतानां ध्यायन्ति यतपोऽक्षरम् ।
 बासुदेवमनिर्देश्यं तमस्मि शरणं गतः ॥ ७३
 समस्तालभ्यनेभ्यो यं व्यावृत्त्य मनसो गतिम् ।
 ध्यायन्ति बासुदेवार्यं तमस्मि शरणं गतः ॥ ७४
 सर्वगं सर्वभूतं च सर्वस्याधारमीश्वरम् ।
 बासुदेवं परं ब्रह्म तमस्मि शरणं गतः ॥ ७५
 परमात्मानमव्यक्तं यं प्रथान्ति सुमेधसः ।
 कर्मक्षयेऽक्षय देवं तमस्मि शरणं गतः ॥ ७६
 पुण्यपापविनिर्मुक्ता यं प्रविश्य पुनर्भवम् ।

न योगिनः प्राप्नुवन्ति तमस्मि शरणं गतः ॥ ७७
 ब्रह्मा भूत्वा जगत् सर्वं सदेवासुरमानुषम् ।
 यः सृजत्यच्युतो देवस्तमस्मि शरणं गतः ॥ ७८
 ब्रह्मत्वे यस्य वक्त्रेभ्यश्चतुर्वेदमयं वयुः ।
 प्रभुः पुरातनो जज्ञे तमस्मि शरणं गतः ॥ ७९
 ब्रह्मरूपधरं देवं जगद्योनिं जनार्दनम् ।
 सृष्टृत्वे संस्थित सृष्टे प्रणतोऽस्मि सनातनम् ॥ ८०
 सृष्टा भूत्वा स्थितो योगी स्थितावसुरसूदनः ।
 तमादिपुरुषं विष्णुं प्रणतोऽस्मि जनार्दनम् ॥ ८१
 धृता मही हवा दैत्याः परित्रावास्तथा सुराः ।
 येन स विष्णुमापेक्षं प्रणतोऽस्मि जनार्दनम् ॥ ८२
 यज्ञैर्यजन्ति यं विप्रा यज्ञेशं यज्ञभावनम् ।
 तं यज्ञपुरुषं विष्णुं प्रणतोऽस्मि सनातनम् ॥ ८३

killer of Madhu, the supporter of earth. Let him destroy my sin (70)

I bow down to the large-armed Kāśava having the moon and sun as his eyes, the killer of Kāṁsa and Keśi. Let him destroy my sin (71)

I bow down to Viṣṇu, having a curl of hair on his breast, lord of Śrī, possessor of Śrī, dwelling with Śrī, and the beloved of Śrī. Let him destroy my sin (72)

I seek shelter of the undefinable and imperishable Viṣṇu, the lord of all beings on whom the Yogins meditate (73)

I seek shelter of that Vasudeva on whom the ascetics meditate after diverging the movement of the minds from all supports (74)

I seek shelter of Viṣṇu, who is all-pervading, exists in all beings, the support of all, the lord and the highest Brahma (75)

I seek shelter of the god Viṣṇu, the highest soul, unmanifested, imperishable, whom the wise ones approach at the destruction of their action (76)

I seek that shelter after entering which

the Yogins, released from sin and piety, do not get birth again (77)

I seek shelter of that imperishable Viṣṇu who, becoming Brahmā, creates this world along with gods, demons and men. (78)

I seek shelter of that Viṣṇu from whose mouths, while he was Brahmā, was born the powerful and ancient figure consisting of four Vedas (79)

I bow down to the ancient god Viṣṇu, bearing the form of Brahma, the birth place of the world and existing as a creator in the world. (80)

I bow down to the original man Viṣṇu who, the killer of demons, exists as a Yogin after becoming creator in the world (81)

I bow down to the first lord Viṣṇu by whom the earth was supported, demons were killed and similarly the gods were protected (82)

I bow down to Viṣṇu, the ancient, the soul of sacrifice, the lord of sacrifice, the creator of sacrifice, whom the Brāhmanas worship with sacrifices. (83)

पातालवीथीभूतानि तथा लोकान् निहन्ति यः ।
 तमन्तपुरुषं रुद्रं प्रणतोऽस्मि सनातनम् ॥ ८४
 संभक्षयित्वा सकलं यथासुष्टमिदं जगत् ।
 यो वै नृत्यति रुद्रात्मा प्रणतोऽस्मि जनार्दनम् ॥ ८५
 सुरासुराः पितृगणाः यक्षगन्धर्वराक्षसाः ।
 संभूता यस्य देवस्य सर्वगं तं नमाम्यहम् ॥ ८६
 समस्तदेवाः सकला मनुष्याणां च ज्ञातवः ।
 यस्यांशभूता देवस्य सर्वगं तं नतोऽस्म्यहम् ॥ ८७
 वृक्षगुल्मादयो यस्य तथा पशुमृगादयः ।
 एकांशभूता देवस्य सर्वगं तं नमाम्यहम् ॥ ८८
 यस्मान्नान्यत् परं किञ्चिद् यस्मिन् सर्वं महात्मनि ।
 यः सर्वमभ्यगोऽनन्तः सर्वगं तं नमाम्यहम् ॥ ८९
 यथा सर्वेषु भूतेषु बहोऽग्निरिव दारुषु ।

विष्णुरेवं तथा पापं मयाशेषं प्रणश्यतु ॥ ९०
 यथा विष्णुमयं सर्वं ब्रह्मादि सचराचरम् ।
 यच्च ज्ञानपरिच्छेद्यं पापं नश्यतु मे तथा ॥ ९१
 शुभाशुभानि कर्माणि रजःसत्त्वतमासि च ।
 अनेकजन्मकर्मोत्थं पापं नश्यतु मे तथा ॥ ९२
 यन्निशायां च यत्प्रातर्बन्ध्याद्वापराह्णयोः ।
 संभ्ययोश्च कृतं पापं कर्मणा मनसा गिरा ॥ ९३
 यत् सिद्धता यद् व्रजता यच्च शय्यागतेन मे ।
 कृतं यदशुभं कर्म कायेन मनसा गिरा ॥ ९४
 अज्ञानतो ज्ञानतो वा मदाच्छलितमानसैः ।
 तत् क्षिप्रं विलयं यातु वासुदेवस्य कीर्तनात् ॥ ९५
 परदारपरद्रव्यवाञ्छाद्रोहोद्भवं च यत् ।
 परपीडोद्भवां निन्दां कुर्वता यन्महात्मनाम् ॥ ९६

I bow down to the ancient Rudra, the
 destroyer who destroys the nether world,
 roads, living beings and similarly the
 worlds. (84)

I bow down to Visnu who, after having
 devoured the whole of the world as created,
 dances in the form of Rudra. (85)

I bow down to the all-pervading Visnu
 from whom were born the gods, demons, fore-
 fathers, Gandharvas and Rakshasas. (86)

I bow down to the all-pervading god
 Visnu whose portions are all the gods and
 the races of men. (87)

I bow down to the all-pervading god
 Visnu whose portions are the trees, thick-
 ets and similarly the beasts, animals and
 others. (88)

I bow down to the all-pervading Visnu
 who has no one greater than himself and in
 whom, the high-souled one, everything exists,
 who is in the interior of all and who is
 endless (89)

As Visnu is concealed in all the being-

like fire in the woods, so let Visnu destroy
 all my sins (90)

As everything moving or non-moving-
 beginning from Brahma and everything
 which is estimated by wisdom, consists of
 Visnu, so let Visnu destroy my sin. (91)

All my actions, good and bad, Rajas-
 quality, Sattva quality and Tamas-quality
 and the sin produced in many lives, let all
 this go to destruction (92)

The sin which I committed with action,
 mind or speech in the night, in the morning,
 at noon, in the after noon or at the junctures,
 the evil action which I committed with
 body, mind or speech while standing,
 going or while lying or the bed either
 ignorantly or knowingly with my mental
 powers deviated due to pride, let all this sin
 go to destruction by reciting the praise of
 Visnu (93, 94, 95)

The sin which is produced from the
 desire of another's wife or others' wealth and
 from enmity and the sin which is produced
 from tormenting others and from blaming

यच्च भोज्ये तथा पेये भक्ष्ये चोग्ये विलेहने ।
 तद् यातु विलयं तोये यथा लवणभाजनम् ॥ ९७
 यद् बाल्ये यच्च कोमारे यत् पापं यौवने मम ।
 यद्यपरिणतो यच्च यच्च जन्मान्तरे कृतम् ॥ ९८
 तन्नारायण गोविन्द हरिकृष्णेश कीर्तनात् ।
 प्रयातु विलयं तोये यथा लवणभाजनम् ॥ ९९
 विष्णवे वासुदेवाय हरये केशवाय च ।
 जनार्दनाय कृष्णाय नमो भूयो नमो नम ॥ १००
 भविष्यन्नरकनाय नमः कंसविघातिने ।
 अरिष्टकेशिचारुदेवारिष्वधिणे नमः ॥ १०१
 क्रोऽन्यो भलेर्धञ्चयिता त्वामृते वै भविष्यति ।
 क्रोऽन्यो नाशयति बलाद् दर्पं हृदयभूपतेः ॥ १०२
 क्रः करिष्यत्यथाऽन्यो वै सागरे सेतुगन्धनम् ।

the high souled persons and the sin coming from enjoyment, drunk, food, sucking and licking—all this sin may disappear like salt vessel in water. (96, 97)

The sin which has been committed in childhood, in youth, in manhood, at the decline of age and which is committed in another life—all this sin may disappear like a salt vessel in water by reciting the praise of Viṣṇu, Nārāyaṇa, Govinda, Hari, Kṛṣṇa, Iśa. (98, 99)

Obeisance again and again to Viṣṇu, Vāsudeva, Hari, Keśava, Janārdana and Kṛṣṇa. (100)

Obeisance to the killer of coming Nāraka and the killer of Kamsa. Obeisance to the destroyer of Aṅgīra, Keśi, Capūra and the demons (101)

Who excepting you will be the deceiver of Bali? Who excepting you can destroy by power the pride of the king Haihaya? (102)

Who other than you will effect the con-

वधिष्यति दशग्रीवं क्रः सामात्यपुरःसरम् ॥ १०३
 कत्स्वामृतेऽन्यो नन्दस्य गोकुले रतिमेष्यति ।
 प्रलम्बपूतनादीनां त्वामृते मधुसूदन ।
 निहन्ताऽप्यथवा शास्ता देवदेव भविष्यति ॥ १०४
 जपन्नेवं नरः पुण्यं वैष्णवं धर्मघ्नतमम् ।
 इष्टानिष्टप्रसंगेभ्यो ज्ञानतोऽज्ञानतोऽपि वा ॥ १०५
 कृतं तेन तु तत् पापं समजन्मान्तराणि वै ।
 महापातकसंज्ञं वा तया चैवोपपातकम् ॥ १०६
 यज्ञादीनि च पुण्यानि जपहोमयज्ञानि च ।
 नाशयेद् योगिनां सर्वमामपात्रमिवाम्भसि ॥ १०७
 नरः संवत्सरं पूर्णं तिलपात्राणि षोडश ।
 अह्नयन्हीनो दद्यात् पठत्येते च सत्समम् ॥ १०८
 अविल्लभमन्नचर्यं संप्राप्य स्मरणं हरेः ।

struction of a bridge over the sea? Who will kill the ten-necked Rāvaṇa along with his ministers and others? (103)

Who other than you will cause pleasure in the Gokula of Nanda? O god of gods, O killer of Madhu, who excepting you will be the killer or punisher of Pralamba, Pūtana and others? (104)

If a man mutters these excellent and pious qualities of Viṣṇu in connection with the desired and the undesired, either knowingly or unknowingly, then all his sins committed in seven different births as well as the great sins and the minor sins are destroyed (105, 106)

The contemplative saints destroy their sins as well as the fruits of such pious-observances such as sacrifice, muttering, burnt offering and vows like an unanreal vessel in water. (107)

If a person offers sixteen full pots of sesamum daily for one year and reads this prayer, both are equal. (108)

If a person remembers Viṣṇu without

विष्णुलोकमवाप्नोति सत्यमेतन्मयोदितम् ॥ १०९
यथैतत् सत्यमुक्तं मे न ह्यल्पमपि मे मृषा ।
राक्षसस्त्रस्तसर्वाङ्गं तथा मामेव मुञ्चतु ॥ ११०

पुलस्त्य उवाच ।

एवमुच्चारिते तेन मुक्तो जिप्रस्तु रक्षसा ।
अकामेन दिजो भूयस्तमाह रजनीचरम् ॥ १११

ब्राह्मण उवाच ।

एतद् भद्रं नया र्चातं तत्र पातकनाशनम् ।
विष्णोः सारस्वतं स्तोत्रं यज्जगदाद सरस्वती ॥ ११२
हुताशनेन प्रहिता मम पिह्वाग्रसंस्थिता ।
जगादैनं स्तवं विष्णोः सर्वेषां चोपशान्तिदम् ॥ ११३
अनेनैव जगन्नाथं त्वमारारुधय केशवम् ।

damaging his chastity, he attains the region
of Viṣṇu I have told this truly (109)

As I have told this thing truly and as
there is no falsehood in this, so let the
Rākṣasa release me, trembling with all
limbs" (110)

After this was uttered in this way, the
Brāhmaṇa was released by the Rākṣasa.
The Brāhmaṇa said to the Rākṣasa
again without any desire. (111)

Brāhmaṇa said, "O good one, I have
uttered this sin-destroying Śārasvata
eulogy of Viṣṇu which Sarasvatī had
spoken (112)

"Sarasvatī, sent by Agni and staying
on the tip of my tongue, had spoken this
eulogy of Viṣṇu, the giver of peace to all
(113)

"You should worship Viṣṇu, the lord
of the world, with this, and when Viṣṇu is
praised, then you will get the removal of

ततः ज्ञापानोदं न स्तुते लप्स्यसि केशवे ॥ ११४
अहर्निशं हृषीकेशं स्तवेनानेन राक्षस ।
स्तुहि भक्तिं दृढां कृत्वा ततः पापाद् विमोक्ष्यसे ॥ ११५
स्तुतो हि सर्वपापानि नाशयिष्यत्यसंशयम् ।
स्तुतो हि मक्त्या नृणां वै सर्वपापहरो हरिः ॥ ११६
पुलस्त्य उवाच ।

ततः प्रणम्य त जिप्रं प्रसाद्य न निशाचरः ।
तदैव तपसे श्रीमान् शालग्राममगाद् यशी ॥ ११७
अहर्निशं न एवैनं वपन् सारस्वत स्तवम् ।
देवक्रियारतिर्भूत्वा तपस्तेषु निशाचरः ॥ ११८
समारारुधय जगन्नाथं न तत्र पुत्पोचमम् ।
सर्वपापविनिर्मुक्तो विष्णुलोकमवाप्तवान् ॥ ११९

your curse (114)

"O Rākṣasa, praise Viṣṇu, the master
of sense organs, day and night with this
eulogy after making your devotion quite
firm Then you will be released from
sin (115)

"Being praised, Viṣṇu will destroy
your sins undoubtedly because when Viṣṇu
is praised with devotion, he removes all
the sins of people." (116)

Pulastya said: Then after saluting
and pleasing the Brāhmaṇa, the illustrious
and powerful Rākṣasa went immediately
to Śālagrāma for penance. (117)

Muttering this Śārasvata eulogy day
and night, the Rākṣasa, finding pleasure
in the worship of god, performed the
penance (118)

Having propitiated Viṣṇu, the lord of
the world, the highest soul, he was released
from all sins and then he attained the region
of Viṣṇu (119)

एतत् ते कथित ब्रह्मन् विष्णोः सारस्वतं स्तवम् ।
विप्रवक्त्रस्थया सम्यक्सरस्वत्या समीरितम् ॥ १२०

य एतत् परमं स्तोत्रं वासुदेवस्य मानवः ।
पठिष्यति स सर्वेभ्यः पापेभ्यो मोक्षमाप्स्यति ॥ १२१

इति श्रीवामनपुराणे एकोनपटितमोऽध्यायः ॥५६॥

६०

पुलस्त्य उवाच ।

नमस्तेऽस्तु जगन्नाथ देवदेव नमोऽस्तु ते ।
वासुदेव नमस्तेऽस्तु बहुरूप नमोऽस्तु ते ॥ १
एकभृङ्ग नमस्तुभ्यं नमस्तुभ्यं घृषाकपे ।
श्रीनिवास नमस्तेऽस्तु नमस्ते भूतभावन ॥ २
विष्वक्सेन नमस्तुभ्यं नारायण नमोऽस्तु ते ।

I have spoken to you, O Brāhmaṇa, this Śārasvata eulogy of Viṣṇu which was uttered well by Sarasvatī, staying in the mouth of the Brāhmaṇa. (120)

ध्रुवध्वज नमस्तेऽस्तु सत्यध्वज नमोऽस्तु ते ॥ ३
यज्ञध्वज नमस्तुभ्यं धर्मध्वज नमोऽस्तु ते ।
तालध्वज नमस्तेऽस्तु नमस्ते गरुडध्वज ॥ ४
वरेण्य विष्णो वैकुण्ठ नमस्ते पुरुषोत्तम ।
नमो जयन्त विजय जयानन्त पराजित ॥ ५
कृपावर्च महावर्च महादेव नमोऽस्तु ते ।

The man who will read this most excellent eulogy of Viṣṇu, he will attain freedom from all sins (121)

Thus end the Fifty-ninth Chapter, in the Vāmana Purāna—59

60

Pulastya said : Obeisance be to you, O Jagannātha (the Lord of the universe) O Devadeva (Great God), salutation be to you My salutation to you, O Vāsudeva (the Self-luminous Deity) Obeisance to you, O Bahurūpa (Multiform) (1)

Obeisance to you Ekaśrīṅga (Having only one form) Salutation to you Vṛṣākapi (Man ape) O Śrīnivāsa (In whom Lakṣmi always remains), salutation be to you O Bhūtabhāvana (Who causes the growth of beings), salutation be to you (2)

O Visvakṣena, salutation be to you O Nārāyaṇa salutation be to you O Dhruva dhvaja (Pole-star-bannered), salutation be to you O Satyadhvaja (Truth bannered),

salutation be to you (3)

O Yajñadhvaja (Sacrifice-bannered), salutation be to you O Dharmadhvaja : (Whose banner is law), salutation be to you O Tāladhvaja (Palm-bannered), salutation be to you Salutation to you, O Garuḍadhvaja (Garuḍa bannered). (4)

O Vareṇya (Excellent), Viṣṇu (All-pervading), Vaikunṭha (Viṣṇu-kṛṣṇa), salutation be to you Salutation, O Jayanta (Who is the cause of all success) O Vijaya (Who excels the world), O Jaya (Who is victorious over all), Ananta (Who has no end), Parājita (Conquered) (5)

O Kṛtāvarta (Revolving), O Mahāvarta-

अनाद्याद्यन्त मध्यान्त नमस्ते पञ्चमिथ ॥ ६
 पुरंजय नमस्तुभ्यं शत्रुंजय नमोऽस्तु ते ।
 शुभंजय नमस्तेऽस्तु नमस्तेऽस्तु धनंजय ॥ ७
 सृष्टिगर्भं नमस्तुभ्यं शुचित्रयः पृथुत्रयः ।
 नमो हिरण्यगर्भाय पद्मगर्भाय ते नमः ॥ ८
 नमः कमलनेत्राय कालनेत्राय ते नमः ।
 कालनाभ नमस्तुभ्यं महानाभ नमो नमः ॥ ९
 वृष्टिमूल महामूल मूलावास नमोऽस्तु ते ।
 धर्मावास जलावास श्रीनिवास नमोऽस्तु ते ॥ १०

(the Great whirlpool), O Mahādeva (Great God), salutation be to you Anādyā (Having no beginning), Adyanta (Beginning and end) O Madhyānta (Middle and end), Padmajapriya (Dear to Brahman), salutation be to you (6)

O Purāñjaya (City-conqueror), salutation be to you. O Śatruñjaya (Foe-conqueror), salutation be to you O Śubhañjaya (Prosperity-conqueror), salutation be to you O Dhanañjaya (wealth conqueror), salutation be to you. (7)

O Sṛṣṭigarbha (the Embryo of creation) salutation be to you O Śuciśravas (Whose name is holy), O Pṛthušravas (Far-famed), salutation be to you O Hiraṇyagarbha (Who is the cause of Brahman), O Padmagarbha (Worshipped inside the lotus of the heart), salutation to you. (8)

Salutation to Kamalanetra (Lotus-eyed) Salutation to you, O Kālanetra (the Black eyed). O Kālanābha (Time-navelled), salutation to you, O Mahānābha (Large navelled), salutation again and again (9)

O Vṛṣṭimūla (foundation of rain), O Mahāmūla (the Great Root), O Mūlāvāsa (the Original Residence), salutation be to you. O Dharmāvāsa (Resident in Virtue), O Jalāvāsa (Resident in water), O Śrīmivāsa (the Abode of Lakṣmī), salutation be to you (10)

धर्माध्यक्ष प्रजाध्यक्ष लोकाध्यक्ष नमो नमः ।
 सेनाध्यक्ष नमस्तुभ्यं कालाध्यक्ष नमोऽस्तु ते ॥ ११
 गदाधर युधिधर चक्रधारिन् श्रियो धर ।
 वनमालाधर हरे नमस्ते धरणीधर ॥ १२
 आर्चिषेण महासेन नमस्तेऽस्तु पुरुष्टुत ।
 बहुकल्प महाकल्प नमस्ते कल्पनाम्बुख ॥ १३
 सर्वात्मन् सर्वग विमो विरिञ्चे श्वेत केशध ।
 नील रक्त महानील अनिरुद्ध नमोऽस्तु ते ॥ १४
 द्वादशात्मक कालात्मन् सामात्मन् परमात्मक ।

O Dharmādhyakṣa (Overseer of the merits and demerits of all), O Prajādhyakṣa (Surveyor of creatures), O Lokādhyakṣa (Overseer of the universe), salutation again O Senādhyakṣa (Exerciser of supervision over time), Salutation be to you. O Kālādhyakṣa, salutation be to you (11)

O Gadadhara (Wielder of the club), O Śrutidhara (Receptacle of the wisdom of the Vedas) O Cahradhārin (Holder of the discus), O Śrīdhara (Receptacle of Lakṣmī), O Vanamālādharā (Wearer of the garland of wood-flowers), O Harī (Remover of rebirth and its cause), O Dharanīdhara (Upholder of the world), salutation be to you (12)

O Arciṣeṇa, O Mahāseṇa (Kārtikeya), O Purṣṭata (Highly Lauded), Salutation be to you, O Bahuharpa (Manifold), O Mahākarpa (Great cycle of time), O Kalpanāmukha (Source of invention) Salutation to you. (13)

O Sarvātman (the Universal Soul), O Sarvaga (Omnipresent), O Vibhu (Mighty), O Viriñci (Brahman), O Śveta (White), O Keśava (Lovely haired), O Nīla (Dark-blue), O Rakta (Red), O Mahānila (Deep Blue), O Amruddha (Not restrained by anyone), salutation be to you (14)

O Dvādaśātmaka (Appearing in Twelve

व्योमकात्मक सुव्रह्मन् भूतात्मक नमोऽस्तु ते ॥ १५
 हरिकेश महाकेश गुडाकेश नमोऽस्तु ते ।
 मुद्गकेश हृषीकेश सर्वनाथ नमोऽस्तु ते ॥ १६
 सूक्ष्म स्थूल महास्थूल महासूक्ष्म शुभ्रंकर ।
 श्वेतपीताम्बरधर नीलवास नमोऽस्तु ते ॥ १७
 कुशेशय नमस्तेऽस्तु पद्मेशय जलेशय ।
 गोविन्द प्रीतिवर्ता च हंस पीताम्बरप्रिय ॥ १८
 अधोक्ष्ज नमस्तुभ्यं सीरध्वज जनार्दन ।
 वामनाय नमस्तेऽस्तु नमस्ते मधुसूदन ॥ १९

forms) O Kāśātman (Composed of Kāśa),
 O Śīmātman (Composed of the Śāmana),
 O Paramātmaka (the Supreme Self), O
 Vyomakātmaka (the Sky in essence), O
 Subrahman (Supreme Being), O Bhūtāt-
 maka (Who includes all creatures in His
 self) salutation be to you (15)

O Harikēśa (Tawny-haired), O Mahākēśa
 (Long-haired), O Guḍakēśa (Thick haired),
 O Muḍgakēśa (Muḍga haired), O Hṛṣīkēśa
 (Ruler of the sense-organs), O Sarvanātha
 (Lord of every thing), Salutation be to you.
 (16)

O Sūkṣma (Subtle), O Sthūla (Gross) O
 Mahasthūla (Very Gross), O Mahasūkṣma
 (Very Subtle), O Śubhanāra (Promoter of
 welfare), O Svetapītambaradhara (Wearer
 of white and yellow garments), O Nīlavāra
 (Dressed in dark blue clothes), salutation
 be to you (17)

O Kuśeśaya (Reclining on the Kuśa
 grass), O Padmeśaya (Recliner on lotus),
 O Jaleśaya (Reclining on Water) O
 Govinda (Restorer of the submerged earth
 from the floods) Pṛithakarī (Producer of
 love towards Him), O Hanṣa (Saviour of
 created beings from the round of rebirth), O
 Pītambarapriya (Fond of yellow garments),
 salutation be to you (16)

O Adhokṣaya (whose senses are directed

sahasśhīrṣāय नमो ब्रह्मशीर्षाय ते नमः ।
 नमः सहस्रनेत्राय सोमसूर्यानलेक्षण ॥ २०
 नमश्चाथर्वशिरसे महाशीर्षाय ते नमः ।
 नमस्ते धर्मनेत्राय महानेत्राय ते नमः ॥ २१
 नमः सहस्रपादाय सहस्रभुजमन्यवे ।
 नमो यज्ञवराहाय महारूपाय ते नमः ॥ २२
 नमस्ते विश्वदेवाय विश्वात्मन् विश्वसंभय ।
 विश्वरूप नमस्तेऽस्तु त्वत्तो विश्वमभूदिदम् ॥ २३
 न्यमोघस्त्वं महाशारस्त्वं मूलकूतुमारचितः ।

downwards), O Śradhvaya (Plough-bannered),
 O Janārdana (Whom seekers pray for the
 fulfilment of their wishes), O Vamana
 (Dwarf), O Madhusūdana (Slayer of the
 demon Madhu), salutation to you. (19)

To Sahasraśīrṣa (who has innumerable
 heads), Brahmaśīrṣa (Brahman's head),
 Sahasranetra (Who has innumerable
 eyes), Somasūryānalekṣaṇa (Whose eyes are
 the Moon, the Sun and Fire), salutation
 (20)

And Salutation to you, Atharvaśīrṣa
 Salutation to you Mahāśīrṣa (Large headed),
 Salutation to you, Dharmanetra (Whose
 eyes are virtue), Salutation to you Mahānetra
 (Large-eyed) (21)

Salutation to you Sahasrapāda (who has
 innumerable feet), and Sahasrabhujamanyu
 (Enemy of Bāpa, the demon), Salutation to
 you Yajñavarāha (Boar incarnation),
 Salutation to you, Mahārūpa (Mighty in
 form) (22)

Salutation to you Viśvadeva (All Divine),
 O Viśvātman (the inner Essence of the
 universe), O Viśvasambhava (the Source of
 the universe), O Viśvarūpa (Whose concrete
 form is the universe), Salutation to you
 From you has this universe come into being
 (23)

You are Nyagrodha (the Banyan tree).

स्कन्धपत्राङ्कुरलतापल्लवाय नमोऽस्तु ते ॥ २४
 मूलं ते ब्राह्मणा ब्रह्मन् स्कन्धस्ते क्षत्रियाः प्रभो ।
 वैश्याः शाखा दलं शूद्रा वनस्पते नमोऽस्तु ते ॥ २५
 ब्राह्मणाः साग्नयो वज्राः दोर्दण्डाः सायुधा नृपाः ।
 पार्थाद् विश्वेश्वर्युगाज्जाताः शूद्राय पादतः ॥ २६
 नेत्राद् भातु रभूत् तुभ्यं पद्भ्यां भूः श्रोत्रयोर्दृशः ।
 नाभ्यां ह्यभूदन्तरिक्षं शशाङ्को मनसस्तव ॥ २७
 प्राणाद् वायुः समभवत् कामाद् ब्रह्मा पितामहः ।
 श्रोत्रात् त्रिनयनो रुद्रः शीष्णोः धीः समवर्तत ॥ २८
 हृन्द्वाग्नी वदनात् तुभ्यं पशवो मलसंभवाः ।
 ओषधयो रोमसंभूता विराजस्त्वं नमोऽस्तु ते ॥ २९

Mahāśākha (Mighty-branched), Mūlakusumārōita (Worshipped with roots and flowers), Salutation be to you, Skandhapotrāṅkuralatāpallava (who comprises the trunk, leaves, sprouts, creepers and blossoms) (24)

O Brahman, Brāhmanas are your root, O Lord, Kṣatriyas are your trunk, Vaiśyas are your branches, and the Śūdras are the leaves. O King of the wood, I bow to you. (25)

The Brāhmanas maintaining the Sacred Fire are the mouths, the weapon-holding Kṣatriyas the arms, the Vaiśyas are born of the sides and thighs, and the Śūdras from the feet (26)

From your eye was born the Sun, from the feet the earth, from the ears the quarters, from the navel the sky and from your mind, the moon, was produced. (27)

From the vital air came into being wind, from desire Brahman, the grandfather, from the anger the Three-eyed Śiva, and from the head was produced heaven. (28)

Indra and Agni sprang from your mouth, animals were born of the refuse, plants came into being from the hair of your body, you are Virāṅ, salutation be to you. (29)

पुष्पहास नमस्तेऽस्तु महाहास नमोऽस्तु ते ।
 अङ्कारस्त्वं वपट्कारो वौषट् त्वं च स्वधा सुधा ॥३०
 स्वाहाकार नमस्तुभ्यं हन्तकार नमोऽस्तु ते ।
 सर्वाकार निराकार वेदाकार नमोऽस्तु ते ॥ ३१
 त्वं हि वेदमयो देवः सर्वदेवमयस्तथा ।
 सर्वतीर्थमयश्चैव सर्वयज्ञमयस्तथा ॥ ३२
 नमस्ते यज्ञपुरुष यज्ञभागयुजे नमः ।
 नमः सहस्रधाराय शतधाराय ते नमः ॥ ३३
 भूर्धृव.स्व.स्वरूपाय गोदायामृतदायिने ।
 सुर्वान्नब्रह्मदात्रे च सर्वदात्रे च ते नमः ॥ ३४
 ब्रह्मेशाय नमस्तुभ्यं ब्रह्मादे ब्रह्मरूपपृक् ।

O Pusohāsa (Smiling with flowers), salutation be to you. O Mahāhāsa (Loud laughter), Salutation be to you. You are the Om exclamation, Vaṣaṭ, Vausaṭ, Svadhā and Sudhā (30)

O Svābhākāra, salutation to you; O Hantakāra O Nirākāra (Formless), O Vedākāra (Veda formed), I bow to you. (31)

You contain the Vedic knowledge and you comprise all gods, all holy places and all sacrifices. (32)

Salutation to you, O Yajñapurūṣa (Soul of sacrifices) Salutation to Yajñabhāgabhuk (Enjoyer of sacrifice), Salutation to you Sahasradhāra Śatadhara (Having a hundred-edge thunder-bolt). (33)

Salutation to you Bhūr-Bhuvah-Svaḥ Svarūpa (True self of Bhūh Bhuvah Svah), Gods (Presenting with Kine), Amṛtadāyin (Amṛta-giver) Suvārṇabrahmadātr (Giver of wealth and religious knowledge) and Sarvadātr (Bestower of every thing). (34)

Salutation to you O Brahmeśa (God Brahman), O Brahmādi (Beginning with Brahman), O Brahmaṛtūpadhṛk (Having the form of Brahman), O Parabrahman (Supreme

परब्रह्म नमस्तेऽस्तु शब्दब्रह्म नमोऽस्तु ते ॥ ३५
 विधास्त्वं वेद्यरूपस्त्व वेदनीयस्त्वमेव च ।
 बुद्धिस्त्वमपि बोध्यश्च योध्यस्त्व च नमोऽस्तु ते ॥ ३६
 होता होमश्च हव्यं च ह्यमानश्च हव्यवाट् ।
 पाता पोता च पूतश्च पायनीयश्च ॐ नमः ॥ ३७
 हन्ता च हन्यमानश्च हियमाणस्त्वमेव च ।
 हर्ता नेता च नीतिश्च पूज्योऽप्यो विश्वधार्मसि ॥ ३८
 लूकलुघौ परधामासि फपालोद्धखलोऽरणिः ।
 यज्ञपात्रारण्येयस्त्वमेकधा बहुधा त्रिधा ॥ ३९

Being), salutation be to you O Śabda
 Brahman (Word Brahman), salutation be to
 you (35)

You are Vidyā (Knowledge) you are
 Vedyarūpa (of the form of Knowledge), you
 are Vedaniya (To be made known) You are
 Buddhi (Intelligence), Bodhya (Object to be
 communicated) and Bodha (Awakening),
 Salutation be to you. (36)

You are Hotā (Sacrificer), Homa (Sacrifice),
 Havya (Oblation to the gods),
 Hūyamāna (Being offered as an oblation)
 Havyavāt (Fire), Patr (Defender), Potr
 (Purified), Pūta (Purified) and Pavanīya (To
 be purified), Om salutation (37)

Surely you are Hantr (Slayer) and
 Hanyamāna (Being slain) You are Hartṛ
 (Seizer), Neti (Leader), Niti (Police), Pujya
 (Respectable) Agrya (Foremost) Viśvadhāri
 (All-maintaining) (38)

You are Śruk Śruva (Śruk and Śruva
 ladles), Paradhāma (Highest plane), Kapila
 (Dish for the Puroḥita offering) Ulukhala
 (Wooden mortar), Araṇi (Piece of wood for
 kindling sacrificial fire) You are Yajñapā
 trāraṇya (the Sacrificial Vessel known as
 the Araṇya (box for Araṇi) You are of one
 form, two forms and three (many forms) (39)

यज्ञस्त्व यजमानस्त्वमीद्व्यस्त्वमसि याजकः ।
 ज्ञाता ज्ञेयस्तथा ज्ञानं ध्येयो घ्याताऽसि चेश्वर ॥ ४०
 ध्यानयोगश्च योगी च गतिर्मोक्षो धृतिः सुप्तम् ।
 योगाङ्गानि त्वमीज्ञानः सर्वगस्त्वं नमोऽस्तु ते ॥ ४१
 ब्रह्मा होता तयोद्गाता साम यूपोऽथ दक्षिणा ।
 दीक्षा त्वं त्वं पुरोडाशस्त्वं पशुः पशुवाहसि ॥ ४२
 गुह्यो घाता च परमः शिवो नारायणस्तथा ।
 महाज्ञानो निरयनः सहस्राक्षेन्दुरूपवान् ॥ ४३

You are Yajna (Sacrifice), you are
 Yajamāna (Performer of a sacrifice), you
 are Idya (To be invoked), You are Yājñaka
 (Sacrificer) You are Jhāta (Knower), Jñeya
 (Knowledge) Dhyeya (To be meditated on)
 Dhyatr (Meditator) and Jāvara (Master)
 (40)

You are Dhyānayoga (Profound Medi-
 tation), Yogin (Contemplative Saint), Gati
 (Refuge), Mokṣa (Emancipation), Dhṛti
 (Fortitude), Sukha (Pleasure), Yogāṅga
 (Means of Attaining Yoga), Iśāna (Master
 of All created beings), Sarvaga (Who is in
 every thing) To you be salutation (41)

You are Brahman (Brahman priest),
 Hotṛ (Hotṛ priest), Udgatṛ (Udgatṛ priest),
 Sāmayaṇi (Having the Sāmaveda as the
 sacrificial post), Dakṣiṇ (Donation to the
 priest), Dikṣā (Consecration for Religious
 ceremony), Puroḥita (Puroḥita Oblation)
 Paśu (Sacrificial Animal), Paśuvahin
 (Carrier of Animals) (42)

You are Guhya (Mysterious) Dhātṛ
 (Creator), Parama (the Highest), Śiva,
 Nārāyaṇa (Viṣṇu), Mahājāna (the Populace),
 Nirayana (Egression from earthly life),
 Sahasrākṣendurūpavat (Having a form as
 resplendent as thousand Suns and Moon*,
 put together) (43)

द्वादशारोऽथ पण्णाभिस्त्रिव्यूहो द्वियुगस्तथा ।
 कालचक्रो भवानीशो नमस्ते पुरुषोत्तमः ॥ ४४
 पराक्रमो विक्रमस्त्वं हयग्रीवो हरीश्वरः ।
 नरेधरोऽथ ब्रह्मेशः सूर्येशस्त्वं नमोऽस्तु ते ॥ ४५
 अश्वक्वत्रो महामेधाः शंभुः शक्रः प्रभञ्जनः ।
 मित्रारुणमूर्तिस्त्वममूर्तिरनघः परः ॥ ४६
 प्राग्वंशकायो भूतादिर्महाभूतोऽच्युतो द्विजः ।
 त्वमूर्ध्वकर्ता ऊर्ध्वश्च ऊर्ध्वरेता नमोऽस्तु ते ॥ ४७
 महापातकहा त्वं च उपपातकहा तथा ।

अनीशः सर्वपापेभ्यस्त्वामहं शरणं गतः ॥ ४८
 इत्येतत् परमं स्तोत्रं सर्वपापप्रमोचनम् ।
 महेश्वरेण कथितं वाराणस्यां दुरा मुने ॥ ४९
 केशवस्वाम्यतो गत्वा स्नात्वा तीर्थे सितोदके ।
 उपशान्तस्तथा जातो रुद्रः पापवशात् ततः ॥ ५०
 एतत् पवित्रं त्रिपुरप्रभापितं
 पठन् नरो विष्णुपरो महर्षे ।
 विशुक्कपापो ह्युपशान्तमूर्तिः
 सपूज्यते देववरैः प्रसिद्धैः ॥ ५१

इति श्रीवामनपुराणे पठितमोऽध्यायः ॥६०॥

You are Dvēdaśāra (Having twelve spokes), Sannābhī (Having six navels), Trivyūha (Treble-manifested), Dvīyuga (having two-yokes) Kālacakra (Wheel of time), Bhavānīśa (Lord of Bhavāni), Paraśottama (Supreme Being). Salutation to you. (44)

You are Parākrama (Bendeavour), Vikrama (Valour), Hayagrīva (Horse-necked), Harīśvara (King of the Monkeys), Nareśvara (King), Brahmeśa (the God Brahman), Sūryeśa (the God Sūrya) Salutation be to you (45)

You are Aśvavaktra (Kinnara), Mahā-medhas (Great sacrifice), Śambhu (the Source of all auspiciousness), Śakra (Indra), Prabhāñjana (Wind), Mitrāvaruṇamūrti (Mitra and Varuṇa in form), Amūrti (Formless), Anagha (Sinless), Para (Most distinguished). (46)

You are Prāgvamśakāya (the Previous Generation in person), Bhūtādi (the

Supreme spirit), Mahābhūta (Primary element), Aoyuta (Imperishable), Dvīja (Twice-born), Urdhvakartr (Whose action tends upwards), Urdhva, Urdhvaretas (Perpetually celibate). Salutation to you.(47)

You are Mahāpātakahān (the Destroyer of the Major sins), Upapātakahān (the Destroyer of the Minor sins), Sarvapāpebhyo Anīśa (Above all sins) I take refuge with you (48)

O sage, this great hymn of praise, capable of destroying all sins was revealed by Mahēśvara in Vārānaśi (49)

Going before Keśava and bathing in the Sitodaka Tīrtha, Śiva became free from the bondage of sin. (50)

O sage, reciting this holy Stotra which was revealed by the Slayer of Tripura, a man devoted to Viṣṇu is freed from sins, and calm in appearance, he is honoured by the great gods of worshiptful eminence. (51)

Thus ends the Sixtieth Chapter, in the Vāmana-Purāṇa—60.

पुलस्त्य उवाच ।

द्वितीयं पापशमनं स्तवं वक्ष्यामि ते ह्यने ।
येन सम्यगधीतेन पापं नाशं तु गच्छति ॥ १
मत्स्यं नमस्ये देवेशं कूर्मं गोविन्दमेव च ।
हयशीर्षं नमस्येऽहं भवं विष्णुं त्रिचिक्रमम् ॥ २
नमस्ये माधवेक्षानौ हृषीकेशकुमारिणौ ।
नारायणं नमस्येऽहं नमस्ये गरुडासनम् ॥ ३
ऊर्ध्वकेशं नृसिंहं च रूपधारं कुरुष्वजम् ।
कामपालमखण्डं च नमस्ये ब्राह्मणप्रियम् ॥ ४
अजितं विश्वकर्माणं पुण्डरीकं द्विजप्रियम् ।
हंसं शंभुं नमस्ये च ब्रह्माणं सप्रजापतिम् ॥ ५
नमस्ये शूलबाहुं च देवं चक्रधरं तथा ।

शिवं विष्णुं सुवर्णाक्षं गोपतिं पीतवाससम् ॥ ६
नमस्ये च गदापाणिं नमस्ये च कुशेश्वरम् ।
अर्धनारीश्वरं देवं नमस्ये पापनाशनम् ॥ ७
गोपालं च सर्वकृष्णं नमस्ये चापराजितम् ।
नमस्ये विद्यरूपं च सौगन्धिं सर्वदाशिवम् ॥ ८
पाञ्चालिकं हयग्रीवं स्वयम्भुवममरेश्वरम् ।
नमस्ये पुष्कराक्षं च पयोगन्धिं च केशवम् ॥ ९
अविमुक्तं च लोलं च ज्येष्ठेशं मन्वमं तथा ।
उपशान्तं नमस्येऽहं मार्कण्डेयं सजम्बुकम् ॥ १०
नमस्ये पद्मकिरणं नमस्ये बडवामुखम् ।
कार्तिकेयं नमस्येऽहं बाह्लीकं शिखिनं तथा ॥ ११
नमस्ये स्थाणुमनघं नमस्ये वनमालिनम् ।

61

Pulastya said : O sage, I shall now recite for you the second Pāpanāśana hymn by the repetition of which sin is destroyed. (1)

I bow down to Matsya, the Highest among gods, Kūrma and Govinda : I salute Hayasīrṣa, Bhava, Viṣṇu and Vāmana. (2)

I salute Mādhava, Iśāna, Hṛṣīkeśa, Kārtikeya I bow down to Nārāyaṇa. I bow down to the Garuḍa-rider. (3)

I bow down to Ūrdhvakeśa, Nṛsinha, Rūpadhāra and Kurudhvaja, I salute Kāmapāla, Akhaṇḍa and Brāhmaṇa-Priya (4)

I salute Ajita, Viśvakarma, Puṇḍarīka, Dvijapriya, Heriṣa, Śaṁbhū, Brahman and Prajāpati (5)

I bow down to Śulabāhu, Lord Cakra-dhara, Śiva, Viṣṇu, Suvarṇākṣa, Gopati and

Pitavāsas. (6)

I salute Gadāpāni, I salute Kuśesaya ; I salute Lord Ardhanaṛīśvara I salute Pāpanāśana. (7)

I bow down to Gopāla, and Vaiṣṇava ; I salute Aparājita ; I salute Viśvarūpa, Saugandhi and Sarvada-śivam. (8)

I salute Pāñcālika, Hayagrīva, Svayambhu, Amaraśvara, Puṣkarākṣa, Payogandhi, Kesava (9)

I bow down to Avimukta, Lōla, Jyēṣṭheśa and Madhyama. I salute Upaśānta, Mārkaṇḍeya, and Jambuka (10)

I salute Padmakiraṇa ; I salute Vadavā-mukha, I salute Kārtikeya ; I salute

नमस्ये लाङ्गलीशं च नमस्येऽहं श्रियः पतिम् ॥ १२
 नमस्ये च त्रिनयनं नमस्येहृव्यवाहनम् ।
 नमस्ये च त्रिसौवर्णं नमस्ये धरणीधरम् ॥ १३
 त्रिणाचिकेतं ब्रह्मेशं नमस्ये शशिमृषणम् ।
 कपर्दिनं नमस्ये च सर्वामयविनाशनम् ॥ १४
 नमस्ये शशिनं सूर्यं ध्रुवं रौरवं महौजसम् ।
 पञ्चनाभं हिरण्याक्षं नमस्ये स्कन्दमन्त्रयम् ॥ १५
 नमस्ये भीमहंसौ च नमस्ये हाटकेश्वरम् ।
 सदा हंसं नमस्ये च नमस्ये प्राणतर्पणम् ॥ १६
 नमस्ये रुक्मकवचं महायोगिनमीश्वरम् ।
 नमस्ये श्रीनिवासं च नमस्ये पुरुषोत्तमम् ॥ १७
 नमस्ये च चतुर्बाहुं नमस्ये वसुधाधिपम् ।
 वनस्पतिं पशुपतिं नमस्ये ब्रह्मन्वययम् ॥ १८
 श्रीकण्ठं धामुदेयं नीलकण्ठं सदण्डिनम् ।

Bāhlika and Śikbin. (11)

I bow down to the faultless Sthānu; I salute Vanamālin; I salute Lāṅgalīśa; I salute Śrīpati. (12)

And I salute Trinayana; I salute Hayyavāhana; I salute Trisānvarna; I salute Dharapīdhara. (13)

I bow down to Tripīcaketa, Brahmēśa and Śaśibhūṣaṇa, I salute Kapardin and Sarvāmāyavināśana. (14)

I salute Moon, Sun, Polar Star, and powerful Rudra. I salute Padmanābha, Hiranyākṣa, I salute the Imperishable Skanda. (15)

I salute Bhīma and Hamsa and I bow down to Hāṅkēśvara; I ever bow down to Hamsa; I salute Prāntarpara. (16)

I salute Rukmakavaca, Mahāyogin and Iśvara. I salute Śrīmivāsa; I salute Paruṣottama. (17)

I salute Caturbāhu; I salute Vāsudhādhipa, Vanāspati, Paśupati; I salute the Imperishable Master. (18)

I bow to Śrīkantha, to Vāsudeva, to

नमस्ये सर्वमनघं गौरीशं नकुलीधरम् ॥ १९
 मनोहरं कृष्णकेशं नमस्ये चक्रपाणिनम् ।
 यशोधरं महाबाहुं नमस्ये च कुशप्रियम् ॥ २०
 भूधरं छादितगदं सुनेत्रं शुलगङ्गिनम् ।
 भद्राक्षं वीरभद्रं च नमस्ये शङ्कुकर्णिकम् ॥ २१
 वृषभजं महेशं च विश्वामित्रं शशिप्रभम् ।
 उपेन्द्रं चैव गोविन्दं नमस्ये पद्मप्रियम् ॥ २२
 सहस्रशिरसं देवं नमस्ये कुन्दमालिनम् ।
 कालाग्निं रुद्रदेवेशं नमस्ये कृत्तिवाससम् ॥ २३
 नमस्ये छागलेशं च नमस्ये पद्मजासनम् ।
 सहस्राक्षं क्रोकनदं नमस्ये हरिशंकरम् ॥ २४
 अगस्त्यं गरुडं विष्णुं कपिलं ब्रह्मवाङ्मयम् ।
 सनातनं च ब्रह्मणं नमस्ये ब्रह्मत्परम् ॥ २५
 अश्रवकर्म चतुर्बाहुं सहस्रांशुं तपोमयम् ।

Nīlakāṅṭha, to Sadāṅḍin. I salute the All Faultless Gaurīśa, Nakulīśvara. (19)

I salute Manohara, Kṛṣṇakēśa; and Cakra-pāni; I bow down to Yaśōdhara, Mahābāhu, and Kuśapriya. (20)

I bow to Bhūdhara, Chādītāgada, Śanetra, Śūlakāṅkhin, Bhadrākṣa, Virabhadra, and Śaṅkukarnika. (21)

I salute Vṛṣadhvaṇa, Mahēśa, Viśvāmitra and Śaśiprabha. And I salute Upendra, Govinda, and Paṅkajapriya. (22)

I bow to Lord Sahasrāsiras and Kunda-mālin; I bow to Kālāgni, Rudradēvēśa Chāgaleśa, Paṅkajāśana, Sahasrākṣa, Kōkanada and Harīśaṅkara. (23, 24).

I salute Agastya, Garuḍa, Viṣṇu, Kapila, Brahmavāṇimāya, Sanātana, Brahman, and Brahma-tatpara. (25)

I salute Apratarkya, Caturbāhu, Sahasrāṅṣu, Tapomāya, Dharmarāja, and Lord

नमस्ये धर्मराजानं देधं गरुडवाहनम् ॥ २६
 सर्वभूतगतं शान्तं निर्मलं सर्वलक्षणम् ।
 महायोगिनमव्यक्तं नमस्ये पापनाशनम् ॥ २७
 निरञ्जनं निराकारं निर्गुणं निर्मलं पदम् ।
 नमस्ये पापहन्तारं शरण्यं शरणं ब्रजे ॥ २८

एतत् पवित्रं परमं पुराणं
 प्रोक्तं त्वगस्त्येन महर्षिणा च ।
 घन्यं यशस्यं बहुपापनाशनं
 संकीर्तनात् स्मरणात् संश्रवाच्च ॥ २९

इति श्रीवामनपुराणे एकपष्ठितमोऽध्यायः ॥६१॥

६२

पुलस्त्य उवाच ।

गतेऽथ तीर्थयात्रायां प्रहादे दानवेश्वरे ।
 कुरुक्षेत्रं समभ्यागाद् यष्टं वैरोचनो बलिः ॥ १
 तस्मिन् महाधर्मयुते तीर्थे ब्राह्मणपुंगवः ।
 शुक्रो द्विजातिप्रवरानामन्त्रयत् भार्गवान् ॥ २

Garuḍa-rider (26)

I salute Sarvabhūtagata, Śanta, Nirmala, Sarvalakṣaṇa, Mahāyogin, Avyakta, Pāpānāśana.

I salute Nirāñjana, Nirākāra, Nirguṇa, Nirmala Pada, and Pāpahanṭṛ I take shelter

भृगूनामन्त्र्यमाणान् वै श्रुत्वात्रेयाः सगौतमाः ।
 कौशिकान्निरसथैव सत्यजुः कुरुजाङ्गलात् ॥ ३
 उत्तराशां प्रजग्मुस्ते नदीमनु शतद्रुकाम् ।
 शतद्रवे जले स्नात्वा विपाशां प्रययुस्ततः ॥ ४
 विज्ञाय तत्राप्यरविं स्नात्वाऽर्च्यं पितृदेवताः ।

with Him who affords a shelter to all (28)

Thus Pāpānāśana Stotra, most excellent, eternal and revealed by the great Ṛṣi Āgastya, brings about wealth, renown and annihilation of sins on being recited, remembered and heard. (29)

Thus ends the Sixty first Chapter, in the Vāmana-Purāna—61

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Pulastya said: After the departure of Prahāda, the lord of demons, for visiting the holy places, then Bali, the son of Virocana, came to Kurukṣetra to perform the sacrifice. (1)

The excellent Brāhmaṇa Śukra invited Brāhmaṇas of Bhārgava family, the most excellent among the Brāhmaṇas, in the holy place endowed with great piety. (2)

Hearing that the Bhṛgus were invited, the Atreyas, Gautamas, Kauśika and Aṅgirasas left the Kurujāngalas (3)

They went to the northern direction towards the river Śatadru and having taken bath in the water of Śatadru then they went to the river Vipāśā. (4)

Having found no satisfaction there also, they, having taken bath and having

अत्रगच्छः किरणां पुण्यां दिनेश्चकिरणञ्च्युताम् ॥ ५ ,
 तस्यां स्नात्वाऽर्च्यं देवर्षे सर्व एव महर्षयः ।
 ऐरावतीं सुपुण्योदां स्नात्वा जम्बूरधेश्वरीम् ॥ ६
 देविकाया जले स्नात्वा पयोण्यां चैव तापसाः ।
 अग्नीषीं घृने स्नात्वात्रेयाद्याः शुभां नदीम् ॥ ७
 ततो निमग्ना ददृशुः प्रतिविम्बमयात्मनः ।
 अन्तर्जले द्विजश्रेष्ठ महदाश्चर्यकारकम् ॥ ८
 उन्मज्जने च ददृशुः पुनर्विस्मितमानसाः ।
 ततः स्नात्वा सप्तचीणां ऋषयः सर्व एव हि ॥ ९
 जम्बूस्तलोऽपि ते ब्रह्मन् कथयन्तः परस्परम् ।
 चिन्तयन्तश्च सततं किमेतदिति विस्मिताः ॥ १०
 ततो दूरादपश्यन्त वनपण्डं सुविस्तृतम् ।
 वनं हरमलयाम्यं रम्यञ्चनिनिनादितम् ॥ ११

worshipped the Pits and gods, went to the
 pious river Kiranā flown from the rays of
 sun (5)

Having taken bath in that river and
 having worshipped the gods, O divine seer,
 all the great sages, having taken bath in the
 Airāvati of very pious water, went to Iṣvari (6)

Having taken bath in the Devikā, the
 ascetics Ātreya and others descended in the
 auspicious river Payoṅgi to take their bath,
 O sage. (7)

When they plunged, they saw their
 reflection in the water, the creator of great
 wonder, O excellent Brāhmana. Coming
 out of water also they saw the reflection and
 then their minds were filled with wonder
 Then after taking bath, having come out,
 all of them went from there also, O
 Brāhmana, talking mutually and thinking
 continuously with wonder, what it is ?
 (8,9,10)

Then from afar they saw a multitude
 of trees, a very vast forest, black like the
 neck of Śiva, resounding with the chirping

अतितुङ्गतया व्योम आवृष्ट्वानं नगोत्तमम् ।
 विस्तृताभिर्जटाभिस्तु अन्तर्भूमिञ्च नारद ॥ १२
 काननं पुष्पितैर्वृक्षैरतिमाति समन्ततः ।
 दशाद्भवंणैः सुरदैर्नमस्तारागर्णैरिव ॥ १३
 तं दृष्ट्वा कमलैर्गर्भां पुण्डरीकैश्च शोभितम् ।
 तद्वत् कोकनदैर्गर्भां वनं पद्मवनं यथा ॥ १४
 प्रजग्मुस्तुष्टिमतुलां ते ह्लादं परमं ययुः ।
 विविशुः प्रीतमनसो हंसा इव महासरः ॥ १५
 तन्मध्ये ददृशुः पुण्यमाश्रमं लोकपूजितम् ।
 चतुर्णां लोकपालानां वर्गाणां मुनिसत्तम ॥ १६
 धर्माश्रमं ग्राह्यमुदं तु पलाशविटपावृतम् ।
 प्रतीच्यभिमुखं ब्रह्मन् अर्घ्यैर्भुवनान्वृतम् ॥ १७
 दक्षिणाभिमुखं काम्यं रम्भाशोकवनावृतम् ।

of birds, covering the sky and the excellent
 mountain due to the great height and
 touching the earth with the vast branches,
 O Nārada (11, 12)

The forest was shining very much with
 the flowered trees of five colours on all sides
 like sky with the lunar mansions, giver of
 happiness and with the stars (13)

Seeing that forest covered with lotuses
 and decorated with lotus flowers and in the
 same way covered with red lotuses just like
 a forest of lotuses, they attained unequalled
 satisfaction and achieved great joy. They
 entered this forest as the swans enter a big
 lake. (14, 15)

O excellent sage, they saw there the
 sacred hermitage, honoured by the people
 belonging to the four protectors of groups,
 O excellent sage (16)

The hermitage of Dharmā was facing to
 the east and was covered by the Palāśa trees
 The hermitage of Artha was facing to the
 south and was covered with the fields of
 sugar-cane The hermitage of Kāma was

उदङ्मुखं च मोक्षस्य शुद्धस्कटिकवर्चसम् ॥ १८
 कृतान्ते त्वाश्रमी मोक्ष. कामस्त्रेत्तान्त्रे श्रमी ।
 आश्रम्यथो द्वापरान्ते त्विष्यादौ धर्म आश्रमी ॥ १९
 तान्याश्रमाणि ह्यन्यो दृष्ट्वात्रेयादयोऽन्यथाः ।
 तत्रैव च रतिं चक्रुरखण्डे सलिलाप्लुते ॥ २०
 धर्माद्यैर्भगवान् विष्णुरखण्ड इति विधुतः ।
 चतुर्मूर्तिर्जगन्नाथः पूर्वमेव प्रतिष्ठितः ॥ २१
 तमर्चयन्ति श्रपयो योगात्मानो बहुश्रुताः ।
 शुभ्रपयाऽथ तपसा ब्रह्मचर्येण नारद ॥ २२
 एवं ते न्यवसंस्तत्र समेता ह्यन्यो वने ।
 असुरेभ्यस्तदा भीताः स्नाश्रित्याखण्डपर्वतम् ॥ २३
 तथाऽन्ये ब्राह्मणा ब्रह्मन् अश्मकुट्टा मरीचिपाः ।

facing to the south and was covered with plantain and Ashoka trees The hermitage of Mokṣa was facing to the north and was having a lustre like that of pure crystal (17, 18)

Mokṣa occupies the hermitage at the end of Satya yuga Kāma occupies the hermitage in Iretā yuga, Artha occupies the hermitage at the end of Dvāpara Dharma occupies the hermitage in the beginning of Kali Yuga (10)

Having seen those hermitages, the imperishable sages, took delight there on the Akhaṇḍa mountain sprinkled with water Due to these four Dharma etc Viṣṇu is said to be Akhaṇḍa The lord of the world, his four forms is already established (20, 21)

To him worship the very learned sages, fixing their mind on Yoga with service, with penance and with chastity, O Nārada (22)

Terrified from the demons the sages lived together there in the forest taking resort of the Akhaṇḍa mountain (23)

In the same way other Brāhmaṇas,

स्नात्वा जले हि कालिन्ध्याः प्रजग्मुर्दक्षिणामुखाः ॥ २४
 अबन्तिविषयं प्राप्य विष्णुमासाद्य संस्थिताः ।
 विष्णोरपि प्रसादेन दुष्प्रवेयं महासुरैः ॥ २५
 बालखिल्यादयो जग्मुर्ववशा दानवाद् भयात् ।
 रुद्रकोटिं समाश्रित्य स्थितास्ते ब्रह्मचारिणः ॥ २६
 एव गतेषु विप्रेषु गौतमाङ्गिरसादिषु ।
 शुभ्रस्तु भार्गवान् सर्वान् निन्ये यज्ञविधौ ह्यने ॥ २७
 अधिष्ठिते भार्गवस्तु महायज्ञेऽमितयुते ।
 यज्ञदीक्षा बलेः शुभ्रश्चकार विधिना स्वयम् ॥ २८
 श्वेताम्बरधरो दैत्य. श्वेतमान्यानुलेपनः ।
 मृगाजिनादृत. पृष्ठे बर्हिपत्रविचित्रितः ॥ २९
 समास्ते वितते यज्ञे सदस्यैरभिसंहृतः ।

Aśmakuṭṭas and Marīcīpas, having taken bath in the water of Yamunā, went towards the south, O Brāhmaṇa (24)

Having reached Avanti province and having approached Viṣṇu they stayed there Due to the favour of Viṣṇu demons could not enter this province (25)

The helpless Bālakhilyas went due to the fear of demons and having taken resort of Rudrakoti, these sages, practising chastity, stayed there (26)

Thus, when the Brāhmaṇas, Gautamas, Aṅgirasas and others, had gone, then Śukra brought all the Bhārgavas for the performance of sacrifice (27)

When the Bhārgavas took their seats in the great sacrifice of unlimited lustre, then Śukra himself performed the sacrificial consecration ceremony of Bali according to precept (28)

Wearing the white clothes, putting on a garland, anointing the body, covered by the skin of deer at the back, looking charming due to kuśś-grass, the demon sat in the big sacrifice surrounded by the members and by

हृद्यग्रीवप्रलम्बाद्यैर्म्यथाणपुरोगमैः ॥ ३०
 पत्नी विन्ध्यावली चास्य दीक्षिता यज्ञकर्मणि ।
 ललनानां सहस्रस्य प्रधाना ऋषिकन्धका ॥ ३१
 शुक्रेणाद्यः श्वेतवर्णा मधुमासे सुलक्षणः ।
 महीं विहर्तुं सृष्टस्तारकाशोऽन्वगाच्च तम् ॥ ३२
 श्वमथे समुत्सृष्टे वितते यज्ञकर्मणि ।
 गते च मासत्रितये ह्यमाने च पावके ॥ ३३
 पूज्यमानेषु दैत्येषु मिथुनस्थे दियाकरे ।
 सुपुत्रे देवजननी माधवं वामनाकृतिम् ॥ ३४
 तं ज्ञातमाश्रं भगवन्तमीशं
 नारायणं लीकपतिं पुराणम् ।
 धना समभ्येत्य समं महर्षिभिः
 स्तोत्रं जगदाद्य विभोर्भह्यै ॥ ३५

Hajagriva, Pralamba etc and by Mays, Bāna and others. (29,30)

His wife, Vidyāvati by name, the chief among the thousand wives, the daughter of a sage, was consecrated in the sacrificial-rite (31)

A white-coloured horse, endowed with good marks was released in the month of Caitra by Śukra to roam over the earth and Tārakākṣa followed that horse. (32)

When the horse had been released, the sacrifice had expanded, when three months had passed, when oblations had been offered in the fire and when the demons were being worshipped and the sun existed in Mithuna, then the mother of gods gave birth to Viṣṇu of dwarfish form (33, 34)

As soon as the glorious god Viṣṇu, the lord of people, the ancient, was born, Brahmanā approaching him with great sages recited the Stotra of the all-pervading one, O great sage (35)

नमोऽस्तु ते माधव सत्त्वमूर्ते
 नमोऽस्तु ते शाश्वत त्रिधरूप ।
 नमोऽस्तु ते शत्रुवनेन्धनाग्ने
 नमोऽस्तु वै पापमहादवान्ने ॥ ३६
 नमस्ते पुण्डरीकाक्ष नमस्ते विश्वमानन ।
 नमस्ते जगदाधार नमस्ते पुरुषोत्तम ॥ ३७
 नारायण जगन्मूर्ते जगन्नाथ गदाधर ।
 पीतवासः श्रियःकान्त जनार्दन नमोऽस्तु ते ॥ ३८
 भवांस्त्राता च गोप्ता च विश्वात्मा सर्वगोऽन्वयः ।
 सर्वधारी धराधारी रूपधारी नमोऽस्तु ते ॥ ३९
 वर्षस्व वर्षिताशेषत्रैलोक्य सुरपूजित ।
 कुरुष्व दैवतपते मघोनोऽश्रुप्रमार्जनम् ॥ ४०
 त्वं धाता च विधाता च संहर्ता त्वं महेश्वरः ।

"Obesance to you, O Mādhava, possessing Sattva-form, obesance to you, O eternal one. Obesance to you, O fire for the fuel of trees in the form of enemies. Obesance to you, O terrible forest-fire for sin." (36)

"Obesance to you, O lotus-eyed one. Obesance to you, O creator of all. Obesance to you, O substratum of the world. Obesance to you, O the highest being. (37)

"Obesance to you, O Nārāyaṇa, O having world as your form, O world-lord, O mace-holder, O wearing yellow garments, O husband of Śrī, O Janārdana (38)

"You are protector, preserver, the soul of the universe, all-pervading, imperishable, supporter of all, supporter of earth, assumer of form; obesance to you. (39)

"Increase, O increaser of all the three worlds, O who is worshipped by gods, O lord of gods, wipe away the tears of Indra (40)

"You are creator, disposer, destroyer, great lord, a great asylum, a great Yogin,

महालय महायोगिन् योगशायिन् नमोऽस्तु ते ॥ ४१
 इत्थं स्तुतो जगन्नाथः सर्वात्मा सर्वगो हरिः ।
 प्रोवाच भगवान् मया कुरुपनयन विभो ॥ ४२
 ततश्चकार देवस्य जातरुमादिकाः क्रियाः ।
 भरद्वाजो महातेजा गृहस्पत्यस्तपोधन ॥ ४३
 व्रतमन्थं तथेशस्य कृतयान् सर्वशास्त्रवित् ।
 ततो ददुः प्रीतियुताः सर्व एव वरान् क्रमात् ॥ ४४
 यज्ञोपवीतं पुलहस्त्वहं च सितवाससी ।
 मृगाजिनं कुम्भयोनिर्भरद्वाजस्तु मेखलाम् ॥ ४५
 पालाशमददद् दण्ड मरीचिर्धर्मणः सुतः ।
 अश्वसूत्रं वारुणिस्तु कौश्यं वेदमथाङ्गिराः ॥ ४६
 छत्रं प्रादाद् रघू राजा उपानयुगलं नृगः ।
 कमण्डलुं गृह्णतेजाः प्रादाद्विष्णोर्गृहस्पतिः ॥ ४७

absorbed in meditation, obeisance to you.” (41)

Being thus praised, the all pervading Visnu, the lord of the world, the soul of all, spoke, “O glorious and powerful one, perform my Upanayana ceremony” (42)

Then the ascetic Bharadvāja, the descendant of Bṛhaspati, and of great splendour performed the ceremonies Jātakarma and others of god (43)

In the same way the knower of all scriptures performed the Upanayana ceremony of the lord. Then all getting pleased, presented gifts to him in order (44)

Pulaha gave the sacred thread and I (Pulastya) gave two white garments. Agastya, born in a water jar, gave deer skin. Bharadvāja gave girdle. (45)

Marici the son of Brahmā, gave a staff of Palāśa, Vasīṣṭha, the son of Varuṇa, gave a rosary of beads. Angirasa gave a broom made of Kuśa grass (46)

The king Raghu gave an umbrella. Nṛga gave a pair of shoes. Bṛhaspati of great lustre gave a water-jar for the sake of

एवं कृतोपनयनो भगवान् भूतभावनः ।
 संस्तूयमानो ऋषिभिः साङ्गं वेदमधीयत ॥ ४८
 भरद्वाजादाङ्गिरसात् सामवेदं महाध्वनिम् ।
 महदाख्यानसयुक्तं गन्धर्वसहितं मृगे ॥ ४९
 मासेनैकेन भगवान् ज्ञानश्रुतिमहार्णवः ।
 लोकाचारमवृत्त्यर्थमभूच्छ्रुतिविशारदः ॥ ५०
 सर्वशास्त्रेषु नैपुण्यं गत्वा देवोऽश्वयोऽप्यथः ।
 प्रोवाच ब्राह्मणश्रेष्ठ भरद्वाजमिदं वचः ॥ ५१
 श्रीवामन उवाच ।

ब्रह्मन् प्रजामि देद्याज्ञां कुरुक्षेत्रं महोदयम् ।
 तत्र दैत्यपते. पुण्यो ह्यमेधः प्रवर्तते ॥ ५२
 समाधिष्ठानि पश्यस्व तेजांसि प्रथिवीतले ।
 ये संनिधानाः सततं मदशाः पुण्यवर्धनाः ।

Viṣṇu (47)

Thus after his Upanayana ceremony was performed, the glorious Visnu, the creator of beings, being praised by the seers, studied Veda with its auxiliaries (48)

From Bharadvāja of Angirasa family (Bharadvāja was the grandson of Angirasa) he studied Sāmaveda of great sound, endowed with big legends along with Gandharvaveda (Gandharva Vidya considered as a branch of Samaveda) (49)

The glorious god, a great ocean of wisdom and Vedic learning, became well versed in Vedas for the functioning of the general practice of the world (50)

Having attained dexterity in all the scriptures, the imperishable and unchangeable said these words to Bharadvāja, the excellent Brahmāna (51)

Śrīvāmana said “O Brāhmana, give me permission, I will go to Kurukṣetra which confers great prosperity. There the sacred Aśvamedha sacrifice of the king of demons is going on (52)

“See my vital powers entered together

तेनाहं प्रतिजानामि कुरुक्षेत्रं गतो बलिः ॥ ५३

भरद्वाज उवाच ।

स्वेच्छया तिष्ठ वा गच्छ नाहमाज्ञापयामि ते ।

गमिष्यामो वयं विष्णो उलेरध्वरं मा सिद्ध ॥ ५४

यद् भवन्तमहं देव परिपृच्छामि तद् वद ।

केषु केषु विमो नित्यं स्थानेषु पुरुषोत्तम ।

सान्निध्यं भवतो ब्रूहि ज्ञातुमिच्छामि तत्त्वतः ॥ ५५

धामन उवाच ।

श्रुत्वा कथयिष्यामि येषु येषु सुरो अहम् ।

निवसामि सुपुण्येषु स्थानेषु बहुरूपवाच ॥ ५६

ममावतारैर्वसुधा नभस्तलं

पातालमम्भोनिधयो दिवश्च ।

दिव्यः समस्ता गिरयोऽम्बुदात्र

व्याप्ता भरद्वाज ममानुरूपैः ॥ ५७

ये दिव्या ये च भौमा जलगगनचराः स्थावरा जङ्गमाश्च

सेन्द्राः सार्काः सचन्द्रा धमवसुवरुणा ह्यप्रयः सर्वपालाः

ब्रह्माद्याः स्थावरान्ता द्विजस्रगमहिता मूर्तिमन्तो द्यमूर्ताः

ते सर्वे मत्प्रसूता बहुविविधगुणाः पूरणार्थं पृथिव्याः ॥ ५८

एते हि मृत्स्याः सुरसिद्धदानरैः

पूज्यास्तथा संनिहिता महीतले ।

यैर्दृष्टमात्रैः सहस्रैश्च नाशं

प्रयाति पापं द्विजवर्ष फीर्तनैः ॥ ५९

इति श्रीवामनपुराणे द्विपष्टितमोऽध्यायः ॥ ६२ ॥

‘on earth I know that Bali has gone to Kurukṣetra, by virtue of those portions of mine, the increaser of piety, which are present with me continuously’.

(53)

Bharadvāja said, “Stay or go as you desire. I cannot order you. O Viṣṇu, we shall go to the sacrifice of Bali, do not be sad. Be pleased to tell me that which I ask you, O god. O all-pervading one, O highest being, tell me the places in which you always remain present. I want to know it in reality.”

(54, 55)

Vāmana said, “Listen, I will tell the extremely sacred places in which I dwell, assuming many forms, O preceptor.”

(56)

“Earth, sky, nether world, oceans, heaven, all quarters, mountains and clouds—

all these are pervaded by my incarnations, appearing similar to me, O Bharadvāja (57)

“Those which dwell in heaven and those which dwell on earth, those which move in water and air, moving ones and non-moving ones; Indra, sun, moon, Yama, Vasu, Varuna and all-protecting fires; corporeals and incorporeals beginning from Brahman and ending with immovables—all these, along with birds having extremely varied qualities, have been produced by me for filling the earth”

(8)

These are my portions, worshipped by gods, Siddhas and demons and are present on earth, by the very sight of which and by the recitation of which, sin goes to destruction all at once, O excellent Brāhmaṇa

(59)

Thus ends the Sixty-second Chapter, in the Vāmana-Purāṇa—62

श्रीभगवानुवाच ।

आद्यं मात्स्यं महद्रूपं संस्थितं मानसे हृदे ।
सर्धपापक्षयकरं कीर्तनस्पर्शनादिभिः ॥ १
कौर्ममन्यत्सन्निधानं कोशिक्यां पापनाशनम् ।
हयश्रीवं च कृष्णांशे गोविन्दं हस्तिनापुरे ॥ २
त्रिविक्रमं च कालिन्द्यां लिङ्गभेदे भव विश्वम् ।
केदारे माधवं शौरिं कुन्जाम्ने हृष्टमूर्धजम् ॥ ३
नारायणं वदर्यां च धाराहे गरुडासनम् ।
जयेशं भद्रकर्णं च विपाशायां द्विजप्रियम् ॥ ४
रूपधारनिरावत्यां कुरुक्षेत्रे कुरुष्वजम् ।
कृत्वशौचे नृसिंहं च गोकर्णे विश्वकर्मिणम् ॥ ५

प्राचीने कामपालं च पुण्डरीकं महाम्भसि ।
विशाखयूपे क्षजितं हंसं हंसपदे तथा ॥ ६
पयोष्णायामखण्डं च वितस्तायां कुमारिलम् ।
मणिमत्पर्वते शंभुं ब्रह्मण्ये च प्रजापतिम् ॥ ७
मधुनद्यां चक्रधरं शूलनाहुं हिमालये ।
विद्धि विष्णुं मुनिश्रेष्ठ स्थितमोपधिसालुनि ॥ ८
श्रुशुक्ले सुवर्णाक्षं नैमिषे पीतवाससम् ।
गयायां गोपतिं देवं गदापाणिनमीश्वरम् ॥ ९
शैलोक्यनाथं वरदं गोप्रतारे कुशेशयम् ।
अर्द्धनारीश्वरं पुण्ये माहेन्द्रे दक्षिणे गिरौ ॥ १०
गोपालहृत्परे नित्यं महेन्द्रे सोमपीथिनम् ।

63

Matsya is my first and great form which exists in Mānsa lake He is destroyer of all sins, by praising and touching etc (1)

My second form 'Kaurma' is in Kausiki river and is destroyer of sin Hayaśrīṣa form is in Kṛṣṇāśā, Govinda form in Hastināpura (2)

Trivikrama form is in Yamunā river, the all pervading Śhava form in Lūgabhēda Mādhava form and Sauri form in Kedāra, Hṛṣṭamūrdhaja form in Kurbjāma. (3)

Nārāyaṇa form is in Badarikāśrama, Garuḍāsana form in Varāha, Jayeśa form in Bhadrakarkṣa, Dvijapriya form in Vspāśā (4)

Rūpadhāra form is in Irāvati, Kurudhvaja form in Kuruketra, Nṛsiṃha form in Kṛtāsūca, Viśvakarmīn form in Gokarkṣa. (5)

Kāmapala form in Pracina and Pandarika form in Mahāśubhas, Ajita form in Viśākha yūpa and likewise Harisa form in Harisa-pada (6)

Akhaṇḍa form is in Payoṣṇi river, Kumārila form in Vitastā, Śarībhū form in Manimat mountain, Prajāpati form in Brahmaṇya. (7)

Cakradhara form in Madhu river, Śulabāhu in Himālaya O best sage, know Viṣṇu to be existing in Ośidhitiśānu (8)

Suvarṇākṣa form exists in Bhṛgutonga, Pītavāsa form in Naumiṣa ; Gadāpati Śvara Gopatideva form in Gayā, Trailokya form, and Varada Kuśēśaya form in Gopratāra, Ardhannāriśvara form in the southern Mahendra mountain, Gopāla form in northern Mahendra and Somapithin

वैकुण्ठमपि सह्याद्री पारियात्रेऽपराजितम् ॥ ११
 कनोरुदेशे देवेशं विश्वरूपं तपोधनम् ।
 मलयाद्री च सौगन्धि विन्ध्यपादे सदाशिवम् ॥ १२
 अवन्तिविपये विष्णुं निपधेष्वमोक्षरम् ।
 पाञ्चालिकं च ब्रह्मपं पाञ्चालेषु व्यवस्थितम् ॥ १३
 महोदये ह्यग्नीं प्रयागे योगशायिनम् ।
 स्वयंभुवं मधुवने अयोगन्धिं च पुष्करे ॥ १४
 तथैव त्रिप्रवरं शरणास्यां च केशवम् ।
 अविमुक्तमत्रैव लोलशायैव गीयते ॥ १५
 पद्मायां पद्मकिरणं समुद्रे वडवाम्बुखम् ।
 कुमारधारे बाह्यीयं कार्तिकेयं च बर्हिणम् ॥ १६
 अजेशे शंभुमनयं स्थायुं च कुरुजाङ्गले ।
 वनमालिनमाहुर्मां किष्किण्यावासिनो जनाः ॥ १७

form in Mahendra always, Vaikuntha form in Sahyādri, Aparānta form in Pāriyātra. (9, 10, 11)

Deveśa form, Viśvarūpa form and Tapodhana form in Kāśera province, Saugandhi form on Malaya-mountain and Sadaśiva form on Vindhyapāda. (12)

Viṣṇu form exists in Avanti province, Amareśvara form in Niśadha provinces Pāñcalika form, O Brahmapa-sage, is situated in Pāñcala provinces (13)

Hayagrīva form exists in Mahodaya, Yogasāyin form in Prayāga, Svayambhūva form in Madhavana and Ayogañdhi form in Puṣkara. (14)

In this same way, O excellent Brāhmana, Keśava form in Vārānaśi and Avimuktaka form and Lōla form also exists here (15)

Padmakiraṇa form exists in Padmā, Vaḍavāmukha form in ocean, Bāhliśa form, Kārtikeya form and Barhiṇ form exists in Kumārādhāra, (16)

Śaṁbhū form and Anagha form in Ajeśa, Sthānu form in Kurujaṅgala. The inhabitants of Kiskindhā call me Vanamālin. (17)

वीरं कुवलयारूढं शङ्खचक्रगदाधरम् ।
 श्रीवत्साङ्गमुदाराङ्गं नर्मदायां श्रियः पतिम् ॥ १८
 माहिष्मत्यां त्रिनयनं तत्रैव च हुताशनम् ।
 अर्बुदे च त्रिसीपणं क्षमाधरं सूकराचले ॥ १९
 त्रिणाचिकेतं ब्रह्मपं प्रभासे च कपर्दिनम् ।
 तथैवात्रापि विख्यातं तृतीयं शशिशेखरम् ॥ २०
 उदये शशिनं सूर्यं ध्रुवं च त्रितयं स्थितम् ।
 हेमकूटे हिरण्याक्षं स्कन्दं शरवणे मुने ॥ २१
 महालये स्मृतं रुद्रमृत्तरेषु कुरुष्वथ ।
 पद्मनाभं मुनिश्रेष्ठं सर्वसौख्यप्रदायकम् ॥ २२
 सप्तगोदावरे ब्रह्मन् विख्यातं हाटकेश्वरम् ।
 तत्रैव च महाहंसं प्रयागेऽपि वटेश्वरम् ॥ २३
 शोणे च रुक्मकवचं कुण्डिने प्राणतर्पणम् ।

People call Vira, Kuvalayarūḍh, Śaṅkha cakra-gadādhara, Śrīvatsāṅka, Udārāṅga and Śnyahpaṭh in Narmadā. (18)
 Trinayana form and Hutāśana form exist in Mahiṣmatī, Trisaparṇa form in Arbuda and Kumādhara in Śūkara mountain (19)

O Brāhmapa-sage, Trināśiketa form, Kapardin form and the well-known third Śaśisekhara form are in Prabhāsa (20)

Śaśi form, Sūrya form and Dhruva form, these three exist in Udaya, Hiranyākṣa form in Hemakūṭa and Skanda in the thicket of reeds. (21)

Rudra form is known to exist in Mahalaya and the Padmanābha form, the bestower of all delight, in Northern Kuruśa, O excellent sage (22)

The well-known Hāṭakeśvara form, and Mahabāhṁsa form, O Brāhmana, exist in Saptagodāvara and Vateśvara form in Prayāga. (23)

Rukmakavaca form exists in Śora, Ghrāṅgatarpaṇa form in Kuṇḍin, Mahāyoga

मिह्लीवने महायोगं माद्रेषु पुरुषोत्तमम् ॥ २४
 प्लक्ष्वावतरणे विश्वं श्रीनिवासं द्विलोचम ।
 शूर्पारके चतुर्बाहुं मगधाया सुधापतिम् ॥ २५
 गिरित्रजे पशुपतिं श्रीकण्ठं यमुनावटे ।
 वनस्पतिं समारयातं दण्डकारण्यवासिनम् ॥ २६
 कालिञ्जरे नीलकण्ठं सरस्वा शंशुभ्रुत्तमम् ।
 हंसयुक्त महाशोभयां सर्वपापप्रणाशनम् ॥ २७
 गोकर्णे दक्षिणे शर्वं वासुदेवं प्रजामुखे ।
 विन्ध्यशृंगे महाशौरिं कन्धायां मधुसूदनम् ॥ २८
 त्रिकूटशिखरे प्रह्वन् चक्रपाणिनमोश्वरम् ।
 लौहदण्डे हृषीकेशं कोसलायां मनोहरम् ॥ २९
 महाबाहुं सुराष्ट्रे च नवराष्ट्रे यशोधरम् ।
 भूधरं देविकानर्घां महोदायां कुशप्रियम् ॥ ३०

form in Bhilivans and Purusottama form in Madra province (24)

Vishva form and Srinivasa form exist in Plaksāvatarana O excellent Brāhmana, Caturbahu form in Śurpāraka, Sudhāpati form in Magadhā (25)

Paśupati form in Girivraja, Śrīkanṭha on the bank of Yamunā, the Vanaspati form is well known among those who dwell in Daṇḍakāraṇya (26)

Nilakanṭha form exists in Kāliñjara, the foremost Śambhu form in Sarayū, Haṁsayukta form, the destroyer of all sin, in Mahākōśi (27)

Śarva form in southern Gokarṇa, Vāsudeva in Prajāmukha, Mahāśauri form in Vinḍhyasrṅga and Madhusudana form in Kanthā (28)

Cakrapāṇi form and Isvara form on the peak of Trikūṭa, O Brāhmana, Hṛṣīkeśi form in Laubhaspṛṇa and Manohara form in Kosala (29)

Mahābahu form exists in Surāṣṭra, Yaśodhara form in Navarāṣṭra, Bhūdhara form in Devikā river and Kuśapriya form in Mahodā river. (30)

गोमत्यां छादितगत शङ्खोद्दारे च शङ्खिनम् ।
 सुनेत्रं सैन्धवारण्ये शूरं शूरपुरे स्थितम् ॥ ३१
 रुद्रारयं च हिरण्यत्या वीरभद्रं त्रिविष्टपे ।
 शङ्खुकर्णं च भीमायां भीमं शालवने विदुः ॥ ३२
 विश्वामित्रं च गदित कैलासे वृषभध्वजम् ।
 महेशं महिलाशैले कामरूपे शशिप्रभम् ॥ ३३
 बलम्यामपि गोमित्रं कटाहे पङ्कजप्रियम् ।
 उपेन्द्रं सिंहलद्वीपे शक्राह्ने हुन्दमालिनम् ॥ ३४
 रसातले च विरयातं सहस्रशिरसं मृने ।
 कालाग्निरुद्रं तत्रैव तथाऽप्यं कृत्तियाससम् ॥ ३५
 सुतले कूर्मचल वितले पङ्कजासनम् ।
 महातले गुरो रुघातं देवेशं छागलेश्वरम् ॥ ३६
 तले सहस्रचरणं सहस्रशृङ्गमीश्वरम् ।

Chāditagada form exists in Gomati river, Śaṅkhu form in Śaṅkhoddhāra, Sunetra form in Saundhava forest and Śūra form exists in Śurapura (31)

Rudrakhya form in Hiranvati, Virabhadra form in Trivṛṣṭapa, Śaṅkukarna form in Bhīmā Bhīma form in Śāla forest, Viśvamiṭra form also exists there, Vṛṣabha dhvaja form in Kailāsa Mahēśa form on Mahilā mountain, Śaśiprabha form in Kāmatūpa (32, 33)

Gomitra form exists in Valabhi, Pañkajapriya in Kaṭāha, Upendra form in Sumbala island, Kundamālin form in Sakra island (34)

O sage, the well known Sahasraśiras form exists in Rasātala, Kālāgṇurudra form and Kṛtī vāsas form also exist there. (35)

Kūrma form and Acala form exist in Satala, Pañkajāsana form in Vitāla O preceptor, Deveśa form and Chagaleśvara form exist in Mahātala (36)

Sahasracarāṇa form Sahasrabhūja form, Iśvara form the well-known Sahasraśeśa

सहस्राद्यं परिख्यातं मृसलाकृष्टदानवम् ॥ ३७
 पाताले योगिनामीशं स्थितञ्च हरिशंकरम् ।
 धरातले कोकनदं मेदिन्यां चक्रपाणिनम् ॥ ३८
 भुवर्लोकं च गरुडं स्वर्लोकं विष्णुमन्वयम् ।
 महर्लोकं तथाऽगस्त्यं कपिलं च बने स्थितम् ॥ ३९
 तपोलोकेऽखिलं ब्रह्मन् वाट्पय सत्यसद्युतम् ।
 ब्रह्माणं ब्रह्मलोके च सममे वै प्रतिष्ठितम् ॥ ४०
 सनातनं तथा शैवे परं ब्रह्म च वैष्णवे ।
 अप्रतर्न्यं निरालम्बे निराकाशे तपोमयम् ४१
 जम्बूद्वीपे चतुर्षाङ्गं कृशद्वीपे कुशेशयम् ।
 प्लक्षद्वीपे मुनिश्रेष्ठ ख्यातं गरुडवाहनम् ॥ ४२
 पद्मनाभं तथा क्रौञ्चे ब्राह्मणे घृपमभ्यजम् ।
 सहस्राङ्गुः स्थितः शाके धर्मराट् पुष्करे स्थितः ॥ ४३

form and the Musalakraṣṭadānava form exist on Tala. (37)

Yogisa form and Hariśaṅkara form exist in nether world, Kokanada form on Dharātala and Cakrapaṇin form on earth (38)

Garuḍa form exists in Bhuvan region and Aṅgastya form and Viṣṇu form in Svar region, Agastya, form in Mahat region and Kapila form in Jana region (39)

O Brahmana, Akhila form, Vaiṣṇava form and Satyaśaṅkara form exist in Tapas region, Brahmana form established in the Brahma region seventh region (40)

Sanātana form exists in Śaiva region, Parabrahma form in Vaiṣṇava region, Apratarkya form in Nirālamba and Tapo-
 mayā form in Nirākāśa (41)

Caturbāhu form exists in Jambū island, Kuśeśaya form in Kuśa island, O excellent sage, the well known Garuḍa-rājan form in Pṛakṣa island (42)

तथा पृथिव्यां ब्रह्मणं शालग्रामे स्थितोऽस्म्यहम् ।
 सजलस्यलपर्यन्तं चरेणु स्यावरेणु च ॥ ४४

एतानि पुण्यानि ममालयाणि
 ब्रह्मन् पुराणानि सनातनानि ।

धर्मप्रदानीह महौजसानि
 संकीर्तनीयान्यधनाशनानि ॥ ४५

संकीर्तनात् स्मरणाद् दर्शनाच्च
 संस्पर्शनादेव च देवतायाः ।

धर्मार्थकामाद्यपवर्गमेव
 लभन्ति देवा मनुजाः ससाध्याः ॥ ४६

एतानि तुभ्यं विनिवेदितानि
 ममालयानीह तपोमयानि ।

उत्तिष्ठ गच्छामि महासुरस्य
 ब्रह्मं सुरार्णां हि हिताय विप्र ॥ ४७

Padmanābha form in Krauñca, Vṛsabha-
 dhvaḥ form in Śālmala, Sabasrāṅṣu exists
 in Śāta and Dharmarāṭ exists in Puskara (43)

In the same way I exist in Śālagrāma
 on earth O Brāhmaṇa-sage, I exist in
 movables and immovables in water and earth (44)

O Brahman, these are my sacred abodes,
 ancient, eternal, bestower of piety, posses
 sing great might, worthy of praise and
 destroyer of sin (45)

The gods, men and Sādhyas attain
 Dharma, Artha, Kāma and Mokṣa by the
 praise, remembrance, sight and touching of
 the god. By the grace of the gods, men, Sādhyas
 attain Dharma, Artha, Kāma and Mokṣa. (46)

I have told you these abodes of mine
 endowed with penance. Get up, I go to the
 sacrifice of gods for the welfare of gods, O
 Brahman (47)

पुलस्त्य उवाच ।
इत्येवमुक्त्वा चचनं महर्षे
विष्णुर्भरद्वाजमृषिं महात्मा ।

विलासलीलागमनो गिरीन्द्रात्
स चाम्यगच्छत् कुरुजाङ्गल हि ॥ ४८

इति श्रीवामनपुराणे त्रिपष्टितमोऽध्यायः ॥६३॥

६४

पुलस्त्य उवाच ।
ततः समागच्छति वासुदेवे
मही चकम्पे गिरयश्च वेदुः ।
क्षुब्धाः समुद्रा दिवि ऋक्षमण्डलो
यमौ विपर्यस्तगतिर्भयं ॥ १
यज्ञः समागात् परमाकुलत्वं
न वेधि किं मे मधुहा करिष्यति ।
यथा प्रदग्धोऽस्मि महेश्वरेण
किं मां न संघक्ष्यति वासुदेवः ॥ २

Pulastya said : O great sage, saying these words to the sage Bharadvaja, the high-souled

ऋक्साममन्त्राहुतिभिर्हुताभि-
र्वितानकीयान् ज्वलनास्तु भागात् ।
भक्त्या द्विजेन्द्रैरपि संप्रपादितान्
नेव प्रतीच्छन्ति विभोभयेन ॥ ३
तान् दृष्ट्वा घोररूपास्तु उत्पातान् दानवेश्वरः ।
पप्रच्छोद्यनसं शुक्रं प्रणिपत्य कृताङ्गलिः ॥ ४
किमर्थमाचार्य मही सशैला
रम्भेव वाताभिहता चचाल ।
किमासुरीयान् सुशुतानपीह

Viṣṇu, moving for mere sport went to Kuru-
jāṅgala from mountain (46)

Thus ends the Sixty-third Chapter, in the Vamana-Parāṇa—6d.

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Pulastya said. Then, while Viṣṇu was coming to Kurukṣetra, the earth trembled, the mountains began to move, the oceans began to agitate, the planets in the sky shone in opposite movement, O great sage (1)

Sacrifice became very much perturbed thinking, "I don't know what Viṣṇu, the killer of Madhu, will do to me. Will Viṣṇu not burn me in the same way I was burnt by Śiva. (2)

Due to the fear of the all-prevading Viṣṇu the fires did not accept the sacrificial portions which were offered with the oblations of Ṛk and Sāma Mantras which were accomplished by the excellent Brāhmanas with devotion. (3)

Seeing those portents of terrible form, the lord of demons asked Śukra, the preceptor of demons, after bowing down to him with his hands folded. (4)

"O preceptor, why has the earth along

भागान् न गृह्णन्ति हुताशनाश्च ॥ ५

शुद्धाः किमर्थं मकरालयाश्च भो
ऋद्धा न खे किं प्रचरन्ति पूर्ववत् ।

दिशः किमर्थं तमसा परिच्छुता
दोषेण कस्याद्य वदस्व मे गुरो ॥ ६

पुलस्त्य उवाच ।

शुक्रस्तद् वाक्यमाकर्ण्य विरोचनमुतेरितम् ।

अयं ज्ञात्वा कारणं च धलिं वचनमब्रवीत् ॥ ७

शुक्र उवाच ।

शृणुष्व दैत्येश्वर येन भागान्
नामी प्रतीच्छन्ति हि आसुरीयान् ।

हुताशना मन्त्रहुतानपीह
नूनं समागच्छति वासुदेवः ॥ ८
तदद्भिर्विश्लेषमपारयन्ती

with the mountains moved like a plantain tree struck by wind? Why do the fire not accept the well-offered portions of the demons? (5)

“O preceptor, tell me, why have the oceans agitated, why do the planets not move in the sky as before, why are the quarters covered by darkness? Whose fault is responsible for all this?” (6)

Pulastya said Hearing those words spoken by the son of Virocana and then knowing the cause, Śukra spoke to Bali (7)

Śukra said “Listen, O lord of demons, the cause due to which these fires do not accept the sacrificial portions, offered with the Mantras, given for the demons Viṣṇu is coming here definitely. (8)

“Not being capable of bearing the placing of his feet the earth along with the

मही सशैला चलिता दितीश ।

तस्या चलत्या मकरालयामी
उद्बृत्तवेला दितिजाद्य जाताः ॥ ९
पुलस्त्य उवाच ।

शुक्रस्य वचनं श्रुत्वा बलिर्भागवमब्रवीत् ।
धर्मं सत्यं च पथ्यं च सर्वोत्साहसमीरितम् ॥ १०

बलिरुवाच ।

आयाते वासुदेवे वद मम भगवन् धर्मकामार्थतत्त्वं
किं कार्यं किं च देयं मणिकनकमयो भृगुजाथादिकं वा
किं वा वाच्यं धुरारोर्निजहितमथवा तद्धितं वा प्रयुञ्जे
तर्ह्यं पथ्यं प्रियं भो मम वद
शुभदं तत्करिष्ये न चान्यत् ॥ ११

पुलस्त्य उवाच ।

तद् वाक्यं भार्गवः श्रुत्वा दैत्यनाथेरितं वरम् ।

mountains has moved, O lord of demons After the moving of the earth these oceans have burst out of their boundary, O demon. (9)

Pulastya said Hearing the words of Śukra, Bali said to Śukra, the words which were endowed with piety, truth and great courage and which were beneficial. (10)

Bali said “Be pleased to tell me the reality about Dharma, Kāma and Artha—what should I do and what should I give—gem, gold, earth, elephant, horse and others at the arrival of Viṣṇu? What should I say to him? Should I accomplish my benefit or his benefit? Please tell that which is true, beneficial, pleasant and bestower of good I will do that and nothing else.” (11)

Pulastya said Hearing the excellent words spoken by the lord of demons, the

विचिन्त्य नारद प्राह भूतभन्वविदीध्वरः ॥ १२

त्वया कृता यज्ञधुजोऽसुरेन्द्रा
 बहिष्कृता ये श्रुतिदृष्टमार्गे ।
 श्रुतिप्रमाणं मखभोजिनो बहिः
 सुरास्तदर्थं हरिरभ्युपैति ॥ १३
 तस्याध्वर दैत्यसमागतस्य
 कार्यं हि किं मा परिपृच्छसे यत् ।
 कार्यं न देयं हि विभो वृणाग्रं
 यदधरे भूकनकादिकं वा ॥ १४
 वाच्यं तथा साम निरर्थकं विभो
 कस्ते वरं दातुमलं हि शक्नुयात् ।
 यस्योदरे भूर्ध्वनाकपाल-
 रसातलेशा निवसन्ति नित्यशः ॥ १५

illustrious Śukra, the knower of past and future, said (12)

“The excellent demons, who are excluded according to the injunctions of the Vedas, have been made to enjoy the portions of sacrifice by you. The gods who are the enjoyers of sacrificial portions on the authority of the Vedas have been excluded by you. Therefore, Viṣṇu is coming here (13)

“O demon, regarding your asking me as to what should be done at the arrival of Viṣṇu in the sacrifice I am to state that, O illustrious one, even the tip of a thorn should not be given to him and not the earth, gold and other things in the sacrifice (14)

“O powerful one you should speak these peaceful words to him which convey no sense. “Who can give anything to you in whose stomach dwell permanently the

वलरुवाच ।

मया न चोक्तं वचनं हि भार्गव
 न चास्ति मह्यं न च दातुमस्तदहं ।
 समागतेऽप्यर्थिनि हीनवृत्ते
 बनार्दने लोकपते कथं तु ॥ १६
 एवं च श्रूयते श्लोकः सत्ता कथयतां विभो ।
 सद्भावो ब्राह्मणेणैव कर्त्तव्यो भृतिमिच्छता ।
 ददयते हि तथा तच्च सत्यं ब्राह्मणसत्तम ॥ १७
 पूर्वान्यासेन कर्माणि संभवन्ति नृणां स्फुटम् ।
 वाक्कायमानसानीह योन्यन्तरगतान्यपि ॥ १८
 किं वा त्वया द्विजश्रेष्ठ पौराणी न श्रुता कथा ।
 या वृत्ता मलये पूर्वं कौशकारसुतस्य ॥ १९

protectors of earth, aerial region and heaven and the lord of nether world ?” (15)

Bali said “O Śukra, I did not say before when a suppliant of even base conduct came to me, that there is nothing with me which I can not dare to give, how can I say, to Viṣṇu, the lord of people ?” (16)

“O illustrious one, this verse has been heard from the mouth of the good people to the effect that one, desirous of welfare, should have respect for the Brāhmaṇas. O excellent Brāhmaṇa, this is seen true in this world” (17)

“The actions, of men connected with speech, body and mind, become manifested by virtue of the previous practice even after going to other birth (18)

“Have you not heard, O excellent Brāhmaṇa, the ancient story of the son of Kośakara which took place on the Malaya mountain in olden days ?” (19)

शुक उवाच ।

कथयस्व महाराहो कोशकारसुताश्रयाम् ।
 कथां पौराणिकीं पुण्यां महाकौतूहल हि मे ॥ २०
 बलिरुवाच ।
 शृणुष्व कथयिष्यामि कथामेतां मर्यान्तरे ।
 पूर्वाम्यामनिषदां हि सत्या भृगुबुल्लोद्वह ॥ २१
 शूद्रलस्य हृनेः पुत्रो ज्ञानविज्ञानपारगः ।
 कोशकार इति ख्यात आसीद् ब्रह्मन्तपोरतः ॥ २२
 तस्यासीद् दयिता साची धर्मिष्ठा नामतः श्रुता ।
 सती वात्स्यायनसुता धर्मशीला पतिव्रता ॥ २३
 तस्यामस्य सुतो जातः प्रकृत्या वै जडाकृतिः ।
 मूकबालपति स न च पश्यति चान्धवत् ॥ २४
 सं जात ब्राह्मणी पुत्रं जडं मूकं त्यक्तुमुपम् ।
 मन्यमाना शूद्रद्वारि पण्डेऽहनि सप्तसृजत् ॥ २५

Sukra said, "O large-armed one, be pleased to narrate the ancient and pious story of the son of Kōśakāra Here is my great curiosity" (20)

Bali said, Listen, O foremost in the Bhṛgu family, I will narrate this true story relating to the previous practice in the middle of sacrifice (21)

O Brāhmaṇa, there was a son of the sage Muṅgala, Kōśakāra by name, well-versed in learning and knowledge, engaged in penance. (22)

His wife Dharmisthā by name, the daughter of Vātsyāyana was pious, virtuous, religious-minded and devoted to her husband. (23)

He got in her a son who was dull minded He did not talk as a dumb and did not see as a blind (24)

Thinking her son after birth as dull, dumb and blind she threw him on the gate of the house on the sixth day (25)

वतीऽभ्यागाद् दुराचारा राक्षसी जातहारिणी ।
 स्वं शिशुं कृष्मादाय सूर्पाक्षी नाम नामतः ॥ २६
 तत्रोत्सृज्य स्वपुत्रं सा जग्राह द्विजनन्दनम् ।
 तयादाय जगामाथ भोक्तुं शालोदरे गिरौ ॥ २७
 ततस्तामागता वीक्ष्य तस्या भर्ता घटोदरः ।
 नेत्रहीनः प्रत्युवाच किमानीतस्त्वया श्रिये ॥ २८
 साऽब्रवीत् राक्षसपते मया स्थाप्य निज शिशुम् ।
 कोशकारद्विजगृहे तस्यानीतः प्रभो सुतः ॥ २९
 स ग्राह न त्वया भद्रे भद्रमाचारित् त्विति ।
 महाज्ञानी द्विजेन्द्रोऽसौ तवः शप्स्यति कोपितः ॥ ३०
 तम्पाञ्चीघ्रमिमं त्यक्त्वा मनुजं घोररूपिणम् ।
 अन्यस्य कल्पयित् पुत्रं शीघ्रमानय सुन्दरि ॥ ३१
 इत्येवमुक्त्वा सा रौद्रा राक्षसी कामचारिणी ।
 समाजगाम त्वरिता समुत्पत्य विहायसम् ॥ ३२

Then there came a female demon of evil-conduct, Sūrpākṣī by name, with her weak child, this female-demon used to take away young children (26)

Leaving her son there, she seized the son of the Brāhmaṇa Taking him she went to the Śālodara mountain for eating (27)

Seeing that she had come, her blind husband, Ghaṭodara, said to her, 'What has been brought by you, O beloved one' (28)

She spoke, 'O lord, O master of the demons, placing my own son in the house of the Brāhmaṇa Kosakara, I have brought his son' (29)

He spoke, 'O good one, you have not done well That excellent Brāhmaṇa is highly learned He will curse after getting angry Therefore, leaving this man-born child, of terrible form, bring the son of some one else, O beautiful one.' (30, 31)

Addressed in this way that terrible female-demon, moving at will, came quickly flying through the sky. (32)

स चापि राक्षससुतो निस्पृष्टो गृहबाह्यतः ।
 रुरोद सुस्वरं ब्रह्मन् प्रक्षिप्याङ्गुष्ठमानने ॥ ३३
 सा क्रन्दितं चिराच्छ्रुत्वा धर्मिष्ठा पतिमब्रवीत् ।
 पश्य स्वयं मुनिश्रेष्ठ सशब्दस्तनयस्त्व ॥ ३४
 त्रस्ता सा निजंगामाय गृह्यध्यातु तपरिवनी ।
 स चापि ब्राह्मणश्रेष्ठः समपश्यत तं शिशुम् ॥ ३५
 वर्णरूपादिसंयुक्तं यथा स्वतनयं तथा ।
 ततो विहस्य प्रोवाच कोशकारो निजां प्रियाम् ॥ ३६
 एतेनाविश्य धर्मिष्ठे भाव्यं भूतेन साम्प्रतम् ।
 कोऽप्यस्माकं छलयितुं सुरूपी श्रुचि संस्थितः ॥ ३७
 इत्युक्त्वा वचनं सन्त्री सन्त्रैस्तं राक्षसात्प्रजम् ।
 वयन्धोष्ठिव्य वसुधां सकृशेनाथ पाणिना ॥ ३८
 एमस्मिन्नन्तरे प्राप्ता सूर्पाक्षी विप्रबालकम् ।

That son of demon released outside the house wept in loud tones, O Brāhmana, placing the thumb in his mouth. (33)

Hearing the crying for a long time, Dharmisthā spoke to her husband, "See yourself, O excellent sage, that your son is endowed with sound." (34)

The virtuous and fearful lady went out of the house and that excellent Brāhmana also saw that child. Seeing the child endowed with colour and form etc. in the same way as his son, then Kōśakāra said to his beloved one while laughing. (35, 36)

"O Dharmisthā, now some evil spirit has entered the body of the child. Definitely some one of good form, is staying on earth to deceive us" (37)

Saying these words the knower of Mantras tied that son of demon with Mantras after making lines upon earth with his hand holding Kuśa-grass. (38)

In the meantime the invisible Śarpākṣī

अन्तर्धानगता भूमौ चिक्षेप गृहदूरतः ॥ ३९
 तं क्षिप्रमात्रं ब्रूह कौशकारः स्वकं सुतम् ।
 सा चाम्भ्येत्य ग्रहीतुं स्वं नाशकद् राक्षसी सुतम् ॥४०
 इतश्चेतश्च विभ्रष्टा सा भर्तारसुपागमत् ।
 कथयामास यद् वृत्तं स्वद्विजात्मजहारिणम् ॥ ४१
 एवं गतायां राक्षस्यां ब्राह्मणेन महात्मना ।
 स राक्षसशिशुर्ब्रह्मन् भार्यायै विनिवेदितः ॥ ४२
 स चात्मतनयः पित्रा कपिलायाः सवत्सयाः ।
 दप्त्वा संयोजितोऽत्यर्थं क्षीरेणक्षुरसेन च ॥ ४३
 द्वावेव वर्धितौ बालौ संजातौ सप्तवार्षिकौ ।
 पित्रा च कृतनामानौ निशाकरदिवाकरौ ॥ ४४
 नैशाचरिर्दिवाकीर्तिर्निशाकीर्तिः स्युपव्रकः ।
 तयोश्चकार विप्रोऽसौ व्रतबन्धक्रियां क्रमात् ॥ ४५

came and threw the son of the Brāhmana on earth staying far from the house. (39)

As soon as he was thrown Kōśakāra took up his son. The female demon could not seize her son even after coming there. (40)

Falling here and there she went near her husband and told him what had happened and told about the loss of her son as well as of Brāhmana's son. (41)

After the departure of the female-demon, the high-souled Brāhmana offered the child of demon to his wife, O Brāhmana. (42)

His own son was nourished by the father with a lot of curd and milk of brown cow having a calf and with the sugar cane juice. (43)

Both the nourished children became seven years old, and by the father they were named as Nisākara and Divākara. (44)

The son of demon was Divākara and his son was Nisākara. The Brāhmana performed their Upanayana ceremony in order. (45)

व्रतन्ये कृते वेदं पपाठासौ दिवाकरः ।
 निशाकरो बद्धतया न पपाठेति नः श्रुतम् ॥ ४६
 तं वान्धवाश्च पितरौ माता भ्राता गुरुस्तथा ।
 पर्यानिन्दंस्तथा ये च जना मलयवासिनः ॥ ४७
 ततः स पिता क्रुद्धेन क्षिप्तः कूपे निरूढके ।
 महाशिला चोपरि चै पिधानमवरोपयत् ॥ ४८
 एवं क्षिप्तस्तदा कूपे बहुवर्षगणान् स्थितः ।
 तत्रास्त्यामलकीगुल्मः पोषाय फलितोऽभवत् ॥ ४९
 ततो दशसु वर्षेषु समतीतेषु भार्गव ।
 तस्य माताऽगमत् कूप तन्मन्त्रं शिलयाचितम् ॥ ५०
 सा दृष्ट्वा निश्चित कूप शिलया गिरिकल्पया ।
 उच्चैः प्रोवाच केनेयं कूपोपरि शिला कृता ॥ ५१
 कूपान्तस्थः स तां वाणीं श्रुत्वा मातुर्निशाकरः ।
 प्राह भद्रत्वा पित्रा मे कूपोपरि शिला तिथयम् ॥ ५२

After the performance of Upanayana ceremony Divākara studied Veda. Nisākara did not study due to his dullness, as heard by us. (46)

Then his kinsmen, father, mother, brother and likewise the preceptor and the inhabitants of Malaya—all these blamed him. (47)

Then the angry father threw him into a well having no water and placed a great stone on it as a cover. (48)

Thrown thus, he remained in the well for many years and in that place a cluster of Amalaki trees began to bear fruits. (49)

Then after the lapse of ten years his mother went to that blind well covered with a stone (50)

Seeing that well covered with a stone resembling a hill, she said loudly, "Who has placed this stone on the well" (51)

Hearing that speech of his mother, Nisākara, staying in the well, said, "This stone has been placed on the well by my father." (52)

साऽतिभीताऽश्रवीत् कोऽसि कूपान्तस्थोऽद्भुतस्वरः ।
 सोऽप्याह तव पुत्रोऽस्मि निशाकरेति विश्रुतः ॥ ५३
 साऽश्रवीत् तनयो मह्यं नाम्ना र्यातो दिवाकरः ।
 निशाकरेति नाम्नाऽहो न कश्चित् तनयोऽस्ति मे ॥ ५४
 स चाह पूर्वचरितं मातुर्निरवशेषतः ।
 सा श्रुत्वा तां शिलां सुभ्रूः समृत्क्षिप्यान्वतोऽक्षिपत् ॥ ५५
 सोऽतीर्थं कूपत भगवन् मातुः पादाववन्दत ।
 सा स्वानुरूपं तनयं दृष्ट्वा स्वजनमग्रतः ॥ ५६
 वतस्तमादाद्य सुतं धर्मिष्ठा पतिमेत्य च ।
 कथयामास तत्सर्वं चेष्टित रवसुतस्य च ॥ ५७
 ततोऽन्वपृच्छद् विप्रोऽसौ किमिदं तात कारणम् ।
 नोक्तवान् यद्भवान् पूर्वं महत्कौतूहलं मम ॥ ५८
 तच्छ्रुत्वा वचनं धीमान् कोशकारं द्विजोत्तमम् ।
 प्राह पुत्रोऽद्भुतं वाक्यं मातरं पितरं तथा ॥ ५९

Extremely terrified she spoke, "Who are you in the well having a strange voice" He also said, "I am your son known as Nisākara." (53)

She spoke, "My son is known by the name Divākara, I have no son Nisākara by name" (54)

He narrated the previous story before his mother in the fullest details. She, possessing good eyebrows, picking up that stone threw it elsewhere (55)

O glorious one, coming out of the well, he saluted the feet of his mother. Seeing her own son in front resembling herself, she took that son and approaching to her husband told him everything and the action of his son (56,57)

Then the Brāhmana asked, "O son, what is the reason that you have not told beforehand? Here is my great curiosity" (58)

Hearing those words, the wise one said these wonderful words to Kōśakara, the

निशाकर उवाच ।

श्रूयतां कारणं तात येन मूक्तवमाश्रितम् ।
 मया जडत्वमनघ तथाऽन्धत्वं स्वचक्षुषः ॥ ६०
 पूर्वमासमहं विप्र कुले वृन्दारकस्य तु ।
 वृषाकपेश्च तनयो मालागर्भसमृद्धवः ॥ ६१
 ततः पिता पाठयन्मां शास्त्रां धर्मार्थकामदम् ।
 मोक्षशास्त्रां परं तात सेतिहासश्रुतिं तथा ॥ ६२
 सोऽहं तात महाज्ञानी परावरविशारदः ।
 जातो मदान्धस्तेनाहं दुष्कर्माभिरतोऽभवम् ॥ ६३
 मदात् समभवल्लोभस्तेन नष्टा प्रगल्भता ।
 विवेको नाशमगमत् मूर्खभावमुपागतः ॥ ६४
 मूढभावतया चाथ जातः पापरतोऽस्म्यहम् ।
 परदारपरार्थेषु मतिर्मे च सदाऽभवत् ॥ ६५

excellent Brāhman, his father and mother (60)

Niśākara said, "Listen to the cause, O father, O sinless one, due to which I have resorted to dumbness, dullness and blindness of my eyes (60)

"O Brāhmaṇa, previously I was in the family of Vṛndāraka, I was the son of Vṛṣakapi born from the womb of Malā (61)

"O father, then my father taught me the scriptures, bestower of Dharma, Artha, and Kāma, the excellent Mokṣasāstra along with the Itihāsa and Vedas (62)

'O father, then highly learned and well-versed in the highest and the lowest, I became blind with pride and got engaged in evil actions (63)

"From pride came greed and by that my intelligence was lost. The power of discrimination went to destruction and I became stupid (64)

"Due to my stupidity, I became engaged in sinful actions and my mind was always in others' wives and in others' wealth (65)

परदारामिभार्शित्वात् परार्थहरणादपि ।
 मृतोऽस्म्युद्धन्वनेनाहं नरकं रौरवं गतः ॥ ६६
 तस्माद् वर्षसहस्रान्ते भुक्तशिष्टे तदागसि ।
 अरण्ये मृगहा पापः संजातोऽहं मृगाधिपः ॥ ६७
 व्याघ्रत्वे मंस्थितस्तात वद्धः पञ्जरगः कृतः ।
 नराधिपेन विमुक्ता नीतश्च नगरं निजम् ॥ ६८
 वद्धस्य पिञ्जरस्थस्य व्याघ्रत्वेऽधिष्ठितम्यह ।
 धर्मार्थकामशास्त्राणि प्रत्यभासन्त सर्वशः ॥ ६९
 ततो नृपतिशार्दूलो गदापाणिः कदाचन ।
 एकवस्त्रपरीधानो नगरान्निर्घ्नो बहिः ॥ ७०
 तस्य भार्या जिता नाम रूपेणाप्रतिमा भुवि ।
 सा निर्गता तु रमणे ममान्तिकमुपागता ॥ ७१
 तां दृष्ट्वा बधुधे मत्तं पूर्वाभ्यासान्मनोभवः ।

Due to coming in contact with others' wives and due to taking away of other's wealth, I died by hanging and I went to Raurava hell (66)

"Then at the end of a thousand years, my sin not being completely exhausted, I was born as a tiger, the sinful killer of animals (67)

"While I was a tiger, I was tied and was placed in a cage and I was taken by the powerful king to his city. (68)

"My previous Dharma, Artha, Kāma and scriptures got manifested completely while I was tied, was placed in the cage and was in the form of a tiger. (69)

"Then once, the excellent king, holding mace in his hand and putting on only one cloth went out of the city. (70)

"His wife, Jitā by name, was unequalled on earth in beauty. After her husband had gone out, she came near me (71)

"Seeing her the mind born lust increased in me due to the previous practice, just like

यथैव धर्मशास्त्राणि तथाहमवदं च ताम् ॥ ७२
 राज्ञुत्रि सुकल्याणि नवधौवनशालिनि ।
 चित्त हरसि मे भीरु कोकिला ध्वनिना यथा ॥ ७३
 सा मद्रचनमाकर्ण्य प्रोशाच तनुमध्यमा ।
 कथमेवावयोर्व्याघ्र रतियोगमुपेष्यति ॥ ७४
 ततोऽहमद्भुवं तात राजपुत्रीं सुमध्यमाम् ।
 द्वारमुद्घाटयस्वाद्य निर्गमिष्यामि सत्वरम् ॥ ७५
 साऽप्यप्रवीहृ दिवा व्याघ्र लोकोऽयं परिपश्यति ।
 रात्राऽमुद्घाटयिष्यामि ततो रंस्याय स्वेच्छया ॥ ७६
 तामेवाहमवोचं वै कालक्षेपेऽहमक्षयः ।
 तस्माद्मुद्घाटय द्वारं मा चन्धाश्च विमोचय ॥ ७७
 ततः सा पीवरश्रोणी द्वारमुद्घाटयन्मुने ।
 उद्घाटिते ततो द्वारे निर्गतोऽहं बहिः क्षणात् ॥ ७८

Dharma scriptures and then I spoke to her (72)

‘O daughter of king, O auspicious one, O youthful one, O timid one, you attract my heart as a cuckoo attracts by her voice’ (73)

‘Hearing my words the slender-waisted one said “O tiger, how will our sexual intercourse take place?”’ (74)

‘O father, then I spoke to the slender waisted daughter of king, “Open the gate to day I will come out quickly.”’ (75)

‘She also spoke, “These people will see us during the day I will open the gate in the night and then we shall have sexual intercourse according to our desire”’ (76)

• “I said to her, ‘I am incapable of wasting the time. Therefore, open the gate and set me free from fettering’” (77)

“Then the large hipped one opened the gate, O sage. The gate being opened, I came out of it in a moment” (78)

पाशानि निगदादीनि छिन्नानि हि पलान्मया ।
 सा गृहीता च नृपतेर्भार्या रमितुमिच्छता ॥ ७९
 ततो दृष्टोऽस्मि नृपतेर्भृत्यैरतुलनिक्रमैः ।
 शस्त्रहस्तैः सर्वतश्च तैरहं परिवेष्टित ॥ ८०
 महापाशैः शृङ्खलाभिः समाहृत्य च मुद्गरैः ।
 वष्यमानोऽद्भुवमहं मा मा हिंसध्वमाकुलाः ॥ ८१
 ते मद्रचनमाकर्ण्य मत्तैव रजनीचरम् ।
 दृढं बृक्षे समुद्रप्य घातयन्त तपोधन ॥ ८२
 भूयो गतश्च नरक परदरनिषेवणात् ।
 मृक्तो वर्षसहस्रान्ते जातोऽहं श्वेतगर्दभः ॥ ८३
 ब्राह्मणस्याग्निवेशस्य मेहे बहुकलत्रिणः ।
 तत्रापि सर्वविज्ञान प्रत्यभासत् ततो मम ॥ ८४
 उपवाहः कृतश्चास्मि द्विजयोपिद्विरादरात् ।

The fetters, iron chain and others were broken by me by force and that wife of king was seized by me with a desire of sexual intercourse” (79)

“Then I was seen by the servants of the king, possessing unequalled valour, having weapons in their hands and I was surrounded by them on all sides” (80)

After having tied me in big fetters and iron chains, they began to strike me with clubs. Being beaten by them, I spoke, ‘Do not kill me’ (81)

‘Hearing my words and thinking me a demon they killed me after binding me tightly in a tree, O ascetic’ (82)

“Due to coming into contact with another’s wife I went again to hell. Released from there at the end of a thousand years, I was born as a white ass in the house of the Brāhmana, Agnivesya by name, who had many wives. There also all my consciousness (Kama etc) appeared” (83, 84)

The wives of the Brāhmana began to

एकदा नवराष्ट्रीया भार्या तस्याग्रजन्मनः ॥ ८५
 विमतिर्नामतः ख्याता गन्तुमैच्छद् गृहं पितुः ।
 ताम्बवाच पतिर्गच्छ आरुह्य श्वेतगर्दभम् ॥ ८६
 मासेनागमनं कार्यं न स्थेयं परवस्तवः ।
 इत्येवमुक्त्वा सा भर्त्रा तन्वी मामाधिरुह्य च ॥ ८७
 बन्धनादवमुच्यथा जगाम त्वरिता मूने ।
 ततोऽर्धपथि सा तन्वी मत्पृष्ठादवरुह्य वै ॥ ८८
 अवतीर्णा नदीं स्नातुं स्वरूपा चार्द्रवाससा ।
 साङ्गोपाङ्गां रूपवतीं दृष्ट्वा तामहमाद्रवम् ॥ ८९
 मया चाभिद्रुता तूर्णं पतिता पृथिवीतले ।
 तस्यामुपरि भो ताव पतितोऽहं शृशातुरः ॥ ९०
 दृष्टो भर्त्रानुसृष्टेन नृणा तदनुसारिणा ।
 प्रोत्क्षिप्य यष्टिं मां ब्रह्मन् समाधावत् त्वरान्वितः ॥ ९१

ride on me joyfully. Once a wife of that
 Brāhmana, belonging to Navarāṣṭra, known by
 the name Vimati, wanted to go to the house
 of her father. Her husband said to her,
 'Go riding on the white ass'. (85, 86)

"You should come within one month
 and then you have not to stay there after
 that. Being thus addressed by her husband
 the slender one setting me free from the
 fetter and riding on me went quickly, O
 sage. Then on the half way the slender one
 getting down from my back descended into
 the river to take bath and the beautiful one
 got her clothes wet. Seeing that handsome
 one entirely, with all her limbs and minor
 limbs, I ran towards her. (97, 98, 99)

"When I ran towards her, she quickly fell
 down on earth and, O father, I fell on her,
 excessively desirous as I was. (90)

"Then I was seen by the man who was
 sent by her husband and who was, therefore,
 following her. Lifting his staff, O Brāhman

तद् भयात् तां परित्यज्य प्रद्रुतो दक्षिणामुखः ।
 ततोऽभिद्रवतस्तूर्णं खलीनरसना मूने ॥ ९२
 ममासक्ता वंशगुल्मे दुर्मोक्षे प्राणनाशने ।
 तत्रामक्तस्य पट्रात्रान्ममामूज्जीवितक्षयः ॥ ९३
 गतोऽस्मि नरकं भूयस्तस्मान्मुक्तोऽभवं शुकः ।
 महारण्ये तथा बद्धः श्वरेण दुरात्मना ॥ ९४
 पञ्जरे क्षिप्य विक्रीतो वणिक्पुत्राय शालिने ।
 तेनाप्यन्तःपुरवरे युयतीनां समीपतः ॥ ९५
 शन्दशास्त्रचिदित्येव दोषघ्नश्चेत्यवस्थितः ।
 तत्रासवस्तत्करुण्यस्ता ओदनाम्बुफलादिभिः ॥ ९६
 भक्ष्यैश्च दाडिमफलैः पुष्पन्त्यहरहः पितः ।
 कदाचित् पद्मपत्राक्षी श्यामा पीनपयोधरा ॥ ९७
 सुश्रोणी तनुमस्या च वणिक्पुत्रमिया शुभा ।

he ran towards me very quickly. (91)

"Due to fear from him I ran towards
 south after leaving her. When I was running
 quickly, O sage, my reinstring got stuck in
 a cluster of bamboos from which release
 was difficult and which was the destroyer
 of life. Remaining fixed there for six nights
 my life got destroyed. (92, 93)

"I went to hell again. Being released
 from there I became a parrot. Then I was
 tied by an evil-souled hunter. (94)

"Placing me in a cage, he sold me to a son
 of merchant who was a rich person. Thinking
 me a knower of the science of words and
 destroyer of omens, he placed me in his excellent
 harem near the youthful ladies. When I was
 there the youthful ladies began to nourish me
 every day, O father, with boiled rice, water,
 fruits and other things and with the edible
 fruits of pomegranate tree. Once the beloved
 wife of the merchant's son with her eyes like

नाम्ना चन्द्रावली नाम सद्गुहाध्याय पञ्जरम् ॥ ९८
 मां जग्राह सुचार्वङ्गी कराम्यां चारुहासिनी ।
 चकारोपरि यीनाभ्यां स्तनाभ्यां सा हि मां ततः ॥९९
 ततोऽहं कृतवान् भावं तस्यां विलासितुं प्लवन् ।
 ततोऽनुप्लवतस्तत्र हारे मर्कटवन्धनम् ॥ १००
 षट्कोऽहं पापसंयुक्तो मृतश्च तदनन्तरम् ।
 मृतोऽपि नरकं चोरं प्रपन्नोऽस्मि सुदुर्मतिः ॥ १०१
 तस्माच्चाहं वृषदं वै गतथाण्डालपकमे ।
 स चैरुद्रा मां शकटे नियोज्य स्वां विलासिनीम् ॥१०२
 समारोप्य महातेजा गन्तुं कृतमतिर्धनम् ।
 ततोऽप्रतः स चण्डालो गतस्त्वेवास्य शृणुतः ॥ १०३
 गायन्ती याति तच्छ्रुत्या जातोऽहं व्यथितेन्द्रियः ।
 शृणुवत्सु समालोक्य विपर्यस्तस्तथोत्प्लुतः ॥ १०४

lotus leaves, having a swarthy complexion,
 heavy breasted, good hipped, slender-waisted,
 handsome Candrāvati by name, with
 beautiful limbs, smiling sweetly, having
 opened the cage, seized me in her hands
 and then she placed me on her heavy
 breasts. (95,96,97,98,99)

"Then with a desire to sport with her I
 felt love for her while leaping. Then while
 I was leaping I was tied in the Markata-
 bandhana of her necklace, endowed with
 sin as I was, and afterwards I died. I went
 to terrible hell again also, extremely evil-
 minded as I was. (100,101)

"From that I became a bull in the house
 of a Cāṇḍāla. Once yoking me in the cart
 and having caused his wife to mount on it,
 the very powerful one made up his mind
 to go to the forest. Then the Cāṇḍāla went
 in front and behind him his wife began to go
 while singing. Hearing that my sense-organs
 got afflicted with passion. Having seen
 backwards, I jumped up in opposite direction.
 (102, 103, 104)

पतितो भूमिमगमम् तदक्षे क्षणविक्रमात् ।
 योक्त्रे सुबद्ध एवासि पञ्चत्वमगमं ततः ॥ १०५
 मृत्यो निमग्नो नरके दशवर्षशतान्यपि ।
 अतस्त्व गृहे जातस्त्वहं जातिमनुस्मरन् ॥ १०६
 तावन्त्येवाद्य जन्मानि स्मरामि चातुपूर्वशः ।
 पूर्वाम्यासाच्च शास्त्राणि बन्धनं चागतं मम ॥ १०७
 तदहं जातविज्ञानो नाचरिष्ये कथंचन । ॥
 पापानि चोररूपाणि मनसा कर्मणा गिरा ॥ १०८
 शुभं चाप्यशुभं वाऽपि स्वाध्यायं शास्त्रजीविका ।
 बन्धनं वा बन्धो वाऽपि पूर्वाम्यासेन जायते ॥ १०९
 जातिं यदा पौर्विकीं तु स्मरते ताव मानवः ।
 तदा न तेभ्यः पापेभ्यो नियुक्तिं हि करोति वै ॥११०
 तस्माद् गमिष्ये शुभवर्धनाय

Fallen, I was down on the ground due to
 a momentary boldness. Tied to the yoke
 tightly I died. (105)

"Plunged into hell again for a thousand
 years, I have again taken my birth in your
 house, remembering my births. (106)

"I remember so many births of mine in
 proper order. Due to the previous practice,
 the scriptures and fetterings have occurred
 to me. (107)

"Therefore, having attained knowledge
 I will no longer commit terrible sins with
 my mind, action and speech. (108)

"Good or bad, study, earning livelihood
 according to scriptures, fettering or even
 death occur according to previous practice.
 (109)

O father, when a person remembers his
 previous births then he detaches himself
 from those sins. (110)

"Therefore, O sage, I will go to the
 forest for increasing good and for destroying

पापक्षयायाथ ह्यने क्षरण्यम् ।
 भवान् दिवाकीर्तिमिमं सुपुत्रं
 गार्हस्थ्यधर्मे विनियोजयस्व ॥ १११
 बलरुवाच ।
 हत्येवमुक्त्वा स निशाकरस्तदा
 प्रणम्य मातापितरौ महर्षे ।
 जगाम पुण्यं सदनं ह्युरारेः
 ख्यातं वदर्याश्रममाद्यमीड्यम् ॥ ११२
 एवं पुराभ्यासरत्तस्य पुंसो
 भवन्ति दानाध्ययनादिकानि ।
 तस्माद्य पूर्वं द्विजवर्यं वै मया

अभ्यस्तमासीन्ननु ते भ्रवीमि ॥ ११३
 दानं तपो वाऽभ्ययनं महर्षे
 स्तेषां महापातकमग्निदाहम् ।
 ज्ञानानि चैवाभ्यसतां हि पूर्वं
 भवन्ति धर्मार्थयशांसि नाथ ॥ ११४
 पुलस्त्य उवाच ।
 हत्येवमुक्त्वा बलवान् स शुक्रं
 दैत्येश्वरः स्वं गुरुमीशितारम् ।
 ध्यार्यास्तदास्ते मयुकैटभानं
 नारायणं चक्रुर्गदासिपाणिम् ॥ ११५

इति श्रीवामनपुराणे चतुःषष्टितमोऽध्यायः ॥ ६४ ॥

sin You employ Divākara, your good son,
 into household duties” (111)

Bali said : Saying this and saluting
 his mother and father, O great sage Śukra,
 that Nisākara then went to the well known
 hermitage Badari, the sacred home of Viṣṇu,
 the first one and adorable (112)

Thus giving gifts and studying etc., occur
 to a man engaged in previous practice
 Therefore, O excellent Brāhmaṇa, these
 things were practised by me previously

That is why I say you so (113)

Giving gifts, penance, study, stealing,
 great sin, arson, knowledge, piety, wealth
 and fame—all these occur to men according
 to previous deeds (114)

Pulastya said : Saying these words to
 Śukra, his able preceptor, the powerful lord
 of demons sat thinking of Viṣṇu, the killer
 of Madhu and Kaiṭabha, holding discus,
 mace and sword in his hands. (115)

Thus ends the Sixty-fourth Chapter, in the Vāmana Purāṇa—64

पुलस्त्य उवाच ।

एतस्मिन्नन्तरे प्राप्नो भगवान् वामनाकृतिः ।

यज्ञघाटस्युपागम्य उच्चैर्वचनमब्रवीत् ॥ १

ॐकारपूर्वाः श्रुतयो मखेऽस्मिन्

तिष्ठन्ति रूपेण तपोधनानाम् ।

यज्ञोऽश्वमेधः प्रथमः कर्तृनां

द्वारयस्तथा सन्निधु दैत्यनायः ॥ २

इत्थं वचनमाकर्ण्य दानवाधिपतिर्वशी ।

सार्धपात्रः समञ्जानाद्यत्र देवः स्थितोऽभवत् ॥ ३

ततोऽर्च्यं देवदेवेशमर्च्यमर्धादिनासुरः ।

भरद्वाजर्षिणा सार्धं यज्ञघाट प्रवेशयत् ॥ ४

प्रविष्टमात्रं देवेशं प्रतिपूज्य विधानतः ।

प्रोवाच भगवन् ब्रूहि किं दधि तत्र मानद ॥ ५

ततोऽब्रवीत् सुरश्रेष्ठो दैत्यराजानमच्ययः ।

विहस्य सुचिरं कालं भरद्वाजमवेक्ष्य च ॥ ६

गुरोर्मदीयस्य गुरुस्तस्यास्त्यग्निपरिग्रहः ।

न ह्य धारयते भूम्यां पारक्यां वातवेदसम् ॥ ७

तदर्थमभियाचेऽहं मम दानवपार्थिव ।

मच्छरीरप्रमाणेन देहि राजन् पदत्रयम् ॥ ८

द्वारारेर्वचनं श्रुत्वा बलिर्मार्यामवेक्ष्य च ।

वाणं च तनयं वीक्ष्य इदं वचनमब्रवीत् ॥ ९

न केवलं प्रमाणेन वामनोऽयं लघुः प्रिये ।

येन क्रमत्रयं मौर्त्याद् याचते बुद्धितोऽपि च ॥ १०

प्रायो विधाताऽल्पधियां नराणां

65

Pulastya said—In the mean time came the dwarf formed Almighty Reaching the sacrificial enclosure (he) said aloud—“The Vedas beginning with the syllable ‘Om’ exist, in this sacrifice, in the form of the sages, the Aśvamedha sacrifice is the best of all sacrifices, and of the sacrificers the lord of the demons (Bali) is the best” (1,2)

Hearing these words the lord of the demons, the controller, arrived with an offering vessel where the god was standing (3)

Then the demon honoured the adorable Lord, the God of gods, with the (presentation of) reception material, and then led him together with the sage Bharadvāja, in the sacrificial enclosure. (4)

Just on entrance he paid respects to the Lord of gods, in the prescribed manner, and said, “O mighty one, O shower of respect, please

say what I may bestow on you” (5)

Then smiling for a pretty long time and with a look at Bharadvāja, the imperishable Lord of gods said to the king of demons

(6)

He who is the preceptor of my preceptor has taken to fire (worship) He does not place his fire on other’s land (7)

For him, O king of demons, I beg of you, O king, give me three steps (of land) as measured by my body (8)

Hearing the words of Murāri, Bali looked at his wife and the son, Bāpa, and said this (9)

“O my beloved, this dwarf is not small only as regards height, but also frivolous in mind, due to which he asks for only three steps (10)

“Usually the creator does not bestow

बहिष्कृतानां च महानुभास्यैः ।

धनादिक भूरि न वै ददाति

यथेह विष्णोर्न बहुप्रयासः ॥ ११

न ददाति विधितस्तस्य यस्य भाग्यविपर्ययः ।

यसि दातरि यथायमद्य याचेत् पदत्रयम् ॥ १२

इत्येवमुक्त्वा वचन महात्मा

भूयोऽप्युवाचाथ हरिं दन्तः ।

याचस्व विष्णो गजवाजिभूमिं

दासीहिरण्यं यद्भीषितं च ॥ १३

भवान् याचयित्वा विष्णो अहं दाता जगत्पतिः ।

दातुमर्हसिह्रुल्लङ्गा कथं न स्यात् पदत्रये ॥ १४

रसातलं वा प्रथिवीं भुवं नाकमयापि वा ।

एतेभ्यः कतमं दद्यां स्थानं याचस्व वामन ॥ १५

much wealth and other things on persons of meagre intellect and those who are shunned by great fortune For example, Vishnu here has not endeavoured for much (wealth) (11)

"Providence does not give any thing to one on whom Fortune has turned her back Here is one who asks for three steps only, when I am the donor" (12)

So saying, the great souled demon again said to Hari—"O Vishnu, ask for elephants, horses, land, maid servants, gold, whatever is desired by you (13)

"O Vishnu, you are the suppliant, I the lord of the world, am the supplier Will it not be a shame for both the supplier and the suppliant where only three steps are concerned? (14)

"O Dwarf, of the subterranean world, the earth and heaven, what do you ask that I may give you?" (15)

The Dwarf said—"O king, let your elephants, horses, land, gold and other things

वामन उवाच ।

गजाश्वभूहिरण्यादि तदर्धिभ्यः प्रदीयताम् ।

एतावता त्वहं चार्थी देहि राजन् पदत्रयम् ॥ १६

इत्येवमुक्ते वचने वामनेन महासुरः ।

बलिर्भृङ्गारमादाय ददौ विष्णोः क्रमत्रयम् ॥ १७

पाणौ तु पतिते तोये दिव्य रूपं चकार ह ।

त्रैलोक्यक्रमणार्थाय बहुरूपं जगन्मयम् ॥ १८

पद्भ्यां भूमिस्तथा जङ्घे नभस्त्रैलोक्यवन्दितः ।

सत्यं तपो जानुयुग्मे ऊरुभ्यां मेरुमन्दरौ ॥ १९

विश्वेदेवा कटीभागे मरुतो वस्तिशीर्षगाः ।

लिङ्गे स्थितो मन्मथश्च वृषणाम्नां प्रजापतिः ॥ २०

कुक्षिभ्यामर्णवाः सप्त जठरे भुवनानि च ।

वलिषु त्रिषु नद्यश्च यज्ञास्तु जठरे स्थिताः ॥ २१

be given to those who supplicate for them Give me three steps; I do ask for this much only' (16)

This being said by the Dwarf the great demon Bali brought a pitcher and made a gift of the three steps to Vishnu (17)

Just as the water (of the pitcher) fell on the hand (of Vishnu) he assumed a divine, multifarious, world-embracing form for the purpose of pervading the three worlds. (18)

The world-honoured one (covered) the earth with his feet; his shanks the sky, truth and penance lay in his knees, Meru and Mandara mountains (he covered) with thighs. (19)

The world gods rested in his hips; the Maruts lay on his pelvis and head; Cupid in his penis, the creator was contained in the scrota (20)

The seven oceans he covered by his two bellies The worlds lay in his stomach; the rivers in his three wrinkles. The sacrifices in his stomach; all the ceremonies

इष्टापूर्वादयः सर्वाः क्रियास्तत्र तु संस्थिताः ।
 पृष्ठस्था वसवो देवाः स्कन्धौ रुद्रैरधिष्ठितौ ॥ २२
 वाहवश्च दिशः सर्वा वसवोऽष्टौ करे स्मृताः
 हृदये संस्थितो ब्रह्मा कुलिशो हृदयास्थिषु ॥ २३
 श्रीसमुद्रा उरोमन्चे चन्द्रमा मनसि स्थितः ।
 ग्रीवादितिर्देवमाता विद्यास्तद्वलयस्थिताः ॥ २४
 मुखे तु साग्नयो विप्राः संस्कारा दशनच्छदाः ।
 धर्मकार्थमोक्षीयाः शास्त्राः शौचसमन्विताः ॥ २५
 लक्ष्म्या सह ललाटस्थः श्रवणाभ्यामथाश्विनौ ।
 श्वासस्थो मातरिश्वा च मरुतः सर्वसधिषु ॥ २६
 सर्वसूक्तानि दशना निह्ना देवी सरस्वती ।
 चन्द्रादित्यौ च नयने पद्मस्थाः कृत्तिकादयः ॥ २७

like sacrifices and other beneficial works lay in the same region, the divine Vasus were in the back, the shoulders were resorted to by the Rudras (21, 22)

His hands covered all the quarters the eight Vasus are said to have lain on his hands, Brahma lay in his heart, the thunder bolt in his heart bones (ribs) (23)

The splendid seas lay in his chest, the moon in his mind, his neck was Aditi the mother of gods, all the sciences lay in his bracelets. (24)

The fire worshipping Brāhmanas lay in his mouth; his lips were the sacraments; the scriptures relating to virtue, love, money and salvation, together with the hygienic rules, as well the goddess of Fortune lay on his forehead, the Āsvins were held in the ears; Matarisvan lay in his breath, and the Maruts in all the joints (25, 26)

His teeth were all the good sayings, his tongue the goddess Sarasvati, his eyes the moon and the sun, Kṛtikā and other stars lay in his eye-lashes (27)

शिखायां देवदेवस्य ध्रुवो राजा न्यपीदत ।
 तारका रोमकूपेभ्यो रोमाणि च महर्षयः ॥ २८
 गुणैः सर्वमयो भूत्वा भगवान् भूतभावनः ।
 क्रमेणैकेन जगतीं ब्रह्म सचराचराम् ॥ २९
 भूमिं विक्रममाणस्य महारूपस्य तस्य वै ।
 दक्षिणोऽभूत् स्तनश्चन्द्रः सूर्योभूदथ चोत्तरः ॥
 नमश्चाक्रमतो नामिं मूर्धेन्दुं सन्यदक्षिणौ ॥ ३०
 द्वितीयेन क्रमेणाय स्वर्महर्जनतापसाः ।
 भ्रान्तार्धाधिंन वैराजं मध्येनापर्यताम्बरम् ॥ ३१
 तत् प्रतापिना ब्रह्मन् वृहद्विष्णुर्द्विघ्नणाम्बरे ।
 ब्रह्माण्डोदरमाहृत्य निरालोक जगाम ह ॥ ३२
 विधाद्विघ्ना प्रसरता कटाहो मेदितो पलात् ।

On the tuft of hair of the God of gods, sat king Dhruva, the stars (shot) from the pores of his skin, the hair of his body were the great sages (28)

The Almighty, creator of all beings, became all embracing by his virtues, and even with a single step took the world along with the moving and stationary things (29)

Of him who had assumed a vast form and was roaming the globe, the right breast became the Moon, and the left the Sun. When he expanded towards the sky, the Sun and the Moon, on his left and right touched his navel (30)

Now in his second step he covered with one half the regions called Svah, Mahab, Jana and Tapas; the Vairāṇya region he covered with the other half; the aerial region was filled with the central part (31)

Then, O Brāhmanā, (he) charging the interior of the universe with his powerful legs, reached the space of region devoid of any light. (32)

By the expanding world wide leg, the

कुटिला विष्णुपादे तु समेत्य कुटिला त्तः ॥ ३३
 तस्या विष्णुपदीत्येवं नामाख्यातमभून्मुने ।
 तथा सुरनदीत्येवं तामसेवन्त तापसाः ॥
 भगवानप्यसंपूर्णे तृतीये तु क्रमे विश्वः , ३४
 समन्वैत्य बलिं प्राह ईपत् प्रस्फुरिताधरः ।
 ऋणाद् भवति दैत्येन्द्र बन्धनं घोरदर्शनम् ॥
 ह्यं पूरय पदं तन्मे नो चेद् बन्धं प्रतीच्छ भोः ॥ ३५
 तन्मुरारिबचः श्रुत्वा बिह्रस्याथ बलेः सुतः ।
 पाणः प्राहामरपतिं वचनं हेतुसंयुतम् ॥ ३६
 पाण उवाच
 कृत्वा महीमल्पतरां जगत्पते
 स्वार्थंश्चयादिभूयनानि वै पट् ।
 कथं बलिं प्रार्थयसे सुविस्तृता
 यां प्राग्भवान् नो विपुलामथाकरोत् ॥ ३७

cauldron (of the universe) was forcibly cleft
 Then a zigzag (river) appeared near Vishnu's
 leg, which was called Kutilā (33)

O sage, it came to be known by the name
 Viṣṇupadī (flown from Viṣṇu's leg) The
 ascetic, again honoured it by the name
 Sura-nadī (gods river). As the third step
 was still incomplete, the all pervading
 Almighty, too, turned towards Bali and
 said with slight movements of the lips, O
 lord of demons, a debt (if not paid) leads to
 dreadful captivity. So you supply my
 (remaining) step, or accept captivity (34,35)

Hearing these words of Murari, Bāpa,
 son of Bali, smiled and made statement
 attended with reasons to the Lord of gods
 (36)

Bāpa said—O Lord of the world, having
 made the earth as well as the six worlds
 belonging to Brahmā and others of very
 little dimensions (yourself), how do you
 ask Bali for an extremely vast world which

विभो मही यावतीयं त्वयाऽथ
 सृष्टा समेता भुवनान्तरालैः ।
 दत्त्वा च चातेन हि तावतीयं
 किं वाक्छलेनैव निवर्ष्यतेऽथ ॥ ३८
 या नैव शक्या भवता हि प्रीतिं
 कथं वितन्याद् दितिजेऽश्वरोऽसौ ।
 शक्तस्तु सपूजयितुं मुरारे
 प्रसीद मा बन्धनमादिशस्व ॥ ३९
 प्रोक्तं श्रुतौ भवतापीश वाक्यं
 दानं पात्रे भवते सौर्यदायि ।
 देशे सुपुण्ये वरदे यच्च फाले
 तच्चाक्षेपं दृश्यते चक्रपापे ॥ ४०
 दानं भूमिः सर्वकामप्रदेयं
 भवान् पात्रं देवदेवो जितात्मा ।

you have not made vast before? (37)

'O omnipotent one, my father has given
 you today as much of the earth as has been
 created by you together with the interme-
 diate spaces between the worlds. Why (then)
 is he being fastened by a deceitful talk?
 (38)

'How can the lord of demons offer what
 is not possible for you to create? But
 O Murāri, (he) is able to worship (You)
 Be pleased, do not order (his) imprisonment
 (39)

'Also O Lord, it has been said by you
 in the Veda that a gift made to a proper
 person makes for bliss O you with a
 discus in hand, (the gift) that is made in
 highly sacred place and a wish yielding time
 is seen to become endless (in result) (40)

'(In the present case) the gift is that of
 land which grants all desires, the god of
 gods, the self conqueror is the recipient.
 The time is that when Moon is in

कालो ज्येष्ठा मूलयोगे मृगाङ्क.
 कुरुक्षेत्रं पुण्यदेशं प्रसिद्धम् ॥ ४१
 किं वा देवोऽस्मद्विधैर्बुद्धिहीनैः
 शिक्षापनीय. साधु वाऽसाधु चैव ।
 स्वयं श्रुतीनामपि चादिकर्त्ता
 व्याप्य स्थितः सदसद् यो जगद्वै ॥ ४२
 कृत्वा प्रमाणं स्वयमेव हीनं
 पदत्रयं याचितवान् भुवश्च ।
 किं त्वं न गृह्णासि जगत्प्रयं भो
 रूपेण लोकत्रयवन्दितेन ॥ ४३
 नात्राश्रयं यज्जगद् वै समग्रं
 क्रमत्रयं नैव पूर्णं तवाद्य ।
 क्रमेण त्वं लक्ष्यचित्तं समर्थो
 लीलामेतां कृतवान् लोकनाथ ॥ ४४
 प्रमाणहीनां स्वयमेव कृत्वा

वसुंधरां माधव पद्मनाभ ।
 विष्णो न बध्नासि बलिं न दूरे
 प्रभुर्यदेवेच्छति तत्करोति ॥ ४५
 पुलस्त्य उवाच ।
 हत्येवमुक्ते वचने वाणेन बलिसुनुना ।
 श्रोवाच भगवान् वाक्यमादिकर्त्ता जनार्दनः ॥ ४६
 त्रिविक्रम उवाच ।
 यान्युक्तानि वचासीत्यं त्वया बालेय साम्प्रतम् ।
 तेपा वै हेतुसंयुक्तं मृगु प्रत्युत्तरं मम ॥ ४७
 पूर्वमुक्तस्तव पिता मया राजन् पदत्रयम् ।
 देहि मह्यं प्रमाणेन तदेतत् समनुष्ठितम् ॥ ४८
 किं न वेत्ति प्रमाणं मे बलिस्तव पितासुर ।
 प्रायच्छद् येन निःशङ्कं ममानन्तं क्रमत्रयम् ॥ ४९
 सत्यं क्रमेण चैकेन श्रमेयं भूर्ध्वादिकम् ।
 बलेरपि हितार्याय कृतमेतत् क्रमत्रयम् ॥ ५०

conjunction of Jyestha and MŪĪ (stars),
 the celebrated Kurukṣetra is the sacred
 place. (41)

‘What can we, unintelligent people, teach
 God about what is right and what is wrong ?
 You, the first author even of the Vedas,
 stand covering the entire world consisting
 of real and unreal (42)

‘Making your size short yourself, you
 asked for three steps of land. Don’t you
 cover the three worlds by your (enlarged)
 form which is adored by the three worlds ?
 (43)

‘It is no wonder that the world is exhaus-
 ted but your three steps are not yet
 complete ; O Lord of the world, You have
 the power to traverse (the universe) with a
 single step This is a sport that you have
 performed. (44)

‘O Mādhava, O one having a lotus in the
 navel, O Viṣṇu, having yourself made the

earth small in size, are you not binding
 Bali a little later ? A master does whatever
 he likes’ (45)

Pulastya said This being said by Bāpa,
 son of Bali, the Almighty Janārdana, the
 first doer, said— (46)

Trivikrama (three-stepped) said—“O son
 of Bali, hear the answers with reasons to the
 statements made by you of late (47)

“At the beginning your father was told
 by me—‘O king, give me three steps after
 my measurement’ Hence this has been
 done (48)

“O demon, does not your father, Bali,
 know my size, so that he unhesitatingly
 offered me three endless steps ? (49)

“I rue, I can traverse Bhūh, Bhuvaḥ and
 other worlds with a single step It is for
 the benefit of Bali too that the three steps
 have been made. (50)

तस्माद् यन्मम बालेयं त्वत्पित्राम्बुकरे महत् ।
 दत्तं तेनापुरेतस्य कल्पं यावद् भविष्यति ॥ ५१
 गते मन्वन्तरे पाण आद्भदेवस्य साम्प्रतम् ।
 सार्वर्णिके च संग्रामे बलिरिन्द्रो भविष्यति ॥ ५२
 इत्थं प्रोक्त्वा बलिसुतेषु पाणं देवस्त्रिविक्रमः ।
 प्रोवाच बलिमभ्येत्य वचनं मधुराक्षरम् ॥ ५३
 श्रीभगवानुवाच ।

आपूरणोद् दक्षिणाया गच्छ राजन् महाफलम् ।
 सुतलं नाम पातालं वस तत्र निरामयः ॥ ५४
 बलिहवाच ।

सुतले वसतो नाथ मम भोगाः कुतोऽप्ययाः ।
 भविष्यन्ति तु येनाहं निवत्स्यामि निरामयः ॥ ५५
 त्रिविक्रम उवाच ।
 सुतलस्यस्य दैत्येन्द्र यानि भोगानि तेऽधुना ।

“So, O son of Bali, since your father had poured valuable water in my hand, his span of life will be up to a kalpa (51)

“O Bāna, when the reign of the present Śrāddhadeva Manu will be over, and that of Śvārnika Manu will start, Bali will become Indra.” (52)

Thus addressing Bāna, the son of Bali, god Trivikrama approached Bali and made a sweetly-worded speech (53)

The Almighty said, ‘O King, till my honorarium is paid, you go and live free from diseases in the subterranean region called Sutala (good-surfaced) which is highly beneficial.’ (54)

Bali said ‘O Lord, wherefrom, during my stay in Sutala, will the imperishable enjoyments come with which I shall live free from diseases?’ (55)

Trivikrama said ‘O Lord of demons, I will tell you in full what sumptuous things

भविष्यन्ति महार्हाणि तानि वक्ष्यामि सर्वशः ॥ ५६
 दानान्यविधिदत्तानि आद्धान्यश्रोत्रियाणि च ।
 तथाधीतान्यत्रविभिर्दास्यन्ति भवतः फलम् ॥ ५७
 तयान्यमृतसर्वं पुण्यं वृचे शक्रमहोत्सवे ।
 द्वारप्रतिपदा नाम तव भावो महोत्सवः ॥ ५८
 तत्र त्वां नरशार्दूल हृष्टाः पुष्टाः स्वर्लंकृताः ।
 पुष्पदीपप्रदानेन अर्चयिष्यन्ति यत्नतः ॥ ५९
 तत्रोत्सवो ह्युच्यते भविष्यति
 दिवानिश्च हृष्टजनाभिरामम् ।
 यथैव राज्ये मयस्तसु साम्प्रतं
 तथैव सा भाग्यश्च कौमुदी च ॥ ६०
 इत्येवमुक्त्वा मधुहा दितीश्वरं
 त्रिसर्जयित्वा सुतलं सभार्यम् ।
 यज्ञं संपादाय जगाम तूर्णं

of enjoyment there will be for you during your life in Sutala henceforth (56)

‘Gifts made without going through the requisite procedure, funeral rites (Śrāddha) without Vedic scholars, studies performed by those who do not observe the vow (of Brahmacharya) will have their fruit accrued to you (57)

‘Then another sacred festival called Dvāra-pratipada for you will occur at the end of the Sakra Festival (58)

‘In that (festival) the gay, stout, well-decked men of eminence will worship you with care by offering you flowers and lamps (59)

‘There the principal festival will be the the Kaumudī (moon light) which will be beautiful day and night on account of the gay participants As it is now in your kingdom, so will this (Kaumudī) be (full of hilarity).’ (60)

So saying the destroyer of Madhu departed the King of demons with his wife to Sutala,

स शक्रसदुमामरसंघञ्जुष्टम् ॥ ६१
 दत्त्वा मयोने च विभुस्त्रिविष्टपं
 कृत्वा च देवान् मखभागभोक्तृन् ।
 अन्तर्दधे विश्वपतिर्महर्षे
 संपश्यतामेव सुराधिपानाम् ॥ ६२
 स्वर्गं गते धातरि वासुदेवे
 शाख्योऽसुराणां महता बलेन ।
 कृत्वा पुरं सौभमिति प्रसिद्धं
 तदान्तरिक्षे विचचार कामात् ॥ ६३
 मयस्तु कृत्वा त्रिपुरं महात्मा
 सुवर्णताम्रायसमयसौख्यम् ।
 सतारकाक्षः सह वैद्युतेन
 संतिष्ठते धृत्यकलत्रवान् सः ॥ ६४

बाणोऽपि देवेन हृते त्रिविष्टपे
 बद्धे बलौ चापि रसातलस्थे ।
 कृत्वा सुगुप्तं भुवि शोणितारय
 पुरं स चास्ते सह दानवेन्द्रैः ॥ ६५
 एवं पुरा चक्रधरेण विष्णुना
 बद्धो बलिर्वाग्मिनरूपधारिणः ।
 शक्रप्रियार्थं सुरकार्यसिद्धये
 हिताय विप्रर्षभगोद्विजानाम् ॥ ६६
 प्रादूर्भवस्ते कथितो महर्षे
 पुण्यः शुचिर्वाग्मिनस्पाषाहारी ।
 श्रुते यस्मिन् संस्मृते कीर्तिते च
 पापं याति प्रक्षयं पुण्यमेति ॥ ६७

and carrying the sacrifice (with him) soon left for the abode of Indra which was attended by a large number of gods. (61)

O great sage, having restored heaven to Indra, and enabling the gods to enjoy their shares in sacrifices, the omnipotent Lord of the universe disappeared before the very eyes of the lords of gods (62)

After Vāsudeva, the dispenser of men's fate, had gone to heaven, Śaiva with the help of the vast demon forces, constructed a fortress called Saubha in the aerial region, and wandered about at pleasure. (63)

The great Maya constructed (a fortress called) Tripura (three fortresses) which was made of gold, copper and iron and provided with all amenities of the highest order, and lived there together with Tārakakṣa, Vaidyuta and his servants and

wife. (64)

Bāṇa too, after heaven had been taken away by God, and Bali bound down in the subterranean region, constructed a well-protected city called Ścṛpta on earth, and lived with the leading demons (65)

Thus, O great Brāhṃaṇa, in the ancient time Bali was bound by the discus-wielding, Dwarf formed Viṣṇu for the pleasure of Indra, the achievement of the gods' objective, and the welfare of cows and the twice born classes (66)

O great sage, the sacred, pure, sin-destroying (story of the) incarnation of Vamaṇa (Dwarf) has been narrated to you, which being listened to, remembered or discussed, sins dwindle away and virtue comes in (67)

एतत् प्रोक्तं भवतः पुण्यकीर्तिः
प्रादुर्भाषो बलिर्नगोऽन्यथास्य ।

यथाप्यन्यत् श्रोतुकामोऽसि निम्न
तत्प्रोच्यतां कथयिष्याम्यशेषम् ॥ ६८

इति श्रीवामनपुराणे पञ्चपण्डितमोऽध्यायः ॥६५॥

६६

नारद उवाच ।

श्रुतं यथा भगवता बलिर्नगो महात्मना ।
कितवस्त्यन्यत्तु प्रष्टव्यं तच्छ्रुत्वा कथयाद्य मे ॥ १
भगवान् देवराजाय दत्त्वा विष्णुस्त्रिविष्टपम् ।
अन्तर्धानं गतः भवासौ सर्पात्मा तात कथ्यताम् ॥२
सुतलस्थश्च दैत्येन्द्रः किमकार्षीत् तथा वद ।
का चेष्टा तस्य विप्रपे तन्मे व्याख्यातुमर्हसि ॥ ३

Thus is said to you the story of the appearance of, and the binding down of Bali by, the imperishable (Viṣṇu) of

पुलस्त्य उवाच

अन्तर्धाय सुरावासं वामनोऽमूद्वामनः ।
जगाम ब्रह्मसदनमधिरस्त्रोरगाशनम् ॥ ४
वासुदेवं समायान्तं ज्ञात्वा ब्रह्माऽन्ययात्मकः ।
समृत्थायाय सौहार्दात् सस्वजे कमलासनः ॥ ५
परिभ्वज्यार्च्यं विधिना वेधाः पूजादिना हरिम् ।
पञ्च त्रिं चिरेणेह भवतागमनं कृतम् ॥ ६

sacred fame Say, O Brāhmana, what else you like to hear. I will tell you exhaustively. (68)

Thus ends the Sixty-fifth Chapter, in the Vāmana-Purāna—65.

66

Nārada said I have (now) heard how Bali was bound down by the great-souled omnipotent Lord But I have got some other thing to ask. Hear it and tell me (all about it). (1)

O revered one, tell me where the almighty all-pervading Viṣṇu disappeared after bestowing heaven on the king of gods (Indra), also tell me what the lord of demons, residing in Satala, did; O Brāhmana-sage, it behoves you to elaborate to me what his activities were (2 3)

Pulastya said: After disappearing, the Dwarf, gave up his dwarf form, and (then) went riding the serpent devourer (Garuda) to the residence of Brahmā, the abode of gods. (4)

Hearing the arrival of Vāsudeva, the lotus-seated Brahmā of imperishable character rose and embraced him out of friendship. (5)

After embracing and entertaining Hari duly with all formalities, Brahmā asked (Him) 'why is it that you have come here after a long time' ? (6)

अयोवाच जगत्स्वामी मया कार्यं महत्कृतम् ।
सुरार्णां क्रतुभागार्थं स्वयं भो वलिघ्नघनम् ॥ ७
पितामहस्तद् वचनं श्रुत्वा हृदिदमानसः ।
कयं कयमिति प्राह स्वं मां दर्शितुमर्हसि ॥ ८
इत्येवमुक्ते वचने भगवान् गरुडध्वजः ।
दर्शयामास तद्रूपं सर्वदेवमयं लघु ॥ ९
तं दृष्ट्वा पुण्डरीकाक्षं योजनायुतविस्तृतम् ।
सायानेवोर्ध्वमानेन सतोऽङ्गः प्रणतोऽभवत् ॥ १०
ततः प्रणम्य सुचिरं साधु सावित्र्यदुर्यै च ।
भक्तिनम्रो महादेवं पद्मजः स्तोत्रमीरयत् ॥ ११
ॐ नमस्ते देवाधिदेव वासुदेव
एकमृद्गं शरुरूपं दृष्याकपे भूतभावन
सुरासुरवृष सुरासुरमथन पीतवासः

श्रीनिवास असुरनिर्मितान्त अनितनिर्मित
कपिल महाकपिल विश्वक्सेन नारायण [5]
ध्रुवध्वज सत्यध्वज खड्गध्वज तालध्वज
वैकुण्ठ पुरुषोत्तम वरेण्य विष्णो अपराजित
जय जयन्त विजय कृतावर्ष महादेव
अनादे अनन्त आद्यन्तमध्यनिधन
पुरञ्जय धनञ्जय शुचिध्रुव वृश्निगर्भ [10]
कमलगर्भ कमलायताख श्रीपते विष्णुमूल
मूलाधिवास धर्माधिवास धर्मवास
धर्माध्यक्ष प्रजाध्यक्ष गदाधर
श्रीधर शुचिधर वनमालाधर
लक्ष्मीधर घरणीधर पद्मनाभ [15]
विरिञ्चे आदिपेण महासेन सेनाध्यक्ष

Then the Lord of the world said : "Hallo,
a great thing—the binding of Bali—has
been done by me personally for the purpose
of (restoring) the sacrificial share of the gods.
(7)

Hearing these words the Grand-father
Brahmā, delighted at heart, exclaimed—
How? It behoves you to show me. (8)

This being said, the Garuda-bannered
Almighty showed (him) that form, which
was studded with all the gods and at the
same time light. (9)

Finding the lotus-eyed god ten thousand
Yojanas wide, and equally vast in height,
the unborn god Brahmā bowed down (10)

After bowing for a pretty long time to
the great god and exclaiming—Bravo, bravo,
the lotus born (god) bent with devotion,
uttered an eulogy. (11)

Salutation to thee, O supreme God of the
gods, Vasudeva, O only peak, O Multi-
formed one, O Vṛṣākapi, O creator of all
beings, O the best of gods and demons, O
destroyer of gods and demon*, O one dressed

in yellow garments, O abode of fortune, O the
end of all constructions of demons, O one-
made unlimited, O Kapila, O great Kapila,
O Viśvaksena, O Nārāyaṇa, O Dhruva-
bannered one, O truth-bannered one, O
sword-bannered one, O palmyra-bannered
one, O Vaiṣaṅkha, O best of men, O
acceptable one, O Viṣṇu (all pervader),
O unconquered one, O Jaya (victory), O
Jayanta (winning), O Vijaya (complete
victory), O Kṛtārata (one with two depres-
sions on the fore-head), O great God, O one
without a beginning, O endless one, O one
without beginning, end, middle and destruc-
tion; O Purañjaya (city-conqueror), O
Dhanañjaya (wealth-winner), O pure-eared,
broad eared one, O Prañisgarbha, O one
with a lotus in the middle, O one with eyes
as large as a lotus, O lord of Lakṣmī (for-
tune), O Viṣṇu, the root (of all), O abode of
all roots, O abode of religion, dweller in reli-
gion, O supervisor of religion, O Superinten-
dent of the people, O club-holder, O fortune-
holder, O Veda-holder, O wearer of a sylvan

पुरुषदुत बहुकल्प महाकल्प
 कल्पनामुरा अनिरुद्ध सर्वग सर्वात्मन्
 द्वादशात्मक सूर्यात्मक सौमात्मक
 कालात्मक व्योमात्मक भूतात्मक [20]
 रसात्मक परमात्मन् सनातन
 मृजुकेश हरिकेश गुडाकेश केशव
 नील सूक्ष्म स्थूल पीत रक्त श्वेत श्वेताधिवास
 रक्ताम्बरप्रिय प्रीतिकर प्रीतिवास हंस
 नीलवास सीरष्वज सर्वलोकाधिवास [25]
 कुशेशय अधोक्षज गोविन्द जनार्दन
 मधुसूदन वामन नमस्ते ।
 सहस्रशीर्षोऽसि सहस्रदगसि सहस्रपादोऽसि
 रवं कमलोऽसि महापुरुषोऽसि सहस्रबाहुरसि

wreath, O bearer of Laksmi, O world-bearer, O one with a lotus in the navel, O Virinai ('purger'), O Arṣṣena, O Mabā-sena (having a vast army), O generalissimo, O oft-praised one, O multifarious one, O highly decorated one, O highest imagination, O unobstructed, all-pervading, all souled, twelve-souled, sun-formed, moon-formed, time-formed, sky-formed, creature-formed one, O soul of Rasa (juice), O highest soul, O eternal one, O one with hair like Muñja grass, O yellow haired one, O conqueror of sleep, O Keśava (possessing hair), O blue, O subtle, O gross, O yellow, O red, O white one, O abode of white (colour), O lover of red garment, O pleasant one, O repository of love, O swan, O one dressed in blue, O plough-bannered one, O shelter of all the people, O lie on Kuśa grass, O one born from a lower organ, O Govinda (chief herdsmen), O destroyer of Jana, O killer of Madhu, O Dwarf—salutation to thee. (27)

Thou art thousand-headed, thousand eyed, thousand-footed; thou art the lotus, a great

सहस्रमूर्तिरसि त्वां देवाः प्राहुः सहस्रवदनं [३०]
 ते नमस्ते ।

ॐ नमस्ते विश्वदेश विश्वभूः विश्वात्मक
 विश्वरूप विश्वसंभव त्वत्तो विश्वमिदमभवद्
 प्राज्ञाणास्तवन्मृषेम्योऽभवन् क्षत्रिया दौः संभूताः
 ऊर्युग्माद् विश्वोऽभवन् शूद्राश्चरणकमलेभ्यः [३५]
 नाम्ना भवतोऽन्तरिक्षमजायत इन्द्राग्नी वषत्रतो
 नेत्राद् भानुरभून्मनसः शशङ्कः अहं प्रसादनस्तव
 क्रोधात् ज्यम्बकः प्राणाज्जातो भवतो मातरिक्षा
 शिरसो घौरजायत श्रोत्राद् दिशो भूरिय चरणा-
 दमूत् श्रोत्रोद्भवादिशोभवतःस्वयंभोन्नक्षत्रास्तेजोद्भवाः [४०]
 मूर्चयश्चामूर्तयश्च सर्वे त्वत्तः सद्भूताः ।
 अतो विश्वात्मकोऽसि ॐ नमस्ते पुष्पहासोऽसि

man, thousand-armed, thousand-formed, Gods call you hundred-faced. Salutation to thee. (31)

Salutation to thee, O Lord of the world gods, basis of the world, O world-souled, world-formed, world-producing one, this world has grown out of thee. The Brāhmanas arose from thy mouth; the Kṣatriyas are born from (thy) arms; from thy couple of thighs have arisen the Vaiśyas, the Śūdras have sprung from thy lotus-like legs. From thy navel was born the ethereal region; Indra and Agni from thy mouth, the sun has come out of thy eyes; the moon from thy mind,

I was born of thy grace; the three-eyed (Śiva) from thy anger, Mātariśvan (wind) was born from thy breath, from thy head was born heaven; from the ear the quarters, this earth grew out of the leg; O self born one the quarters are born of cars; the stars of thy power, all corporeal and incorporeal things are grown out of thee. So 'world-formed thou art; salutation to thee. Thy

महाहातोऽसि परमोऽसि अकारोऽसि वषट्कारोऽसि
 स्नाहाकारोऽसि वौषट्कारोऽसि स्वधाकारोऽसि
 वेदमयोऽसि तीर्थमयोऽसि यज्ञमानमयोऽसि [46]
 यज्ञमयोऽसि सर्वधाताऽसि यज्ञभोक्ताऽसि
 शुक्रधाताऽसि भूर्द भुवर्द स्वर्द स्वर्धद गोद
 अमृतदोऽसीति । अ ब्रह्मादिरसि ब्रह्ममयोऽसि
 यज्ञोऽसि वेदकामोऽसि वेद्योऽसि यज्ञधारोऽसि
 महामानोऽसि महासेनोऽसि महाशिरा ऽसि [50]
 नृकेसर्पमिहोताऽसि होम्योऽसि हृद्योऽसि हृयमानोऽसि
 हयमेधोऽसि पोताऽसि पात्रयिताऽसि पूतोऽसि
 पूत्र्योऽसि दाताऽसि हन्यमानोऽसि हियमाणोऽसि
 हर्त्तासीति अ । नीतिरसि नेताऽसि अयोऽसि
 विश्वधामाऽसि शुभाण्डोऽसि ध्रुवोऽसि आरण्योऽसि [5१]
 ध्यानोऽसि च्येयोऽसि ज्ञेयोऽसि ज्ञानोऽसि यथाऽसि
 दानोऽसि भूमाऽसि ईश्वोऽसि प्रह्लाऽसि होताऽसि

smile is like a flower, thou art capable of a
 terrible laughter too, thou art the highest,
 the syllable Om, the sounds Vasat,
 Svābhā Vausat and Svadbā, thou art
 replete with the Vedas, the holy places, the
 sacrificers and sacrifices; dispenser of all,
 enjoyer of sacrifices, introducer of semen,
 giver of Bhūh, Bhuvar, gold cows and
 nectar, Om thou art the source of Brahmā and
 pervaded by Brahman, thou art the sacrifices,
 desirous of the Vedas, the object of know-
 ledge, the holder of a sacrifice, the great
 fish, thou art the owner of a vast army,
 thou art large headed, man-lion, maker of
 offerings to fire, one deserving offering, in fire,
 worthy of invocation, constantly invoked, the
 horse-sacrifice the Potā priest, the purifier, the
 purified, adorable, the donor, thou art being
 killed, being stolen, thou art the stealer, Om
 thou art policy, politician, Agrja, Viśva
 dhāman (all powerful), Subhāpda Dhruva,

उद्गाताऽसि गतिमतां गतिरसि ज्ञानिनां ज्ञानमसि
 योगिनां योगोऽसि मोक्षगामिनां मोक्षोऽसि
 श्रीमतां श्रीरसि शृद्धोऽसि पाताऽसि परमसि [60]
 सोमोऽसि सूर्योऽसि दीक्षाऽसि दक्षिणाऽसि नरोऽसि
 त्रिनयनोऽसि महानयनोऽसि आदित्यप्रभवोऽसि
 सुरोत्तमोऽसि शुचिरसि शुक्रोऽसि नमोऽसि
 नमस्त्योऽसि इपोऽसि ऊर्जोऽसि सहोऽसि
 महस्त्योऽसि तपोऽसि तपस्त्योऽसि मधुरसि [65]
 माघयोऽसि कालोऽसि मंक्रमोऽसि विक्रमोऽसि
 पराक्रमोऽसि अश्वग्रीवोऽसि महामेधोऽसि
 शंक्रोऽसि हरिश्चरोऽसि शंभुरसि ब्रह्मेशोऽसि
 सूर्योऽसि मित्रावरुणोऽसि प्राग्वंशकायोऽसि
 भृतादिरसि महामूवोऽसि ऊर्ध्वकर्माऽसि कर्त्ताऽसि [70]
 सर्वपापविमोचनोऽसि त्रिविक्रमोऽसि अ नमस्ते

Araṇya (stick-born), meditation, object
 of meditation, object of knowledge, know-
 ledge, sacrificer, gift, abundance, worth
 seeing, Brahmā, Hotr priest, Udgātr
 (singer) priest, motion of the moving, know-
 ledge of the knowing, Yoga of the Yogins,
 salvation of those who have attained salva-
 tion, fortune of the fortunate, domestic,
 protector, supreme, the moon, the sun,
 education, priest fee, man, three-eyed, large-
 eyed, source of Aditya (sun), best of gods,
 pure, bright, the months Śravanā drink,
 vigour, the months Agrahāyana and Bhādra,
 Pauṣa, Magha, Phālguna, Caitra and Vaiśa-
 kha, time transference, galloping, valour,
 Aśva-griva (horse necked), a terrible sacrifice,
 Śaṅkara, Hari, Iśvra, Śambhu, Brahmā, Iśi,
 Surya, Mitra and Varuṇa, the body of the
 previous generations, origin of all being,
 the elements, doer of lofty deeds, the dcer,
 purger of all sins, three-stepped Salutation
 to thee

पुलस्त्य उवाच ।

इत्थं स्तुतः पद्मभवेन विष्णु-
स्तपस्विभिश्चाद्भुतकर्मकारी ।

प्रोवाच देवं प्रपितामहं तु

वरं वृषीश्वामलसत्त्ववृत्ते ॥ १२

तमग्रवीत् श्रीतिपुतः पितामहो

वरं ममेहाद्य विभो प्रयच्छ ।

रूपेण पुण्येन विभो हानेन

संस्थीयतां मद्भक्तो मुरारे ॥ १३

इत्थं घृते देववरेण प्रादात्

प्रह्वस्तथास्तिवति तमव्ययात्मा ।

तस्यै हि रूपेण हि वामनेन

संपूज्यमानः सद्ने स्वयंभोः ॥ १४

नृत्यन्ति तत्राप्सरसां समूहा

गायन्ति गीतानि सुरेन्द्रगायनाः ।

इति श्रीवामनपुराणे पट्टपठितमोऽध्यायः ॥६६॥

विद्याधरास्तूर्यवरांश्च वादयन्

स्तुवन्ति देवासुरसिद्धसहाः ॥ १५

ततः समाराध्य विश्वं सुराधिपः

पितामहो धौतमलः ॥ शुद्धः ।

स्वर्गे विरिञ्चिः सद्नात् सुपुष्पा-

प्यानीय पूजां प्रचकार विष्णोः ॥ १६

स्वर्गे सहस्रं स तु योजनानां

विष्णोः प्रमाणेन हि वामनोऽभूत् ।

तत्रास्य शक्रः प्रचकार पूजां

स्वयंभुवस्तुल्यगुणां महर्षे ॥ १७

एतत् सवोक्तं भगवांस्त्रिक्रम-

क्षकार यद् देवहितं महात्मा ।

रसातलस्यो दितिजग्रकार

यत्तच्छृणुश्वाद्य वदामि विप्र ॥ १८

Pulastya said : Thus praised by the lotus-born (Brahmā) and by the sages Viṣṇu, the doer of the wonderful deeds said, 'O you existing in the pure sattva (Goodness) quality ask for a boon.' (12)

The delighted grand-father said to him—'O all-pervading one, O Murāri, give me this boon here and now, remain in my house in this sacred form of yours.' (13)

These being chosen by the excellent god, the imperishable Lord granted him (that) saying—'Be it so'. And really he stayed in the dwarf form in the house of the self-born (Brahmā), being constantly worshipped there. (14)

There the troupes of celestial nymphs danced, the musicians of the king of gods sang songs ; the Vidyādhara played on the choicest of trumpets ; the companies of gods,

demons and Siddhas uttered hymns of praise. (15)

Then the lord of gods, the grand father Brahmā, being purified with all his impurity washed away, by worshipping the ubiquitous (Viṣṇu), brought beautiful flowers from the house and performed a worship of Viṣṇu in heaven. (16)

The Dwarf (form) of Viṣṇu was a thousand Yojanas in dimension in heaven. There, O great sage, Indra performed (another) worship to him, which was of the same excellence as that of the self-born deity (Brahmā). (17)

This as has been to you, is what the omnipotent, great-souled Trivikrama (Three-stepped) did for the welfare of the gods. O Brāhman, listen, now I tell you what the demon dwelling in the nether world did. (18)

Thus ends the Sixty-sixth Chapter in the Vāmana-Purāṇa-66.

पुलस्त्य उवाच ।

गत्वा रसातलं दैत्यो महाहर्मणिचित्रितम् ।
 शुद्धस्फटिकसोपानं कारयास वै पुरम् ॥ १
 तत्र मध्ये सुविस्तीर्णः प्रासादो वज्रवेदिकः ।
 ह्युक्ताजालान्तरद्वारो निर्मितो विश्वकर्मणा ॥ २
 वज्रास्ते विविधान् भोगान् भुञ्जन् दिव्यान् स भालुपान् ।
 नाम्ना विन्ध्यावलीत्येवं भार्याऽस्य दयिताऽभवत् ॥ ३
 युवतीना सहस्रस्य प्रधाना शीलमण्डिता ।
 तथा सह महातेजा रेभे वैरोचनिर्भूने ॥ ४
 भोगासक्तस्य दैत्यस्य वसतः सुतले तदा ।
 दैत्यतेजोहरः प्राप्तः पातालं वै सुदर्शनम् ॥ ५

चक्रे प्रविष्टे पातालं दानवानां पुरे महान् ।
 वमो हलहलाशब्दः क्षुभितार्णवसनिभः ॥ ६
 तं च श्रुत्वा महाशब्दं बलिः खड्गं समाददे ।
 आः किमेतदित्यथ पप्रच्छासुरपुंगवः ॥ ७
 ततो विन्ध्यावली ग्राह सान्त्वयन्ती निज पतिम् ।
 कोशे खड्गं समावेश्य धर्मपत्नी शुचित्रता ॥ ८
 एतद् भगवतश्चक्र दैत्यचक्रध्वंकरम् ।
 संपूजनीय दैत्येन्द्र वामनस्य महात्मनः ।
 इत्येवमुक्त्वा चार्वङ्गी सार्धपात्रा विनिर्ययौ ॥ ९
 अथाभ्यागात् सहस्रारं विष्णोश्चक्रं सुदर्शनम् ।
 वतोऽसुरपतिः प्रहः कृताञ्जलिपुटो ह्यने ।

Pulastya said Going to the nether world
 the demon equipped the city with staircases
 of pure crystal and decorated it with costly
 gems. (1)

There in the middle was constructed by
 Viśvakarman a spacious palace with balcon-
 ies of diamond and doors decorated with
 strings of pearls inlaid (2)

There he enjoyed various objects of
 relish, both divine and human. His beloved
 wife was Vindhya-vai by name. (3)

Endowed with a virtuous character she
 became the chief of the thousand young
 women. O sage, with her the vigorous son
 of Virocana enjoyed life (4)

When he was thus dwelling in Satala,
 steeled in enjoyment, the discus Sudarśana,
 the destroyer of the splendour of the demons,
 reached the nether world (5)

On the discus entering the nether
 world, in the city of the demons, there was
 a great hallooing like that of the agitated
 ocean (6)

On hearing the loud noise, Bali drew
 his sword and the great demon thus enquired
 'What is it?' (7)

Then his virtuous wife Vindhya-vai
 putting the sword in the scabbard, spoke
 appeasing her husband (8)

"This discus of the Great Lord Vāmana,
 the Destroyer of the race of the demons,
 is worthy of being worshipped" Saying this
 the pretty-limbed lady went out with the
 pot containing respectful offering (9)

Then the thousand-poked Sudarśana,
 the discus of Viṣṇu approached, and the
 chief of the demons bowing humbly down
 and with hands folded worshipped the

संपूज्य विधिवच्चक्रमिदं स्तोत्रमृदीरयत् ॥ १०

वलिरुवाच ।

नमस्यामि हरेश्चक्रं दैत्यचक्रविदारणम् ।

सहस्रांशुं सहस्राभं महस्रां सुनिर्मलम् ॥ ११

नमस्यामि हरेश्चक्रं यस्य नाभ्यां पितामहः ।

तुण्डे त्रिशूलशूकं शर्वं आरामूले महाद्रयः ॥ १२

आरेषु संस्थिता देवाः सेन्द्राः सार्काः सपावकाः ।

जवे यस्य स्थितो वायुरापोऽग्निः पृथिवी नभः ॥ १३

आरप्रान्तेषु जीमूताः सौदामिन्यश्रुतारकाः ।

पाद्भ्यां मृगयो यस्य बालखिल्यादयस्त्वया ॥ १४

तमायुधवरं बन्दे वासुदेवस्य भक्तितः ।

यन्मे पापं शरीरोत्थं वाजं मानसमेव च ॥ १५

यन्मे दहस्य दीप्तांशो विष्णोश्चक्रं सुदर्शनं ।

discus in accordance with the procedure prescribed and recited the following hymn (10)

Bali said : "I bow down to the Thousand-rayed, Thousand-coloured, Thousand-poked, Extremely pure, Destroyer of the race of the demons, the Discus of Hari. (11)

"I bow down to the Discus of Hari in the nave of which is Brahman, in the mouth of which is Śaṅkara, the Trident-holder, and at the root of spokes the major mountains (12)

"In the spokes are present the gods including Indra, the Sun and Fire. In its motion exist Wind, Water, Fire, Earth, Sky. (13)

"At the end of the spokes are present the clouds, lightning, stars, planets; and in its border allude the Bālakhilya and other sages. (14)

"I bow down with devotion to the great weapon of Vāsudeva. The sins that are born of my body, speech and mind, O

यन्मे कुलोद्भवं पापं पैतृकं मातृकं तथा ॥ १६

तन्मे हरस्य तरसा नमस्ते अच्युतायुध ।

आघयो मम नश्यन्तु व्याधयो यान्तु संक्षयम् ॥ १७

त्वन्नामकीर्तनाच्चक्रं दुरितं यातु संक्षयम् ॥ १७

इत्येवमुक्त्वा मतिमान् समभ्यर्चयति भक्तितः ।

संस्मरन् पुण्डरीकाक्षं सर्वपापप्रणाशनम् ॥ १८

पूजितं बलिना चक्रं कृत्वा निस्तेजसोऽसुरान् ।

निश्चक्रामाय पातालान् विषुषे दक्षिणे मृगे ॥ १९

सुदर्शने निर्गते तु बलिर्बिक्लवतां गतः ।

परमापापदं प्राप्य सस्मार स्वपितामहम् ॥ २०

स चापि संस्मृतः प्राप्तः सुतलं दानवेश्वरः ।

दृष्ट्वा तस्यै महातेजाः सार्धपात्रो बलिस्तदा ॥ २१

तमर्च्यं विधिना ब्रह्मन् पितुः पितरमीश्वरम् ।

radiant Sudarśana Discus, consume them, and rid me of sins born of the family and sins that relate to my father and mother. (15, 16)

"Destroy them without delay. I bow to you, O weapon of Viṣṇu. May my mental agony be destroyed and may my ailments perish. O Discus, may my calamities disappear by recitation of your name." (17)

Having said this, worshipping with devotion, and remembering Nārāyaṇa, the Destroyer of all sins, Bali worshipped the Discus. The discus then came out of the nether world rendering the demons spiritless, on the day of the Southern Equinox. (18, 19)

On the departure of Sudarśana, Bali was overcome with fear, and felt very uneasy and called to mind his own grandfather (20)

Being remembered the Lord of the Dānavas reached Satala and radiant Bali, after seeing him stood up with the pot containing materials of worship. Worshipping his father's father in accordance with the

कृताञ्जलिपुटो भूत्वा इदं वचनमब्रवीत् ॥ २२
 संस्मृतोऽसि मया तात सुविषण्णेन चेतसा ।
 तन्मे हित च पथ्यं च श्रेयोऽयं वद तात मे ॥ २३
 किं कार्यं तात संसारे वसता पुरुषेण हि ।
 कृतेन येन वै नास्य बन्धः समुपजायते ॥ २४
 संसारार्णवमप्रानां नराणामल्पचेतसाम् ।
 तरणे यो भवेत् पोतस्तन्मे व्याख्यातुमर्हसि ॥ २५
 पुलस्त्य उवाच ।
 एतद्वचनमाकर्ण्य तत्पौत्राद् दानवेश्वरः ।
 विचिन्त्य ग्राह्यं वचनं संसारे यद्विदितं परम् ॥ २६
 प्रहृष्ट उवाच ।
 साधु दानवशाद्गूढं यत्ते जातं मतिस्त्वियम् ।
 प्रवक्ष्यामि हितं तेऽद्य तथाऽन्येषां हितं पले ॥ २७

भवन्नलधिगताना इन्द्रवाताहतानां
 सुतदुहितृकलत्राणभारार्दितानाम् ।
 विषमविषयतोये मञ्जतामप्लवानां
 भवति शरणमेको विष्णुपोतो नराणाम् ॥ २८
 ये संश्रिता हरिमनन्तमनादिमध्यं
 नारायणं सुरशुक्रं शुभदं वरेण्यम् ।
 शुद्धं खगेन्द्रगमनं कमलालयेऽं
 ते धर्मराजकरणं न विशन्ति धीराः ॥ २९
 स्वपुत्रपमिषीक्ष्य पाशहस्तं
 वदति यमः किल तस्य कर्णमूले ।
 शरिदर मञ्जुदन्प्रपन्नान्
 प्रभुरहमन्यवृणां न वैष्णवानाम् ॥ ३०
 तथाऽन्यदुक्तं नरसचमेन

procedure laid down, with folded hands, he said the following words, O Brahman (21,22)

"O grand father, you have been remembered by me with a despondent mind. O grand father, tell me what is advantageous and salutary, and the highest blessing for me (23)

"O grand-father, for a man living in this world what action indeed is worth performing, by doing which bondage is not produced? (24)

"Kindly explain to me what is the raft for crossing over, for men of little understanding, plunged into the ocean of worldly life" (25)

Pulastya said The lord of the demons hearing these words from his grand on and pondering, said what was highly beneficial in this world (26)

Prabhadra said : 'O great demon, it is good that this desire has been born in you

I shall tell you what is beneficial to you as well as to others O Bali (27)

"For the persons, fallen into the ocean of worldly existence, stricken by the wind of opposite conditions bent with the weight of the responsibility of maintaining sons, daughters, and wife, and sinking in the troublesome waters of sensual enjoyments, without a boat by their side—Vishnu raft is the only refuge (28)

"They who have resorted to the Endless, beginningless and middleless, Nārāyaṇa, the Chief of the gods Bestower of good fortune, Most distinguished, Holy, Rider of Garuda, Lord of Lakṣmi, do not enter the Court of King Yama" (29)

Seeing his own servant with the noose in his hand, Yama whispers into his ears, 'Leave them who betake themselves to Madhusūdana. I am the master of other men, but not of the Vaiṣṇava' (30)

There is another assertion truly made by Bhṛṅgāku, the most excellent man, endowed

इक्ष्वाकुणा भक्तियुतेन नूनम् ।

ये विष्णुभक्ताः पुरयाः पृथिव्यां

यमस्य ते निर्विषया भवन्ति ॥ ३१

सा जिह्वा या हरिं स्तौति तच्चिन्तं यत्तदर्पितम् ।

तावेव केवलं श्लाघ्यौ यौ तत्पूजाकरौ करौ ॥ ३२

नूनं न तौ करौ श्रेष्ठौ बृहदास्त्रप्रपल्लवौ ।

न यौ पूजयितुं शक्तौ हरिपादाम्बुजद्वयम् ॥ ३३

नूनं तत्कण्ठशालूकमथवा प्रतिजिह्वका ।

रोगो वाऽन्यो न सा जिह्वा या न वक्ति ह्येषुणान् ॥ ३४

शोचनीयः स बन्धूनां जीवन्मपि मृतो नरः ।

यः पादपङ्कजं विष्णोर्न पूजयति भक्तितः ॥ ३५

ये नरा वासुदेवस्य सततं पूजने रताः ।

मृता अपि न शोच्यास्ते सत्यं सत्यं मयोदितम् ॥ ३६

with devotion, "Those men who are devoted to Viṣṇu in this world are outside the jurisdiction of Yama" (31)

That is verily the tongue which praises Hari, and that indeed is the mind which is set upon Him. Those two hands only are worth praising which are engaged in His worship (32)

They indeed are not called hands, they are the sprouts at the end of the branches of trees, which are not fit to worship the lotus like feet of Hari (33)

That indeed is a frog or soft palate or some disease in the throat, but not the tongue, which does not state the good qualities of Hari (34)

He is fit to be deplored by his relatives, though living he is a dead man, who does not worship the lotus-feet of Viṣṇu with devotion. (35)

Men who are ever engaged in the worship of Vasudeva should not be deplored even if they are dead. I tell the truth emphatically. (36)

शारीरं मानसं वाग्जं मूर्तामूर्तं चराचरम् ।

दृश्यं स्पृश्यमदृश्यञ्च तत्सर्वं केशवात्मकम् ॥ ३७

येनार्चितो हि भगवान् चतुर्धा वै त्रिविक्रमः ।

तेनार्चिता न सदेहो लोकाः सामरदानवाः ॥ ३८

यथा रत्नानि जलधेरसंख्येयानि द्रुत्रक ।

तथा गुणा हि देवस्य त्वसरयातास्तु चक्रिणः ॥ ३९

ये शङ्खचक्राब्जकरं सशार्ङ्गं

खगेन्द्रकेतुं वरद भियः पतिम् ।

समाश्रयन्ते भवभीतिनाशनं

संसारगते न पतन्ति ते पुनः ॥ ४०

येषा मनसि गोविन्दो निवासी सततं वले ।

न ते परिभवं यान्ति न मृत्योर्द्विजन्ति च ॥ ४१

देवं शार्ङ्गधरं विष्णुं ये प्रपन्नाः परायणम् ।

Physical, mental, verbal, embodied, formless, moving and immovable, visible, tangible, invisible—every thing is essentially Keṣava (37)

By whom Lord Vamana has been worshipped indeed in four aspects, by him has been worshipped, without any doubt, all the worlds together with the gods and demons (38)

O son, as there are innumerable jewels of the ocean, so are the qualities of Lord Viṣṇu innumerable. (39)

They who resort to the Lord of Śrī who holds the conch, discus, lotus in His hands together with the Śārṅga bow, who is Gaṛuḍa-bannered and Boon-granting, and who destroys the fear of the worldly existence—do not fall again into the pit of worldly existence (40)

O Bali, they in whose mind Govinda is ever resident, do not suffer disrespect and are not afraid of death (41)

They who have taken refuge with Śārṅga holding Lord Viṣṇu as the last resort, do

न तेषां यमसालोक्यं न च ते नरकौकसः ॥ ४२
 न तां गतिं प्राप्नुवन्ति श्रुतिशास्त्रविशारदाः ।
 विप्रा दानवशार्दूल विष्णुभक्ता व्रजन्ति याम् ॥ ४३
 या गतिर्दैत्यशार्दूल हतानां तु महाहवे ।
 ततोऽधिकां गतिं यान्ति विष्णुभक्ता नरोत्तमाः ॥ ४४
 या गतिर्धर्मशीलानां सात्त्विकानां महात्मनाम् ।
 मा भतिर्गदिता दैत्य भगवत्सेविनामपि ॥ ४५
 सर्वापासं यासुदेवं सूक्ष्ममन्यक्तविग्रहम् ।
 प्रविशन्ति महात्मानस्तद्भक्ता नान्यचेतसः ॥ ४६
 अनन्यमनसो भक्त्या ये नमस्यन्ति केशवम् ।
 शुचयस्ते महात्मनस्तीर्थभृता भवन्ति ते ॥ ४७
 गच्छन् तिष्ठन् स्वपन् जाग्रत् पिबन्नश्नन्नमीक्षणशः ।
 ध्यावन् नारायणं यस्तु न ततोऽन्योऽस्ति पुण्यमाक् ॥

वैकुण्ठं खड्गपरशुं भवन्धसमृच्छिदम् ॥ ४८
 प्रणिपत्य यथान्यायं संसारे न पुनर्भवेत् ।
 क्षेत्रेषु वसते नित्यं श्रीहृन्नास्तेऽमितद्युतिः ॥ ४९
 आसीनः सर्वदेहेषु कर्मभिर्न स पश्यते ।
 येषां विष्णु प्रियो नित्यं ते विष्णोः सतत प्रियाः ॥ ५०
 न ते पुनः सम्भवन्ति तद्भक्तास्तत्परायणाः ।
 ध्यायेद् दामोदरं यस्तु भक्तिनम्रोऽर्चयेत् वा ॥ ५१
 न स संसारपङ्केऽस्मिन् भजते दानवेश्वर ।
 कल्पयुत्थाय ये भक्त्या स्मरन्ति मधुसूदनम् ॥
 स्तुवन्त्यप्यभिमृश्वन्ति दुर्गाण्यतितरन्ति ते ॥ ५२
 हरिवाक्यामृतं पीत्वा विमलैः श्रोत्रमाजनैः ।
 प्रहृष्यति मनो येषां दुर्गाण्यतितरन्ति ते ॥ ५३
 येषां चक्रगदापावौ भक्तिरव्यभिचारिणी

not acquire residence in company of Yama
 and do not go to hell. (42)

The Brahmanas proficient in the Veda and
 Śāstras do not attain the position which
 persons devoted to Viṣṇu reach, O great
 demon (43)

O great demon, higher is the position
 reached by the great men who are devoted
 to Viṣṇu than that of those who are killed
 in great battles. (44)

O demon that which is the fate of the
 pious, honest, high-souled ones, has been
 declared to be the fortune of the worshippers
 of the Lord (45)

His devotees of undivided mind enter
 the Subtle, High-souled, the Unmanifest
 formed Vāsudeva, Refuge of all. (46)

With minds directed to no one else and
 with devotion to him, those who bow down
 to Keśava, become pure, high-souled and
 holy (47)

Than him who walking, standing, sleep-
 ing, being awake, drinking, eating, constant
 ly meditates upon Nārāyaṇa, there is no

one else who is more blessed (48a o)

Having saluted properly the Remover
 of the trammels of the world, the Sword-and
 Axe-wielding Viṣṇu, he is not reborn in this
 world (48d 49b)

He resides perpetually in the holy
 places, is ever joyful, limitlessly glorious,
 exists in all beings. He is not bound by
 actions (49c 50b)

They whose beloved is Viṣṇu are perpet-
 ually dear to Him. Those that are devoted
 and attached to Him are not reborn
 (50c-51b)

He who meditates upon Viṣṇu or wor-
 ships Him bending low with devotion, does
 not sink in the mire of worldly life, O great
 demon (51c 52b)

They who rising at day break call Viṣṇu
 to mind with devotion, recite hymns in His
 praise, and hear them, surmount all
 difficulties (52c f)

Having drunk the nectar of Hari's
 utterances in the pure cups of their ear,
 they find their mind delighted and they
 surmount all difficulties (53)

They whose devotion to Viṣṇu is steady,

ते यान्ति नियतं स्थानं यत्र योगेश्वरो हरिः ॥ ५४
 विष्णुकर्मप्रसक्तानां भक्तानां या परा गतिः ।
 सा तु जन्मसहस्रेण न तपोभिरवाप्यते ॥ ५५
 किं जप्यैस्तस्य मन्त्रैर्वा किं तपोभिः किमाश्रमैः ।
 यस्य नास्ति परा भक्तिः सततं मधुसूदने ॥ ५६
 घृया यज्ञा घृया वेदा घृया दानं घृया धृतम् ।
 घृया तपश्च कीर्तिश्च यो द्वेष्टि मधुसूदनम् ॥ ५७
 किं तस्य बहुभिर्मन्त्रैर्भक्तिर्यस्य जनार्दने ।
 नमो नारायणायेति मन्त्रः सर्वार्थसाधकः ॥ ५८
 विष्णुरेव गतिर्येषां कृतस्तेषां पराजयः ।
 येषामिन्दीवरश्चामो हृदयस्थो जनार्दनः ॥ ५९
 सर्वमङ्गलमाङ्गल्यं परेण्यं चरदं प्रभुम् ।
 नारायणं नमस्कृत्य सर्वकर्माणि कारयेत् ॥ ६०

go to that place definite where Hari, the Lord of Yoga stays permanently. (54)

The supreme state attained by devotees who are attached to the performance of the worship of Viṣṇu is not reached by the austerities of a thousand births (55)

Of what avail is the muttering of prayers, of Mantras, of penances, of the stages of life, whose sole devotion is not perpetually fixed on Viṣṇu ? (56)

His sacrifices are to no purpose, Vedas are useless, charity is foolish, sacred knowledge of no avail, and austerity and celebrity are idle who dislikes Viṣṇu. (57)

Various Mantras are of no use for that person who has devotion of Viṣṇu

The Mantra "Namo Nārāvāpāya (Salutation to Nārāyaṇa)" fulfils all desires. How can there be their discomfiture whose shelter is Viṣṇu alone and in whose heart dwells the lotus-blue Janārdana ? (58, 59)

All actions should be performed after saluting the Auspicious of the Auspicious, the Most Worthy, the Boon-granting Lord Nārāyaṇa. (60)

विष्टयो व्यतिपाताश्च येऽन्ये दुर्नीतिसम्भवाः ।
 ते नामस्मरणद्विष्णोर्नारायं यान्ति महासुर ॥ ६१
 तीर्थकोटिसहस्राणि तीर्थकोटिशतानि च ।
 नारायणप्रणामस्य कलां नाहन्ति पोडशीम् ॥ ६२
 पृथिव्यां यानि तीर्थानि पुण्यान्यायतनानि च ।
 तानि सर्वाण्यवान्तोति विष्णोर्नारायुकीर्तनात् ॥ ६३
 प्राप्नुवन्ति न वाङ्मोकान् व्रतितो वा तपस्विनः ।
 प्राप्यन्ते ये तु कृष्णस्य नमस्कारपरिचरैः ॥ ६४
 योऽप्यन्यदेवताभक्तो मिथ्यार्चयति केशवम् ।
 सोऽपि गच्छति साधूनां स्थानं पुण्यदृतां महत् ॥ ६५
 सातत्येन हृषीकेशं पूजयित्वा तु यत्फलम् ।
 सुचीर्णतपसां नृणां तत् फलं न कदाचन ॥ ६६
 त्रिसन्ध्यं पत्रनामं तु ये स्मरन्ति सुमेधसः ।

O great demon, great portentous calamities—such as *vistis* and *vyatipātas* and other suffering resultant of misconduct are destroyed, indeed, by calling Viṣṇu to mind. (61)

Thousand crores and hundred crores of Tirthas do not deserve the sixteenth part of the salutation made to Nārāyaṇa. (62)

The Tirthas and holy places that exist on the earth are reached by the recitation of the name of Viṣṇu (63)

The observers of vows or performers of austerities do not attain those heavens which are obtained by men who are engaged in the salutation of Kṛṣṇa (64)

Even he, who is devoted to other gods, worship Keśava deceitfully, attains the lofty position of the holy saints. (65)

The merit that is acquired by the continuous worship of Viṣṇu is never attained even by men who have practised austerity properly. (66)

Those wise men who call Viṣṇu to mind

ते लभन्त्युपासस्य फलं नास्त्यत्र संशयः ॥ ६७
 सततं शास्त्रदृष्टेन कर्मणा हरिमर्चय ।
 उत्तरसादात् परां सिद्धिं धेले प्राप्स्यसि शाश्वतीम् ॥६८
 तन्मना भव तद्भक्तस्तयाजी तं नमस्कुरु ।
 तमेवाश्रित्य देवेशं सुरां प्राप्स्यसि पुत्रक ॥ ६९
 आद्यं ह्यनन्तमत्र हरिमन्वयं च
 ये वै स्मरन्त्यहरहर्नृवरा मुनिस्थाः ।
 सर्वत्रंगं शुभदं ब्रह्ममयं पुराणम्
 ते यान्ति वैष्णवपदं ध्रुवमक्षयञ्च ॥ ७०
 ये मानवा विगतरागपरापरज्ञा
 नारायणं सुरसुरं सततं स्मरन्ति ।
 ते धौतपाण्डुरपुटा इव राजहसाः
 संसारसागरजलस्य तरन्ति पारम् ॥७१

at the three Sandhyas, obtain the merit of a fast There is no doubt in this (67)

Worship Hari with practice as established by the sacred authority, O Bah, by His grace you shall acquire the highest and everlasting perfection (68)

Fix your mind on Him, be devoted to Him, sacrifice to Him, bow down to Him, Having taken refuge with the Lord of gods, you shall obtain happiness, my son (69)

Staying on the earth those fortunate men who call to mind every day the Pre-eminent, Endless, Imperishable, Unchanging, Auspicious, and Primeval Hari with access everywhere and consisting of the Veda, attain the everlasting and unfailing position of Viṣṇu (70)

Those men who are free from passion and know the prior and posterior, and ever call Nārāyaṇa, the Lord of the gods, to mind, —like the white swans of washed whitish

ध्यायन्ति ये सततमच्युतमीशितारं
 निष्कल्मषं प्रवरपद्मदलायताक्षम् ।
 ध्यानेन तेन हतकिल्बिषवेदनास्ते
 मातुःपयोधररसं न पुनः पिबन्ति ॥ ७२
 ये कीर्तयन्ति वरदं परयत्ननामं
 शङ्खाञ्जचक्रवरचापगदासिंहस्तम् ।
 पद्मालयावदनपद्मजपट्पदारयं
 नूनं प्रयान्ति सदनं मधुघातिनस्ते ॥ ७३
 मृचन्ति ये भक्तिपरा मनुष्याः
 संकीर्त्यमानं भगवन्तमाद्यम् ।
 ते मृक्तपापाः सुखिनो भवन्ति
 यथाऽमृतप्राशनतर्पितास्तु ॥ ७४
 तस्माद् ध्यानं स्मरणं कीर्तनं वा

sheath—swim across the water of the ocean of worldly existence (71)

They who constantly meditate upon the pure Lord Viṣṇu whose eyes are as large as the most excellent lotus petals, with the suffering caused by sins destroyed due to the meditation, drink not mother's milk again (72)

They who sing the praise of the Boon-conferring Great Viṣṇu who holds the conch, lotus, discus, bow, club and sword in his hands, truly attain the mansion of Viṣṇu known as the Bee of the lotus-face of Lakṣmī (73)

Those devoted men who listen to the praise of the Primeval Lord recited, become sinless and happy, like them who have become satiated by the drinking of nectar. (74)

Therefore meditation, calling to mind, recitation or the hearing of recitation by virtuous men of the names of Viṣṇu should

नाम्नां श्रवणं पठतां सजनानाम् ।
 कार्यं विष्णोः श्रद्धधानैर्भक्तुष्यैः
 पूजातुल्यं तत् प्रशंसन्ति देवाः ॥ ७५
 बाह्यैस्तथाऽन्तःकरणैरविकल्पै-

र्यो नार्चयेत् केशवमीशितारम् ।
 पुष्पैश्च पत्रैर्जलपल्लवादिभि-
 नूनं स मृष्टो विधितस्करेण ॥ ७६

इति श्रीवामनपुराणे सप्तपष्ठितमोऽध्याय ॥६७॥

६८

बलिरुवाच ।

भयता कथितं सर्वं समाराध्य जनार्दनम् ।
 या गतिः प्राप्यते लोके तां मे वक्तुमिहार्हसि ॥ १
 केनार्चनेन देवस्य प्रीतिः समुपजायते ।
 कानि दानानि शस्तानि प्रीणनाय जगद्गुरोः ॥ २
 उपवासादिकं कार्यं कस्यां तिथ्यां महोदयम् ।
 कानि पुण्यानि शस्तानि विष्णोस्तुष्टिप्रदानि वै ॥ ३

be done by the faithful men. Gods praise
 it as equal of worship. (75)

He who does not worship Lord Viṣṇu
 with external and internal fearlessness, and

यत्त्वान्यदपि कर्त्तव्यं हृष्टरूपैरनालसैः ।
 तदप्यशेषं दैत्येन्द्र ममारयातुमिहार्हसि ॥ ४
 प्रह्लाद उवाच ।
 श्रद्धधानैर्भक्तिपरैर्यान्पुद्गिष्य जनार्दनम् ।
 यत्ने दानानि दीयन्ते तान्पुद्गुर्नयोऽश्वयान् ॥ ५
 ता एव तिथयः शस्ता यास्त्वभ्यर्च्य जगत्पतिम् ।
 तच्चिचस्तन्मयो भूत्वा उपवासी नरो भवेत् ॥ ६

offers not flowers, leaves, water, blossoms etc.
 to Him, indeed is robbed by the robber
 Fate (76)

Thus ends the Sixty seventh Chapter, in the Vāmana Purāṇa—67.

68

Bali said "You have said everything.
 Please tell me the state that is attained by
 the worship of Janārdana (1)

"By worship of what kind is the pleasure
 of the Lord produced? Which gifts are
 indicated as pleasing to the Lord of the
 universe? (3)

"On which Tithis, fasts etc kept prove
 lucky and which of them are holy and auspicious
 and afford pleasure to Viṣṇu? (9)

"What else is to be done by the cheerful
 and active? Please tell me all the in
 detail, O great demon" (4)

Prahlāda said "O Bali, gifts which
 are made by the faithful and devoted, with
 Janārdana in view, the sages call inex-
 haustible (5)

"Those Tithis are praised on which the
 Lord of the universe is worshipped by a
 man and fast kept with the mind fixed on
 and wholly absorbed in Him. (6)

पूजितेषु द्विजेन्द्रेषु पूजितः स्याज्जनार्दनः ।
 एतान् द्विषन्ति ये मृदास्ते यान्ति नरकं ध्रुवम् ॥ ७
 तानर्चयेन्नरो भक्त्या ब्राह्मणान् विष्णुतत्परः ।
 एवमाह हरिः पूर्वं ब्राह्मणा मामकी तनुः ॥ ८
 ब्राह्मणो नावमन्तव्यो बुधो चाप्यबुधोऽपि वा ।
 सोऽपि दिव्या तनुर्विशोस्तस्मात् तामर्चयेन्नरः ॥ ९
 तान्येव च प्रशस्तानि कुसुमानि महासुर ।
 शानि स्युर्धर्णयुक्तानि रसगन्धयुतानि च ॥ १०
 विशेषतः प्रवक्ष्यामि पुष्पाणि तिथयस्तथा ।
 शानानि च प्रशस्तानि माधवप्रीणनाथ तु ॥ ११
 क्षाती क्षताह्वा सुमनाः कुन्दं बहुपुटं तथा ।
 धानञ्च चम्पकाशोक करवीरं च युथिका ॥ १२
 पारिभद्रं पाटला च शकुलं गिरिशालिनी ।

तिलकं च जपाकुसुमं पीतकं नागरं त्वपि ॥ १३
 एतानि हि प्रशस्तानि कुसुमान्यच्युतार्चने ।
 सुरभीणि तथान्यानि वर्जयित्वा तु केतकीम् ॥ १४
 निल्वपत्रं क्षमीपत्रं पत्रं मृद्गमृगाङ्गयोः ।
 तमालामलकीपत्रं शस्तं वैश्वपूजने ॥ १५
 येषामपि हि पुष्पाणि प्रशस्तान्यच्युतार्चने ।
 पल्लवान्यपि तेषां स्युः पत्राण्यर्चाविधौ हरैः ॥ १६
 वीरुधां च प्रवालेन वर्हिषा चार्चयेत्तथा ।
 नानारूपैश्चान्नुमरैः कमलेन्दीवरदिभिः ॥ १७
 प्रवालैः शुचिभिः श्लक्ष्णैर्जलप्रक्षालितैर्वले ।
 वनस्पतीनामर्च्येत तथा दूर्वाप्रपल्लवैः ॥ १८
 चन्दनेनातुलिम्पेत कुङ्कुमेन प्रयत्नतः ।
 उञ्जीरपद्मकाम्बुषां च तथा कालीयक्रादिना ॥ १९

“When the exalted Brahmanas are worshipped, Janārdana himself is worshipped. Those fools certainly go to hell who are hostile towards them (7)

“Those that are devoted to Viṣṇu should worship, the Brāhmanas with devotion. Hari himself has said, ‘Brāhmanas are my body’ (8)

No Brāhmanas, learned or otherwise should be despised. As he is the divine body of Viṣṇu, a man should worship Him (9)

O great demon, those flowers are auspicious which are of good hue and possess juice and scent (10)

I shall tell you specially the flowers. Tithis and the gifts that have been commended as pleasing to Mādhava (11)

Jasmine, Lotus with hundred petals, Sumanas Jasmine, Kunda, Bahuputa, Bapa, Campaka, Aśoka, Karavira, Yūthika, Pāribhadra, Pāṭalā, Bakula, Girīśālīni, Tīlaka,

Japa, Pītaka, Nāgara, these and other fragrant flowers, except Ketaki are commended in the worship of Viṣṇu. Bilvapatra, Śamīpatra, Bhr̥ngapatra, Mṛgāṅkapatra, Tamālāpatra and Amalākīpatra are indicated as appropriate in the worship of Keśava (12, 13, 14, 15)

Twigs and leaves too of the tree, flowers of which have been indicated as right and appropriate for the performance of the worship of Acyuta, are right in the performance of the worship of Hari (16)

One should worship with the new leaves of creepers, Kuśa grass and various water-born flowers, such as Kamala, Indivara, etc (17)

O Bali, with the neat and smooth new leaves of tree washed with water, and soft blades of Dūrvā grass one should worship (18)

Anointing should be carefully done with Candana and Kuṅkuma, Uśira, lotus and sandal wood (19)

महियारुच्यं कण दाह सिद्धकं सागुरुं सिता ।
 शङ्खं जातीफलं श्रीशे धूपानि स्युः प्रियाणि वै ॥ २०
 हविषा संस्कृता ये तु यवगोधूमशालयः ।
 तिलमृद्गादयो माषा व्रीहयश्च प्रिया हरेः ॥ २१
 गोदानानि पवित्राणि भूमिदानानि चानघ ।
 वस्त्रान्नस्वर्णदानानि प्रीत्ये मधुघातिनः ॥ २२
 माघमासे तिला देयास्तिलधेनुश्च दानव ।
 इन्धनादीनि च तथा माघवप्रीणनाय तु ॥ २३
 फाल्गुने व्रीहयो मृद्गा वस्त्रकृष्णाजिनादिकम् ।
 गोचिन्द्रीणनार्थाय दातव्यं पुरुषर्भैः ॥ २४
 चैत्रे चित्राणि वस्त्राणि शयनान्यासनानि च ।
 विष्णोः प्रीत्यर्थमेतानि देयानि ब्राह्मणेष्वथ ॥ २५
 गन्धमालयानि देयानि बैशाखे सुरभीणि वै ।

देयानि द्विजसुरयेभ्यो मधुसूदनतुष्टये ॥ २६
 उदकुम्भाम्बुधेजुं च तालवृन्तं सुचन्दनम् ।
 त्रिविक्रमस्य प्रीत्यर्थं दातव्यं साधुभिः सदा ॥ २७
 उपानद्युगलं छत्रं लवणामलकादिकम् ।
 आपाटे वामनप्रीत्यै दातव्यानि तु भक्तितः ॥ २८
 घृतं च क्षीरकुम्भाश्च घृतघेनुकलानि च ।
 श्रावणे श्रीधरप्रीत्यै दातव्यानि विपश्चिता ॥ २९
 मासि भाद्रपदे दद्यात् पायसं मधुसर्पिणी ।
 हृषीकेशप्रीणनार्थं लवणं सगुडोदनम् ॥ ३०
 विलास्तुरङ्ग घृषभ दधि ताम्रायसादिकम् ।
 प्रीत्यर्थं पद्मनाभस्य देयमाश्वयुजे नरैः ॥ ३१
 रजतं कनक दीपान् मणिमृक्ताफलादिकम् ।
 दामोदरस्य तुष्यर्थं प्रदद्यात् कार्तिके नरः ॥ ३२

The dust and wood known as Mahiṣa, Benzoin, aloe wood, sandal wood, Saṅkha and Jātiphala are the favourite incenses of Viṣṇu. (20)

Barley, wheat and rice cooked in ghee Tila Mudga, etc, Māṣa and Vrihi rice are pleasing to Hari (21)

O sinless One, gifts of cow, land, cloth, food, and gold are pleasing to Hari (22)

O demon sesamum, cow of sesamum (Tiladhānu), fire wood, etc should be offered in the month of Māgha to afford pleasure to Mādhava (23)

In Phalguna different kinds of rice, Mudga bean, cloth skin of the black antelope etc should be given away by good men to please Govinda (24)

In Caitra printed cloths, beds and seats should be bestowed upon Brāhmaṇas to afford pleasure to Viṣṇu (25)

Sandal wood paste and garlands of good scent should be given to exalted Brāhmaṇas

to afford pleasure to Mādhvasūdana in Vaiśākha (26)

A pitcher of water, cow of water (Jala dhanu), a palm fan good sandal wood, should be conferred upon by exalted men (in Jyestha) (27)

A pair of shoes, an umbrella, salt, the myrobalan fruit etc, should be given with faith in Āsādhā to please Vāmana (28)

Clarified butter, pitchers of milk, cow of clarified butter and fruits should be given away by the wife for the pleasure of Śrīdhara in Śrāvāṇa. (29)

In the month of Bhādra rice cooked in milk, honey, clarified butter salt, and rice mixed with Guḍa should be given to please Hṛṣīkeṣa (30)

Sesamum, horse and ox, curd copper and iron should be given by men for the pleasure of Padmanābha in the month of Āśvina (31)

A man should make gifts of silver, gold, lamps, gems, pearls, fruits etc in the month of Kārtika for the pleasure of Dāmodara (32)

खरोष्ट्राश्वतरान् नागान् यानपुग्गयमजायिकम् ।
 दातव्यं केशवप्रीत्यै मासि मार्गशिरे नरैः ॥ ३३
 प्रासादनगरादीनि गृहप्रावरणादिकम् ।
 नारायणस्य तुष्ट्यर्थे पौषे देयानि भक्तितः ॥ ३४
 दासीदासमलङ्कारमन्न पङ्कससंयुतम् ।
 पुरोत्तमस्य तुष्ट्यर्थे प्रदेयं सार्वकालिकम् ॥ ३५
 यवदिष्टतमं किञ्चिद्वाप्यस्ति शुचिं गृहे ।
 तत्तद्वि देयं प्रीत्यर्थे देवदेवाय चक्रिणे ॥ ३६
 यः कारयेन्मन्दिरं केशवस्य
 पुण्यांल्लोकान् स जयेच्छाश्वतान् वै ।
 दत्तारामान् पुष्पकलाभिषत्तान्
 भोगान् श्रद्धते कामतः श्लघनीयान् ॥ ३७
 पितामहस्य पुरतः कुलान्यष्टौ तु यानि च ।
 तारयेदात्मना सार्धं विष्णोर्मन्दिरकारकः ॥ ३८

Gifts of donkeys, mules, elephants,
 conveyances, goats and sheep should be
 made for the pleasure of Kēśava in the month
 of Agrahāyana (33)

Palaces, cities etc., houses, garments etc
 should be given with devotion in the month
 Pausā for the satisfaction of Narayana (34)

Slave girls, slaves, ornaments, food
 consisting of the six flavours should be given
 throughout the year for the pleasure of
 Narāyana (35)

Whoever is the dearest and pure in
 the household should be offered to the Discus-
 holding Nārāyana to please Him (36)

He who constructs a temple of Kēśava
 wins holy and eternal heaven, and by gifts of
 offering gardens rich in flowers and fruits,
 enjoys to his satisfaction the most laudable
 of objects (37)

And the eight generations before the
 grand father and his own self, he reclaims
 who gets a temple of Viṣṇu constructed (38)

इमाश्च पितरो दैत्य गाथा गायन्ति योगिनः ।
 पुरतो यदुसिंहस्य ज्यामयस्य तपस्विनः ॥ ३९
 अपि नः स कुले कश्चिद् विष्णुभक्तो भविष्यति ।
 हरिमन्दिरकर्ता यो भविष्यति शुचित्रतः ॥ ४०
 अपि नः सन्ततौ जायेद् निष्कालयविलेपनम् ।
 सम्मार्जनं च धर्मात्मा करिष्यति च भक्तितः ॥ ४१
 अपि नः सन्ततौ जातो भर्ज केशवमन्दिरे ।
 दास्यते देवदेवाय दीपं पुष्पातुलेपनम् ॥ ४२
 महापातकयुक्तो वा पातकी चोपपातकी ।
 विद्वक्तपापो भवति विष्णुयतनचित्रकृत् ॥ ४३
 इत्यं पितृणां वचनं श्रुत्वा नृपतिमत्तमः ।
 चकारायतनं मूर्ध्नां स्वयं च लिम्पतासुर ॥ ४४
 विभूतिभिः केशवस्य केशवाराधने रतः ।

O demon, the following eulogistic
 couplets were sung by the Yoga-adept Manes
 in the presence of the austere Jyāmagha,
 the most exalted of the Yadus (39)

"Shall a devotee of Viṣṇu be born in our
 family who will lead a pure life and build
 a temple of Hari ? (40)

"Shall any one be born among the
 descendants of the virtuous one who shall
 smear the abode of Viṣṇu and sweep it with
 devotion ? (41)

"Shall any one, born among our progeny
 donate a flag to the temple of Kēśava and
 offer a lamp, flowers and unguents to the
 Lord of gods ? (42)

A man guilty of a major sin or one
 guilty of a minor one becomes sinless by
 painting a temple of Viṣṇu (43)

Hearing these words of the Manes the
 great king built a temple of Viṣṇu on the
 earth and painted on it himself, O demon,

नानाधातुविकारैश्च पञ्चवर्णैश्च चित्रकैः ॥ ४५
 ददौ दीपानि विधिवद् वासुदेवालये बले ।
 सुगन्धितैलपूर्णानि घृतपूर्णानि च स्वयम् ॥ ४६
 नानावर्णा वैजयन्त्यो महारजनरक्षिताः ।
 मङ्गिष्ठा नवरङ्गीयाः श्वेतापाटलिकाश्रिताः ॥ ४७
 आरामा विविधा दृष्टाः पुष्पाढ्याः फलशालिनः ।
 लतापल्लवसंलम्बा देवदारुभिरावृताः ॥ ४८
 फारिताश्च महामञ्चाधिष्ठिताः कुशलैर्जनैः ।
 पौरोगवनिधानज्ञै रत्नसंस्कारिभिर्दटैः ॥ ४९
 तेषु नित्यं प्रपूज्यन्ते यतयो ब्रह्मचारिणः ।
 श्रोत्रिया ज्ञानसम्पन्ना दीनान्धविकलादयः ॥ ५०
 इत्थं स नृपतिः कृत्वा श्रद्धधानो जितेन्द्रियः ।
 ज्यामथो विष्णुनिलयं गत इत्थन्शुश्रुमः ॥ ५१

the exploits of Kṛṣṇa, with materials drawn out of the various metals, and powders of five colours, remaining devoted to the worship of Kṛṣṇa (44, 45)

O Bālī, and he himself lighted in the proper manner the lamps full of scented oil and ghee in the temple of Vāsudeva. (46)

Flags of various hues, painted with various colours, and decorated with nine-coloured madder and white trumpet flower (47)

Various charming gardens, rich with flowers, laden with fruit, hidden under creepers and leaves and covered by the Devadāras, were laid and large platforms raised by experts skilled in the superintending of the royal household, especially of the royal kitchen, and experienced jewellers (48, 49)

Wherein Sannyāsins, Brahmachāris, learned Vedic scholars, the indigent, the blind and the maimed were regularly honoured. (50)

Thus acting the faithful and self-contro-

तमेव चाद्यापि बले मार्गं ज्यामथकारितम् ।
 ब्रजन्ति नरशार्दूल विष्णुलोकजिगीषवः ॥ ५२
 तस्मात् त्वमपि राजेन्द्र कारयस्नालय हरेः ।
 तमर्चयस्व यत्नेन ब्राह्मणांश्च बहुश्रुतान् ।
 पौराणिकान् विशेषेण सदाचाररताञ्च्युचिन् ॥ ५३
 वासोभिर्भूषणै रत्नैर्गोभिर्भूकनकादिभिः ॥
 विभवे सति देवस्य प्रीणनं कुरु चक्रिणः ॥ ५४
 एषं क्रियायोगरतस्य तेऽद्य
 नूनं सुरारिः शुभदो भविष्यति ।
 नरा न सीदन्ति बले समाश्रिता
 विभुं जगन्नाथमन्तमन्च्युतम् ॥ ५५
 पुलस्त्य उवाच ।
 इत्येवमुक्त्वा वचनं दितीश्वरो

led king Jyāmagha, we are told, ascended the heaven of Viṣṇu. (51)

O King Bālī, even today by the highway constructed by Jyāmagha proceed those that are desirous of attaining the heaven of Viṣṇu. (52)

Therefore, O King, get a temple of Hari built, and worship Him and the learned Brāhmanas, specially those of them who are learned in the Purāṇas, holy and of good conduct, with cloths, ornaments, gems, cows, land, gold etc., affording pleasure to the discus holding Lord Nārāyaṇa as long as you are prosperous. (53, 54)

Thus will Murāri grant favours to you today if you are attached to the performance of worship O Bālī, men who take the shelter of the limitless and imperishable Lord Jagannātha, do not suffer. (55)

Pulastya said - The lord of the demons speaking these true, and most important words to the son of Virocana and being honoured by him, and having his desires

वैरोचनं सत्यमनुत्तमं हि ।
 संपूजितस्तेन निवृत्तित्तामयौ ।
 संपूर्णकामो हरिपादमन्तः ॥ ५६
 गते हि तस्मिन् मुदिते पितामहे
 चलेर्मौ मन्दिरमिन्दुवर्णम् ।
 महेन्द्रशिल्पिप्रचरोऽथ केशव
 स कारयामास महामहीयान् ॥ ५७
 स्वय स्वभार्यासहितश्चकार
 देयालये मार्जनलेपनादिकाः ।
 क्रिया महात्मा यशस्कराद्या
 बलिं चकाराप्रतिमा मयुद्रुहः ॥ ५८
 दीपप्रदानं स्वयमायताधी
 विन्ध्यावली विष्णुगृहे चकार ।
 गेयं स धर्म्यश्रवणं च धीमान्
 पौराणिकैर्धिप्रचरैरकारयत् ॥ ५९
 तयानिघस्यासुरपुंगवस्थ

धर्म्यै सुमार्गे प्रतिमंस्थितस्य ।
 जगत्पतिर्दिव्यरपुर्जनार्दन- ॥ ५६
 स्तस्यौ महात्मा बलिरक्षणाय ॥ ६०
 सूर्यायुतामं मूसलं प्रगृह्य -
 निघ्नन् स दुष्टानरिव्युयपालान् ।
 द्वारि स्थितो न प्रददौ प्रवेशं
 प्राकारगुप्ते बलिनो गृहे तु ॥ ६१
 द्वारि स्थिते धातरि रक्षपाले
 नारायणे मर्वगुणाभिरामे ।
 प्रासादमप्ये हरिमौशितार-
 मभ्यर्चयामास सुरार्पित्स्वप् ॥ ६२
 स एवमास्तेऽसुरराट् बलिन्तु
 समर्चयन् वै हरिपादपङ्कजौ ।
 सस्मार नित्यं हरिभापितानि
 स तस्य जातो त्रिनयाद्भुङ्क्षस्तु ॥ ६३
 इदं च वृत्तं स पाठ दैत्यराट्

fulfilled he devoted himself to the feet of
 Hari and realised liberation (56)

On the departure of his happy grand
 father the mansion of Bali shone like the
 orbs of the Moon. The great sculptor of
 of Indra then constructed a fine image of
 Kēśava (57)

He himself and his wife did cleaning,
 smearing and such other work in the temple.
 The noble-souled one made incomparable
 offerings of Yava and Śirkarā etc to Viṣṇu
 (58)

The beautiful Viṇḍhyāvalī herself lighted
 the lamp in the temple of Viṣṇu and the
 wise one got kīrtana and recitation of
 sacred texts done by exalted Brāhmins
 versed in the Pūrāṇas. (59)

To protect the above mentioned great
 demon Bali treading the excellent and
 holy path of religion the mighty Lord of

the universe, Janārdana of brilliant
 appearance got ready. (60)

Taking up a mace of the brilliance of
 ten thousand suns and killing the wicked
 leaders of the troop of enemies, he stood at
 the gate, not permitting entrance into the
 mansion of Bali, which was protected by
 a wall (61)

When Nārāyaṇa the Protector and
 Sustainer, possessed of all the best qualities
 stood at the gate, inside the palace he
 worshipped the Lord Hari the foremost
 among the gods and sages (62)

Thus Bali the King of the demons
 worshipped the lotus-like feet of Hari. He
 called to his mind every day the words
 spoken by Hari, who became the god of
 discipline to him (63)

This episode the powerful King of demons
 went on reciting, and calling to mind his

स्मरन् सुवाक्यानि गुरोः शुभानि ।
 तथ्यानि पथ्यानि परत्र चेह
 पितामहस्येन्द्रसमस्य वीरः ॥ ६४
 ये वृद्धवाक्यानि समाचरन्ति
 श्रुत्वा दुरुक्तान्यपि पूर्वतस्तु ।
 स्निग्धानि पश्चाच्चवनीतशुद्धा
 मोदन्ति ते नात्र विचारमस्ति ॥ ६५
 आपद्भुज्जगदष्टस्य मन्त्रहीनस्य सर्वदा ।
 वृद्धवाक्यौषधा नूनं कुर्वन्ति किल निर्विषम् ॥ ६६
 वृद्धवाक्यामृतं पीत्वा तदुक्तमनुमान्य च ।

या तृप्तिर्जायते पुंसां सोमपाने कुतस्तथा ॥ ६७
 आपत्तौ पतितानां येषां वृद्धा न सन्ति शास्त्रारः ।
 ते शोच्या बन्धूनां जीवन्तोऽपीह मृततुल्याः ॥ ६८
 आपद्ग्राहयुहीतानां वृद्धाः सन्ति न पण्डिताः ।
 येषां मोक्षधितारो वै तेषां शान्तिर्न विद्यते ॥ ६९
 आपञ्जलनिमग्नानां हियतां व्यसनोर्मिभिः ।
 वृद्धवाक्यैर्विना नूनं नैवोच्चारं कथंचन ॥ ७०
 तस्माद् यो वृद्धवाक्यानि शृणुयाद् विदधाति च ।
 स सद्यः सिद्धिमाप्नोति यथा वैरोचनो बलिः ॥ ७१

इति श्रीवामनपुराणे अष्टपट्टितमोऽध्याय ॥६८॥

इति त्रिविक्रमचरित समाप्तम् ॥

Indra like revered grandfather's auspicious and good words, true and wholesome here and hereafter. (64)

Those pure like the Navanita cream who put into practice the advice of the elders even after hearing reproaches pronounced before, afterwards are pleased to find them loving and wishing well There is no difference of opinion on this point. (65)

One bitten by the snake of adversity and not knowing the saving Mantra surely gets rid of the poison by the drug known as the counsel of an aged man (66)

How can the satiety that arises after drinking the nectar of the counsels of the old and aged, and going up to their advice,

be produced from the drinking of Soma?(67)

They are fit to be mourned by their relatives and are as good as dead even when alive, whom there is no elderly man to advise in a state of adversity (68)

They have no peace who when caught by the shark of adversity have no wise old man by their side to deliver them (69)

Of them who are submerged under the water of calamity and are carried away by the waves of adversity, there can certainly be no disembarking without the advice of the elders (70)

Hence, he who listens to the advice of the elders and acts up to it, attains success forthwith as did Bali, the son of Virocana. (71)

Thus ends the Sixty eighth Chapter, in the Vāmana Purāna—68

Thus Ends the Episode of Trivikrama

पुलस्त्य उवाच ।

एतन्मया पुण्यतमं पुराणं

तुभ्यं तथा नारद कीर्तितं वै ।

श्रुत्वा च कीर्त्या परया समेतो

भक्त्या च विष्णोः पदमभ्युपैति ॥ १

यथा पापानि पृथन्ते गङ्गावारिविगाहनात् ।

तथा पुराणश्रवणाद् दुरितानां विनाशनम् ॥ २

न तस्य रोगा जायन्ते न विषं चाभिचारिकम् ।

शरीरे च झुले प्रद्वन्द्वं यः शृणोति च वामनम् ॥ ३

शृणोति नित्यं विधिवच्च भक्त्या

संपूजयन् यः प्रणतश्च विष्णुम् ।

स चाश्वमेधस्य सदधिपस्य

फलं समग्रं परिहीनपापः ॥ ४

प्राप्नोति दत्तस्य सुवर्णभूमे-

रथस्य गोनागरथस्य चैव ।

नारी नरथापि च पादमेकं

शृण्वन् शुचिः पुण्यतमः पृथिव्याम् ॥ ५

स्नाने कृते तीर्थवरे सुपुण्ये

गङ्गाजले नैमिषपुष्करे वा ।

क्रोकासुखे यत् प्रवदन्ति विप्राः

प्रयागमासाद्य च माघमासे ॥ ६

स तत्फलं प्राप्य च वामनस्य

संकीर्तयन् नान्यमनाः पदं हि ।

गच्छेन्मया नारद तेऽय चोक्तं

Pulastya said : O Nārada, I have recited to you the holiest of the Purāṇas, hearing and reciting which with devotion, a man attains the heaven of Viṣṇu (1)

As sin is destroyed by a dip in the waters of the Gaṅgā, so the destruction of sins is achieved by listening to the recitation of Purāṇa. (2)

Diseases do not attack him, nor have poisons and magic any effect on the body and family of one who hears the Vāmana-Purāṇ recited, O Brāhmaṇa. (3)

He who hears it daily, in accordance with the rules, and with devotion, worship-

ping and bowing down to Viṣṇu, is freed from sin, and attains the entire merit of the Aśvamedha sacrifice performed with the due payment of Dakṣiṇā and of the gift of gold, land, horses, cows, elephants and chariots. A woman or a man hearing even a quarter of a verse, becomes sanctified and the holiest in the world (4, 5)

The merit that is attained by bathing in the highly holy and great places of pilgrimage, in the waters of the Gaṅgā or in Naimiṣi and Puṣkara, at Kōkāmūlha, and reaching Prayāga in the month of Māgha, he attains by reciting the words of the Vāmana-Purāṇa with undivided attention. O Nārada, I tell you to-day that it can

यद् राजसूयस्य फलं प्रयच्छेत् ॥ ७

यद् भूमिलोके सुरलोकलम्बे

महत्सुखं प्राप्य नरः समग्रम् ।

प्राप्नोति चास्य श्रवणान्महर्षे

सौवामणेनास्ति च संशयो मे ॥ ८

रत्नस्य दानस्य च यत्फलं भवेद्

यत्सूर्यस्य चेन्द्रोर्ग्रहणे च राहोः ।

अन्नस्य दानेन फलं यथोक्तं

पुष्ट्यङ्किते विप्रपरे च साग्निके ॥ ९

दुर्मिच्छसंपीडितपुत्रभायें

यामी सदा पोषणतत्परे च ।

देवाग्निविप्रपिररते च पित्रोः

शुश्रूषके भ्रातरि ज्येष्ठसान्ने ।

confer the merit of the Rājasūya sacrifice (7)

A man gets on this earth all that great prosperity which is attainable from the performance of Sautrāmanya, and in heaven only, by hearing it. And there I have no doubt about it. (8)

The merit that accrues out of the gift of a jewel on the occasion of the eclipse of the Sun, and the Moon by Rāhu, the merit of the gift of food to the hungry, to a good Brāhmana and to one who tends the sacred fire, to one whose son and wife are suffering from famine and to that persons who were ever ready to support the women, and to those who are ready to render help, to gods, Fire, Brāhmanas, Rṣis, favourites of his parents, to the son and elder brother—gods say that the merit which is produced by making gifts to them is attained by the recitation of the

यत्फलं संप्रवदन्ति देवाः

स तत् फलं लभते चास्य पाठात् ॥ १०

चतुर्दशं वामनमाहुरउद्यं

श्रुते च यस्यापचयाश्च नाशम् ।

प्रयान्ति नास्त्यत्र च संशयो मे

महान्ति पापान्यपि नारदाश्च ॥ ११

पाठात् संश्रवणाद् विप्र श्रावणादपि फल्यचित् ।

सर्वपापानि नश्यन्ति वामनस्य सदा श्रुते ॥ १२

इदं रहस्य परमं तयोक्तं

न वाच्यमेतद्धरिभक्तिवर्जिते ।

द्विजस्य निन्दारतिहीनदक्षिणे

सहेतुवाक्याश्रुतपापसत्त्वे ॥ १३

नमो नमः कारणवामनाय नित्यं यो वदेन्नियतं द्विजः ।

Vāmana-Purāṇa.

(9, 10)

The fourteenth is the important Vāmana-Purāṇa by hearing which heaps of sin are destroyed. I have no doubt in this. Even the major sins are destroyed forthwith, O Nārada. (11)

O sage, by the recitation, hearing and reading of the Vāmana-Purāṇa, the sins of a man are permanently destroyed. (12)

This supreme and secret doctrine conveyed by me to you should not be communicated to one who is devoid of faith in Hari, one who is addicted to defamation of and antagonism to the Brāhmanas and one who hides his sinful life by spacious arguments. (13)

The Brāhmana who constantly and

तस्य विष्णुः पदं मोक्षं ददाति सुरपूजितः ॥ १४
 वाचकाय प्रदातव्यं गोमूदवर्णविमूषणम् ।
 वित्तशास्त्रं न कर्तव्यं कुर्वन् श्रवणनाशकम् ॥ १५

त्रिसंध्यं च पठन् शृण्वन् सर्वपापप्रणाशनम् ।
 असूयारहितं विप्र सर्वसम्पत्प्रदायकम् ॥ १६

इति श्रीवामनपुराणे एकोनसप्ततितमोऽध्यायः ॥६९॥

॥ इति श्रीवामनपुराणं समाप्तम् ॥

regularly repeats, "Obseisance, salutation of the Deity Vāmana" on him Viṣṇu, the Worshipped of the gods, confers emancipation. (14)

To the reciter, gift of a cow, land, gold, and ornaments should be made. One should not be hypocritical in expenditure, because

thereby the merit of hearing is destroyed. (15)

One who recites and hears it three times a day gets all his sins removed. Upon one who is free from jealousy, O Brāhmana, it confers all prosperity. (16)

Thus ends the Sixty-ninth Chapter, in the Vāmana-Purāṇa—69.

THUS ENDS THE VĀMANA-PURĀNA

परिशिष्ट १
APPENDIX 1

वामनपुराण के विषयों के साथ अन्य पुराणों के तथा रामायण-महाभारत के समान विषयों का निर्देश
SUBJECT-CONCORDANCE OF THE VĀMANA PURĀṆA WITH THE OTHER
PURĀNAS AND THE EPICS

[Some of the Purānic topics of the Vāmana Purāna are also met with in the other Purānas, Hariṣamśa and the two Epics. The contents of these common topics in these works are generally similar, and their concordance also helps in deciding a text. There are, however, certain common topics in the Vāmana and the other Purānas which differ in their contents; for example, the story of the birth of Mahiṣa given in the Nāgara-Khaṇḍa of the Skanda Purāna differs from the story given in the Vāmana. According to the Vāmana Purāna Mahiṣa is the son of the Asura Rambha and was born in the form of a white buffalo from a she buffalo (*Mahiṣi*) ('अबीजन्तु सुतं शुभ्रं महिषं कामरूपिणं' Vām-P. 18 60), while in the Skanda Purāna (VI 119.4-14) Mahiṣa is said to be the son of Hiranyākṣa, his name was Citrasama; but owing to the curse of Sage Durvāsas his handsome form was changed to an ugly form of a buffalo. Such common topics differing in their contents as found in some of the Purānas are also noted here in this Concordance for the sake of a comparative study of such common topics. This concordance may not be treated as exhaustive.]

The topics are given here in the order of the Adhyāyas of the Critical Edition of the Vāmana-Purāna. The other Purānas are referred to, below that, in the alphabetical order in two columns, and then the Rāmāyaṇa, Mahābhārata and the Hariṣamśa are referred to. In the beginning, the scheme of reference is also given.]

[वामन पुराण के कुछ विषय अन्य पुराणों में तथा रामायण-महाभारत में भी पाये जाते हैं। यहाँ इन सभी समान विषयों का एकत्र निर्देश किया गया है। इस साम्य-निर्देश के द्वारा पाठनिरूपण में सहायता मिलती है। कभी कभी इन समान विषयों में प्राकृत्यादि के प्रसङ्ग में विभिन्न पुराणों में भेद परिलक्षित होता है, जैसे स्कन्द पुराण के नागर खण्ड (अ० ११६, श्लो० ४-१७) में महिषासुर की उत्पत्ति की कथा वामन, पुराण की उल्टी कथा से मिलती है। किन्तु ऐसे विषय भी यहाँ तुलनात्मक सम्प्यन की दृष्टि में दिख गये हैं। तथापि यह संवाद सर्वथा पूर्ण है ऐसा नहीं मानना चाहिए।]

यहाँ विषयों का क्रम वामन पुराण के पाठसमीक्षित संस्करण के अध्यायों के क्रमानुसार है। उसके नीचे अन्य पुराणों के निर्देश ब्रह्मपुराण के क्रम से हैं जिनके अनन्तर रामायण, महाभारत तथा हरिश्मश के निर्देश हैं। इस साम्य निर्देश में प्रयुक्त स्थाननिर्देश की पद्धति की धारणा में व्याख्या कर दी गई है।]

Scheme of Reference

1. The reference figures for the main divisions, adhyāyas and the śloka are given in Devānāgarī numerals. But in the case of the अथर्ववेदपुराण, ब्रह्मपुराण, and the स्कन्दपुराण the reference-figures for the subdivisions (other than the adhyāyas) are given in the International forms of the numerals.

2. The number of a śloka referred to is printed in smaller type.

3. In the case of the ब्रह्मपुराण, ब्रह्मपुराण, स्कन्दपुराण, अथर्ववेदपुराण, ब्रह्मपुराण and वामनपुराण there are two reference numerals, the first denotes the number of the adhyāya and the second the number of the śloka referred to.

4. In the case of the कूर्मपुराण, स्कन्दपुराण, नारदीयपुराण, लिङ्गपुराण, and वायुपुराण, (Veñkṭ edu.) there are three reference-numerals, of which the first (1 or 2) denotes the पूर्वखण्ड, पूर्वभाग, पूर्वार्द्ध (१) or the उत्तरखण्ड, उत्तरभाग, उत्तरार्द्ध (२) as the case may be, the second and the third reference-numerals respectively denote the number of the adhyāya and of the śloka referred to

— 5.— In the case of the ब्रह्माण्डपुराण (Veñkṭ edu) there are three reference-numerals, of which the first (1, 2, or 3) denotes its पूर्वभाग (which consists of the प्रक्रियापाद and the अनुपल्लापाद (१) or मध्यभाग (= उपोद्घातपाद) (२) or the उत्तरभाग (= उपसंहारपाद) (३) as the case may be, the second and the third reference figures denote the numbers of the adhyāya and the śloka as usual

6. In the case of the देवीभागवतपुराण (division-12 Skandhas), वायव्यपुराण (d-12 Skandhas), विष्णुपुराण (d-6 Aṃśas) and विष्णुसामोत्तरपुराण (d-3 khāṇḍas) there are three reference-numerals, the first denotes the number of the Skandha, Aṃśa or Khāṇḍa as the case may be, the second and the third numerals denote the number of the adhyāya and the śloka as usual

7. In the case of the पद्मपुराण, ब्रह्मवैवर्तपुराण, भविष्यपुराण, शिवपुराण, स्कन्दपुराण, हरिवंश, महाभारत and रामायण, which give their main and sub-divisions by name, the first reference-figure is for the serial number of the main division (viz. khanda, Parva, Saṃhitā or Kāṇḍa) of these works; the second and the third numerals denote the number of the adhyāya and the śloka as usual

If a main division has also certain sub-divisions other than the adhyāyas, then the serial number of a subdivision is given in the International form of the numerals within the square brackets [] just after the Devanāgarī reference numeral of the main division.

स्थल-निर्देश-पद्धति

१. द्रम्यो के मुख्य विभाग (खण्ड, काण्ड इत्यादि), अध्याय तथा श्लोक देवनागरी लिपि में निर्दिष्ट हैं । विष्णु भविष्य, शिव, स्कन्द पुराणों के मुख्य विभागों के निर्देश तथा अध्याय के अतिरिक्त अन्य उपविभागों के निर्देश अन्तर-राष्ट्रीय क्रमों में हैं ।
२. निर्देशों की श्लोक संख्या कुछ छोटे टाइट म मुद्रित है ।
३. अग्नि, ब्रह्म, मत्स्य, मार्कण्डेय, वराह तथा वामन पुराणों के निर्देश-स्थल में दो निर्देशाङ्क हैं, पहला एक अध्याय-सूचक, दूसरा श्लोक-सूचक ।
४. कूर्म, पण्ड, नारदीय, लिङ्ग तथा वायु पुराण के निर्देश में तीन निर्देशाङ्क हैं । पहला (१ या २) इनका पूर्वखण्ड, पूर्वभाग या पूर्वार्द्ध (१), अथवा उत्तरखण्ड, उत्तरभाग या उत्तरार्द्ध (२) के लिए निर्दिष्ट है । दूसरे तथा तीसरे निर्देशाङ्क क्रमशः अध्याय तथा श्लोक को सूचित करते हैं ।
५. ब्रह्माण्डपुराण (वेङ्कट, सं.) के निर्देश में तीन निर्देशाङ्क हैं जिनमें पहला अङ्क (१, २ अथवा ३) इस पुराण के समान पूर्वभाग (= प्रक्रियापाद तथा अनुपल्लापादसहित) अथवा मध्यभाग (= उपोद्घातपादसहित) अथवा उत्तरभाग (= उपसंहारपादसहित) का सूचक है । दूसरे तथा तीसरे अङ्क क्रमशः अध्याय और श्लोक का निर्देश करते हैं ।
६. देवीभागवत, भागवत, विष्णु, विष्णुसामोत्तर पुराणों के निर्देश में तीन निर्देशाङ्क हैं, पहला अङ्क अथावा वाराह स्वयं, भगवत अथवा खण्ड की क्रमसंख्या का निर्देश करता है, दूसरे तथा तीसरे अङ्क क्रमशः अध्याय और श्लोक के लिए हैं ।
७. पद्म, ब्रह्मवैवर्त, भविष्य, शिव तथा स्कन्द पुराणों के और हरिवंश, महाभारत तथा रामायण के निर्देश में प्रथम निर्देशाङ्क संकेतित मुख्य विभाग (खण्ड, संहिता, पर्व या काण्ड) का निर्देश करता है, दूसरे तथा तीसरे निर्देशाङ्क क्रमशः अध्याय और श्लोक के सूचक हैं ।

परन्तु यदि मुख्य विभाग के, अध्याय में अतिरिक्त, अन्य उपविभाग भी हैं, जैसे भविष्य, शिव और स्कन्द पुराणों में, तो उपविभाग की क्रमसंख्या का निर्देश अन्तर-राष्ट्रीय अङ्क द्वारा मुख्यविभाग के निर्देश के बाद [] इस ढंग में दिया गया है ।

Abbreviations and Reference-Details
(प्रयुक्त संकेतों की व्याख्या तथा निर्देश विवरण)

अग्नि. = अग्निपुराण; Published by (Pub) आनन्दाश्रम, पूना. [Ref. अध्याय. श्लोक]

कूर्म. = कूर्मपुराण; Pub वेङ्कटेश्वरप्रेस मुम्बई [Ref. अर्धे (१. पूर्वार्ध, २. उत्तरार्ध). अध्याय. श्लोक]

गरुड = गरुडपुराण; Pub जीवानन्द, कलकत्ता. [Ref. खण्ड (१. पूर्वखण्ड, २. उत्तरखण्ड called प्रेतखण्ड) अध्याय. श्लोक]

देवी भा = देवीभागवतपुराण; Pub मोर (गरुडखण्ड-मन्थमाळा), कलकत्ता [Ref स्कन्ध अध्याय. श्लोक]

नार. = नारदीयपुराण; Pub. वेङ्कटेश्वरप्रेस, मुम्बई Ref. भाग (१. पूर्वभाग, २. उत्तरभाग). अध्याय श्लोक]

पद्म = पद्मपुराण; Pub मोर, कलकत्ता (= वेङ्कटेश्वर-प्रेससंस्करण) [Ref खण्ड अध्याय. श्लोक.]

Khandas :—
१. सृष्टिखण्ड (= आनन्दाश्रम, ५),
२ भूमिखण्ड (= आनन्दाश्रम, २), ३. स्वर्ग-
खण्ड (= आनन्दाश्रम, १. आदिखण्ड); ४ ब्रह्म-
खण्ड (= आनन्दाश्रम, ३); ५. पातालखण्ड
(= आनन्दाश्रम, ४), ६. उत्तरखण्ड (= आ-
नन्दाश्रम, ६)

ब्रह्म. = ब्रह्मपुराण; Pub मोर, कलकत्ता [Ref
खण्ड अध्याय श्लोक]

Khandas —
१. ब्रह्मखण्ड २ प्रकृतिखण्ड, ३ गण-
पतिलखण्ड, ४ श्रीकृष्णजन्मखण्ड

ब्रह्माण्ड. = ब्रह्माण्डपुराण; Pub वेङ्कटेश्वरप्रेस, मुम्बई
[Ref. भाग (१ पूर्वभाग, २ मध्यभाग
३. उत्तरभाग) अध्याय श्लोक]

भविष्य. = भविष्यपुराण; Pub वेङ्कटेश्वरप्रेस, मुम्बई,
[Ref पूर्व अध्याय. श्लोक]

Parvans —
१ ब्रह्मपर्व; २ मध्यमपर्व [-1. प्रथम
भाग; 2 द्वितीय भाग; 3 तृतीय भाग];
३. प्रतिसर्गपर्व [-1. प्रथम खण्ड; 2. द्वितीय
खण्ड; 3. तृतीय खण्ड; 4. चतुर्थ खण्ड]।
४. उत्तरपर्व.

भाग = भागवतपुराण, Pub गीताप्रेस, गोरखपुर.
[Ref. स्कन्ध अध्याय. श्लोक].

मत्स्य. = मत्स्यपुराण; Pub मोर, कलकत्ता [Ref.
अध्याय. श्लोक].

महाभा = महाभारत; Pub चित्रशाला प्रेस, पूना. [Ref.
पर्व अध्याय. श्लोक]

Parvans :—
१. आदि- २ सम; ३. वन- ४. विराट-
५. द्रव्यो; ६ भीष्म; ७. द्रोण; ८. कर्ण,
९ शल्य; १० सौप्तिक; ११. क्री- १२
शान्ति- १३ अद्रुशासन; १४ आश्वमेधिक-
१५ आश्रमवासिक- १६. मौसल- १७. महा-
प्रस्थानिक, १८ स्वर्गरोहण.

मार्क = मार्कण्डेयपुराण; Pub जीवानन्द, कलकत्ता
[Ref अध्याय श्लोक]

रामा = रामायण; Printed by M L G Press,
मद्रास, 1950. [Ref खण्ड. सर्ग श्लोक].

Kāndas —
१ वाल- २ अयोध्या; ३. अरण्य-
४. किष्किन्ध्या; ५ सुन्दर- ६ युद्ध- ७ उत्तर-

लिङ्ग = लिङ्गपुराण, Pub मोर, कलकत्ता [Ref
अर्धे (१ पूर्वार्ध, २ उत्तरार्ध) अध्याय. श्लोक].

वराह = वराहपुराण, Bibliotheca Indica, Series,
Pub Asiatic Society of Bengal,
कलकत्ता, 1837 [Ref अध्याय श्लोक].

वाम = वामनपुराण; पाठसमीक्षात्मकसंस्करण (Cri-
tical Edition), Pub सर्वभारतीयकाशि-
राजन्ध्यास, रामनगर, धाराणसी, 1967. Ref.
अध्याय. श्लोक].

वायु. = वायुपुराण ; Pub वेङ्कटेश्वरप्रेस, मुम्बई. [Ref अर्थ (१. पूर्वार्ध ; २ उत्तरार्ध). अध्याय श्लोक]
 विष्णु = विष्णुपुराण ; Pub गीताप्रेस, गोरखपुर [Ref अज्ञ अध्याय. श्लोक].
 विष्णु-घ. = विष्णुधर्मोत्तरपुराण, Pub वेङ्कटेश्वरप्रेस, मुम्बई. [Ref खण्ड (१. प्रथमखण्ड २. द्वितीयखण्ड, ३. तृतीयखण्ड) अध्याय. श्लोक].
 शिव. = शिवपुराण, Pub वेङ्कटेश्वरप्रेस, मुम्बई. [Ref. संहिता अध्याय श्लोक]

Sambhās --

१ विद्येश्वर-संहिता, २. रुद्र संहिता [-1. सृष्टि-खण्ड, २ सती-खण्ड, ३ पार्यतीखण्ड, ४ क्रुमार-खण्ड, ५ युद्ध-खण्ड], ३ शिवस्त्र-संहिता ; ४ षोडशस्त्र-संहिता, ५ उमा-संहिता, ६ वैलास-संहिता, ७. पाषण्डी-संहिता [-1. पूर्वभाग ; २ उत्तरभाग].

स्वन्द = स्कन्दपुराण ; Pub मोक्ष, (for the first five Khandas, १-५. खण्ड —माहेश्वर-वेष्णव ; ब्राह्म, पाशो, जयन्ती-) and वेङ्कटेश्वरप्रेस (for the last two Khandas, ६-७ खण्ड—नागर ; प्रभास-). [Ref खण्ड अध्याय. श्लोक].

Khandas —

१. माहेश्वर-खण्ड [- 1 केदारखण्ड ; 2 कौमारिखण्ड ; 3. अरुणाचलमाहात्म्य— (1) पूर्वार्ध, (11) उत्तरार्ध] ;
 २ वैष्णव-खण्ड [-1 वेङ्कटाचलमाहात्म्य ; 2 पुरुषोत्तमश्लोत्रमाहात्म्य ; 3 बदरिकाश्रममाहात्म्य, 4. काचित्कामासमाहात्म्य, 5 मार्गशीर्षमाहात्म्य, 6 भागवतमाहात्म्य ; 7 वैशाखमाहात्म्य ; 8. अयोध्यामाहात्म्य ; 9 वासुदेवमाहात्म्य]
 ३ ब्राह्म-खण्ड [-1 सेतुमाहात्म्य ; 2 धर्मारण्यखण्ड ; 3. चातुर्मार्यामाहात्म्य ; 4 ब्राह्मोत्तरखण्ड]
 ४ काशी खण्ड (पूर्वार्ध = अ० १-५० ; उत्तरार्ध = अ० ५१-१००)
 ५ अवन्ती-खण्ड [-1 अजन्तीश्लोत्रमाहात्म्य, 2 चतुरशीतिलिङ्गमाहात्म्य, 3 देवाखण्ड]
 ६ नागरखण्ड
 ७ प्रभास-खण्ड [-1. प्रभासश्लोत्रमाहात्म्य ; 2 ब्रह्मपथ (गिरनार) श्लोत्रमाहात्म्य, 3 अर्जुन-खण्डमाहात्म्य, 4 द्वारकामाहात्म्य]
 हरिवं = हरिवंश ; Pub चित्रशालाप्रेस, पूना. [Ref. पर्व. अध्याय. श्लोक]

Parvans:—

१ हरिवंश-पर्व ; २. विष्णु पर्व ; ३. भविष्य-पर्व.

(विषयसंबन्ध) SUBJECT-CONCORDANCE

वर्षावर्णन (Description of the rainy season) —
 वाम. १. १४ २६

दिव २[-2], २२, १-२३
 दक्षयज्ञ (Dakṣa's yajña)—वाम २. ७-५११
 बुध १ १५. १-६६ वायु १ ३० ३७, २६३
 नाट. २ ६६ ५-१७ विष्णु-घ. १. १०७ ६८ २१५,
 पद्य १. ५ १ ६५ १ २३४ १-७३ ३ ३६
 ब्रह्म ३९ १-६७ ; गिज २ [2] २७ १-३७ ६८
 १०९ १-३८ स्वन्द. १ [1] २ १ ५४७ ;
 ब्रह्मण्य १ ३३ ५४-७६ २ [7] ८ १५-६६ ;
 भाग. ४. २. १-५ २९ ४ ८७-१-८६-१३९ ;
 मत्स्य. ७१. १०-१६ ७. [1] १९९ १-२६,
 विष्णु. १. ६६. १-१००. २१ ७ [2] ९ ११-१३५.
 पद्य. २. १. २-८८
 महाभा. १०. १८ १ २९ १२. २०-४. १-२० ;
 १३. १६०. ११-२५.
 हरिवं. ३. १. १-११

शिव कपाडिल्य (How Śiva became Kapilin)—वाम. २. १३-३ ५१
 नृसं. २. ३०. २४-३१. १०८ वराह ६७ १-२७
 नाट. २ २९ २-६१ दिव. ३ ८ १९ ६९
 पद्य. १ १४ १-२१३ स्वन्द. ३. [1] २४ १-७० ;
 भवि. ३. [1] १३. १-२० ५ [1] २ १-६ १२५ ;
 मत्स्य. १८२ ८-१-१०३ ७ [1] ८६ १-१०
 बदरिकाश्रम में नरनारायण की तपश्चर्या तथा उरुशी की उत्पत्ति (Performance of penance at Badarikāśrama by Nara and Narayana and the birth of Uruśi)—वाम ६ १-७ २०
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 पद्म ३ ३ १ ९ ४२ विष्णु २ २ १ ५ २७
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 मार्क ५ ३ १ १ ६ ० १ ४ ७ [1] १ १ ६ ४४
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 देवी भा ८ २१ १ ४ २३ ३ १ ब्रह्माण्ड ३ २ १ ४ ४ १ ४ १
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 २ १ ४ १ २ १ १ ४ २ १ २ ६ १ ४०

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 कृष्ण १ २ ३ ० ३ २ ८ मान २ ८ १ २ ९ ४
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 पद्म १ १ १ १ १ ० ४ ३ ३ २ ५ ० १ ४ ३;
 २ १ ३ १ ३ ३ ३ २ १ ८ १ ७,
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 ३ ५ १ १ १ १ ६ ४ ३ २ ६ ९ १ २ ७ २ ३
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 ३ ४ ७ १ ६ ० ४ ३ ३ ३ ३ ९ १ ३ ४ ० ४ ०

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 ब्रह्मवै १ २ ६ ५ १ ० ४ ३ स्कन्ध १ [2] ४ १ १ १ ७ १ ७ ४,
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APPENDIX 2

(वामनपुराण में वर्णित आख्यान, स्तोत्र, व्रत एवं उपवास की सूची)

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(1)

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| 17. बलिष्ठानपवाहः | स.मा 19.1-43 | 38. श्रीदासवधोपाख्यानम् | 56 15-46 |
| 18. वैनोपाख्यानम् | स.मा.26 1-स.मा.27.35 | 39. उपवन्यूनाश्वेनम् | 56.5-46 |
| 19. पार्वतीजन्मादिवृत्तान्त | 24.1-29.77 | 40. गन्धर्वाहोपाख्यानम् | 58 1-84 |
| 20. स्कन्दोत्पत्तिवृत्तान्तः | 28.30-29 77 , 31 1-52 | 41. शीतकामुलोपाख्यानम् | 64 19-115 |

(2)

(वामनपुराणान्तर्गत स्तोत्रों की सूची—List of the Stotras of the Vāmana Purāna)

विष्णुस्तोत्राणि

| स्तोत्रम् (स्तुति) | स्तुतिदेवता | स्तुतिवर्ता | स्तननद्वय |
|------------------------|-------------|-------------|-------------------|
| 1. विष्णुस्तोत्रम् | विष्णुः | निघः | 3.14-23 |
| 2. विष्णुपञ्चस्तोत्रम् | " | " | 18.26-36 |
| 3. भाद्रपदस्तवः | भाद्रपदः | अन्यः | स मा, 5. (अष्ट) |

परिशिष्ट

| | | | |
|---------------------------------|---------|------------|---------------|
| 4. विष्णुरातवः | विष्णुः | श्रद्धिति. | स.मा. 6.17-36 |
| 5. श्रद्धितिगर्भस्थ-विष्णुस्तवः | " | प्रह्लाद | स.मा. 8.17-28 |
| 6. गजेश्वरमोक्षगस्तोत्रम् | " | गजेन्द्रः | 58.31-59 |
| 7. सारस्वतस्तोत्रम् | " | ब्राह्मणः | 59.66-110 |
| 8. पापप्रशमनस्तवः (प्रथमः) | " | महेश्वरः | 60.1-51 |
| 9. पापप्रशमनस्तवः (द्वितीयः) | " | धर्मस्तवः | 61.2-29 |

वामनस्तोत्राणि

| | | | |
|----------------|-------|---------|------------------|
| 1. वामनस्तुतिः | वामनः | ब्रह्मा | स.मा. 9 18-31 |
| 2. " | " | " | 62 36-41 |
| 3. " | " | " | स० 66 (गद्यम्) |

शिवस्तोत्राणि

| | | | |
|---------------|----------------|---------|---------------------|
| 1. शिवस्तुतिः | शिवः | ब्रह्मा | स.मा. 23.5-8 |
| 2. " | " | शृणुः | स.मा. 23 (गद्यम्) |
| 3. " | " | वेन | स.मा. 26.63-163 |
| 4. " | " | ब्रह्मा | स.मा. 28.11-18 |
| 5. " | (हाटकेश्वरः) | कश्यपः | स० 39 (गद्यम्) |
| 6. " | " | शुक | 43.29-31 |
| 7. " | " | " | 43 40-42 |
| 8. " | " | कश्यपः | 44.52-66 |

देवी (दुर्गा) स्तोत्राणि

| | | | |
|---------------------|-----------|--------|-------------------|
| 1. कात्यायनीस्तुतिः | कात्यायनी | देवा. | 19.19-20 |
| 2. देवीस्तुतिः | देवी | " | 30.56-63 |
| 3. पार्वतीस्तुतिः | पार्वती | कश्यपः | स० 44. (गद्यम्) |

अन्यस्तोत्राणि

| | | | |
|---------------------|-----------|-------------|---------------|
| 1. सरस्वतीस्तोत्रम् | सरस्वती | मार्कण्डेयः | स.मा. 11 6-22 |
| 2. सुदर्शनस्तुतिः | सुदर्शनम् | बलिः | 67.11-17 |

(3)

वामनपुराणे समागतानां व्रतोपवासानां सूची

(वामनपुराण में वर्णित व्रत एवं उपवास, The Vratas and Fasts mentioned in the Vāmana Purāṇa)

| | | | |
|------------------------------------|--------------------|------------------------|-------------|
| 1. मनुष्यरायनद्वितीयाव्रतम् | 16.21-23, 17.19-29 | 4. तत्तद्ब्रह्मव्रतम् | 36.9-19 |
| 2. कालाष्टमीव्रतम् (मत्स्यष्टमी) | 16.24-25, 17.30-64 | 5. अक्षय्याष्टमीव्रतम् | 53.60-75 |
| 3. मन्वन्तद्वादशीव्रतम् | 16 26, 18 11-25 | 6. नक्षत्रपुरुषव्रतम् | 53.81-54.39 |

परिशिष्ट ३

APPENDIX 3

(वामनपुराण मे आये हुए व्यक्तियों—मनुष्य तथा ऋषियों देवों देवयोनियों—गन्धर्व, यक्ष, राक्षस गण नागादि तथा असुरों के नाम की सूची)

(List of proper names of Persons—Men and Sages Gods, Demigods—Gandharvas, Yakṣas, Rākṣasas, Ganas, Nāgas and Asuras mentioned in the Vāmana Purāṇa)

(1)

मनुष्यनामानि

(मनुष्य तथा ऋषियों के नाम—Names of Men and Sages)

| | | | |
|-------------------------|---|-------------------------------|---|
| मगस्त्य (मुनि) | 19 21,22 40 31 61 29 | मरुतेन्द्र (ऋषि) | 2 13 |
| —कलदाज | 19 20 | मरुवती (वसिष्ठपत्नी) | 2 9 6 62, 26 1,6 13,14,33 61, 68, 54 35 |
| —बससीदम्ब | 19 76,28 | मसिनी (ऋषिपत्नी) | 46 15 |
| —कृष्णजन्मा | 19 27 | मसित (देवर्षि) | 40 78 39 |
| —कृष्णभव | 19 23 | महत्या (गौतमभार्या) | 2 10 4 6 |
| —कृष्णयोनि | 12 47, 62 45 | मापस्तम्ब (कातास्यवत्पत्नी) | 6 90 |
| भगिन्वेस्य (ब्राह्मण) | 64 84 | भासि (सवरण गृध्र) | 22 39 |
| भद्रा (गृध्र) | 40 33 | —सवरण | 22 76 33,45,46 56, 23 3 |
| भङ्गिरस्य (ऋषि) | 2 10, 14 24, सभा 9 37 26 9,31, 32,42, 32 18, 62 46 | भ्रातुरि (मुनि) | 14 25, 34 71 |
| भभावन (गृध्र) | 23 40 | इत्याहु (गृध्र) | 37 26, 38 62, 39 18,59,71, 40 16, 67,31 |
| भनि (ऋषि) | 2 9,47, सभा 3 27, सभा. 15 9, 26 9, 32 18 57 66 | इन्द्रधुम्य (मनुष्य, गृध्र) | 39 49,58,60,77 |
| भदिति (कश्यपपत्नी) | सभा 3 7 सभा 4 14,16, सभा 6 4 5 11,13 सभा 7 2,5,14,15, सभा 8 10 सभा 9 12 14 34, सभा 10 54 सभा 13 13, 27 5 31 58 50 27 51 17, 64 24 | उत्तम (मनु) | 46 42,55 |
| —देवजननी | 62 34 | उहलक (मुनि) | सभा 16 32 |
| —सुरारणि | 50 31,41 42 | उपमन्यु (चौतमन्यु सुत) | 56 5 |
| भद्रमुखा (भनिभार्या) | 2 9, 6 62 | उपानस्य (धुक) | सभा 18 1 सभा 21 25, 36 40 64 4 |
| भमाया (भट्टाजभार्या) | 2 10 | —ऋषि (-ऋषिधृग) | 43 7,27,29,34,39 |
| भरतस्य (सुहसुता) | 37 50 | —बाण्य (-ग्रह) | 32 17 |
| —भरतस | 37 26 | —कृष्ण | 44 18 |
| —भरता | 37 21,23,25,63, 38 1, 40 4,13 | —भार्गव | 37 20;43 11,20 27,33,45 62 7 64 10,12,16,50 |
| —विराट् | 37 36 | —भार्गवेन्द्र | 40 2 52 38 |
| | | —धुक | 9 6,सभा 10 88,सभा 21 26 36 44, 37 21,24,33,37,40 4 6,16 42-56, 43 1,6 12,14,15,26,43, 47 1, 48 4,14,34,35, 52 29,30,38,48 |

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| शुद्ध (सोमयथोच नृप) | 22,26 | कायेधर (कालास्य पिप्य) | 6,90 |
| शुद्धध्वज (सामसमनुसुतं) | 46 57 | दावत (मनुसुत नृप) | स मा 26 5 |
| शुद्धध्वज (नृप) | 33 3,8,10 | गविमास (प्रवाससुत) | 52,60 |
| शुद्धध्वज (सामवेदीयागुपतानाम्) | 37,70,38 27,62,79; 39,2,17,56,59,60,74, 99,100,104,118,124, 126,131,146,158 | गय (नृप) | स.मा 16,29,30;50,15 |
| —सत्यध्वज | (39 143 | गगं (ऋषि) | स मा 10,35 |
| मनु (ऋषि) | 14,24 | गावि (नृप) | 33 28 |
| मनुष्य (सोमकेसर नृप) | 6,89 | { गाविज { गाधेय | see कौटिक |
| मन्दि (मुनि) | 34,71,72 | गासज (ऋषि) | 33 3-5, 39 4,6-8,10,19,22,29, 133,137,139 |
| मन्दाप = कलसोद्भूत | see मणस्त्व | गुह (बृहस्पति) | 24 6 |
| मणोदर (तापस) | 6,91 | —देवाचार्य | 24 7, 48,14 |
| मन्वि | see उदान् | —बृहस्पति | स मा 10 36,42, 24 5, 62,47 |
| मन्वय (ऋषि) | 2,9, 5 9, स मा 3 6,7,11,15,34,38, स मा. 4 14,16,20,23 स मा 6 1,7, 11, स मा. 7 10, स मा 9 33, स. मा. 10 4,55, स मा 15 9, स मा. 17 2, स मा 26.4, 26 9,32, 29 1, 45 20,21, 52 13 | गोशयन (ऋषि) | 6 88 |
| मन्वायन (महर्षि) | 19,7 | गौतम (मुनि) | 2 10, 4 6, 14 24, स मा. 3 27, स मा 15 9, 26 9, 62 3,27 |
| मार्तवीर्य (नृप) | स मा.25 41 | गण्डा (मङ्गिरसपत्नी) | 2 10 |
| मान (नृप) | स मा 26 6 | गण्डाश्वती (बहिनपत्नी) | 64 98 |
| मालास्य (वाचस) | 6 90 | गण्डायुप (मनु) | 46 70 |
| माव्य | see उदान् | गिन्धरी (नृप) | 46 58 |
| मूज | see उदान् | गिरा (ऋषिपत्नी) | 46 15 |
| मूग्मबन्धा | see मणस्त्व | गिराङ्गदा (विष्वजर्मसुता) | 37 38,39,71,82, 56 1, 39 29, 32,33, 75 102,116,124,126, 150,151,162,168 |
| मूग्ममय | see मणस्त्व | ग्यवन (भागवित् ऋषि) | 7 26,29,30,35, 14 24 |
| मूग्मपोनि | see मणस्त्व | जनक (नृप) | स मा.16 10 |
| मूग् (संवत्सरागत नृप) | 23 3,5,8,28,32, स मा 1 13, स.मा 20 14,22 | जमदग्नि (ऋषि) | स मा 15 9 |
| —मूग् (ऋषि) | स मा 11 24 | जाबालि (शुकस्यनृपुत) | 38 29 47 22 72, 39 56,59 87 89,98,119,158,162 |
| मूग्मनाथ (नृप) | 33 11 | जिता (नृपनार्थी) | 64 71 |
| मूग् (धर्मगुण) | 6 2,3 | ज्यामप (नृप) | 68,39 21 52 |
| मूग्मनारा (मुद्रासमुत्, तापस) | 64 19,20,22,29,36,40,59 | ज्योतिष्यव (नृप) | 46 43 |
| कौटिक (—विष्मामिन ऋषि) | 2,9; 62,3 | जपक (महात्मा) | स मा 25 8 |
| —गाधित्त-गाधेय | स मा 10,35,स मा 19 19 26 9 | जप्तो (विश्वदत्त गुता) | 22-39,40,46,57,59,60, 23 1 |
| —विष्मामिन | स मा. 15 9; स मा 18,14, स मा 19 2,5,9,10,17,20,22,23 | जामस (मनु) | 46 56,57 62 |
| मनु (ऋषि) | 14 24 32,18 | जन (ऋषि) | स मा 3 27, स मा. 16 37 |
| मनुष्य (स्वारीविपमुक्त) | 46 24,28,36 | ज्ये (नृप) | 37 19,20,27,34,50,63, 40 11,15-17 |
| | | ज्यु (कल्पनामाय) | 6 1 |
| | | जित्ति (..) | 45 20,23,24,35,38,41 |
| | | जित्वाकर (= जिवाधेति) | 64 44-46,54,111 |
| | | जुर्वासु (मुनि) | 2 47 |

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| देवजननी | see | प्रदिति | पुलस्त्य (ऋषि) | 2,9, 14,24, 22,1, स मा. 9,37, 32,18 |
| देववती (अम्बरमुता) | 37 79, 38 5,10,15,35,56, | | पुलह (ऋषि) | 14 24, स मा. 3 27; |
| | 39 42,43,81,83,133,138 | | | स मा. 37, 32,18, 62-45 |
| देवाचार्य | see | कौण्डिक | प्रचेतस (ऋषि) | स मा. 3-27 |
| धनद (-महाप्रती) | 6 91 | | प्रभास (वाहगन्नाहाज) | 52 58 |
| धर्म (देविय) | 2 12, 6 1, 34 69, 35 49 | | प्रमोद्य (मञ्जुनपत्नी, अम्बरसु) | 38 41 |
| धर्मकीर्ति (नृप) | 4-34 | | प्रियव्रत (स्वायम्भुवधनुषुन) | 46 4 |
| धर्मशीला (नीतमन्युमार्या) | 56 4,15 | | ब्रह्मदास्य (ऋषि) | स मा 18 26,28 |
| धर्मिष्ठा (कोपकारपत्नी) | 64 23,34,57 | | बहुना (सोपवर्धनगिक्वयाता) | 53 43 |
| धृतराष्ट्र (द्रुप) | स मा. 18 26-28,30 | | बार्हस्पत्य (= भारद्वाज) | 62 43 |
| धृति (कोपिकारपत्नी) | 2-9 | | वात्सखिल्य (तपस्वी) | स मा 22 4,41 स मा 25 48, |
| ध्रुव (नृप) | 65 28 | | | 27 58, 59, 55 52, 62 26, |
| नन्द (नृप) | 30 68, 59 104 | | | 67 14 |
| नन्द्यपत्नी (मञ्जुनपुत्रकमुता) | 37-80, 38 14,19,25,41,49, | | बृहस्पति (देवगुरु) | see कौण्डिक |
| | 39,60,119,138,142,159 | | भया (कालमुता) | स मा 26 6 |
| = यमजा | 38 57 | | भद्राज (ऋषि) | 2,10, 6 89, स मा 15 9, 26 9, |
| नर (धर्मपुत्र) | 2-42,50,53-55, 3 6, 6 2 3,5, | | | 62 43,45,49,51, 65 4,6 |
| | 7,49,51,52,54-61,64, 8-46-59 | | | |
| नरायण—धर्मज (= नारायण) | 8 22 | | भार्गव (= बुध) | see उतपत् |
| —नरोत्तम (= पुरुषोत्तम) | 8 13,16 | | भार्गव (= जायदस्य राम) | स मा 14 14 |
| —नारायण (धर्मपुत्र) | 2-42,43,45,50, 3 6, 6 2, | | भार्गवेन्द्र (= बुध) | see उतपत् |
| | 3 5 22, 7-51,52,64,65, | | भारथर (करव्यपमुत) | स मा 26 4 |
| | 8,3,7,12,20,46,47,58, | | भृगु (ऋषि) | 2 13, 14 24, 15 41, स मा. 3 27, |
| | 69,72 | | | 32,18, 53 9, 54 30, 62 3 |
| नल (विश्वकर्म्ममुत) | 39 154 | | भोजकीर्ति (सोपवर्धीय नृप) | 4,34 |
| नलिनी (ऋषिपत्नी) | 46 15 | | भङ्ग (—भङ्गपक), (ऋषि) | स मा. 16,23,28,31,34,38 40, |
| नह्य (नृप) | 40,33 | | | स मा. 17 1,2,7, 36 45,51, |
| नाभाग (नृप) | 39 18 | | | 58, 46 73 |
| नारद (देविय) | 1 2,9, 5,14, 6 60 16,42 स मा. 3,27, | | —बह्मि (तपस्वी) | 46 71 |
| | स मा 15,32 स मा 26 26,29,30,32, | | भद्र (महात्वर) | स मा. 21 10 |
| | 25 9,12 30,16 31 2 32,34, | | भद्रु (धर्मपुत्र) | 49 28, स मा. 26 4,5, 40,31 |
| | 42,56 45 20 46 12,24,27, 47,33, | | भद्रु (ऋषि) | 14,24 |
| | 51 6 52,14 62,22 64,12 69 1,7,11 | | भद्रुषि (ऋषि) | 14 24, स मा. 3 27, स मा. 9,37, |
| नारायण | see | नरायण | | स मा 26 4, 32,18, 35 71, 50 13, 62,46 |
| निराकर (= निराकीर्ति) | 64 44-46, 52-54, 112 | | मातलि (धर्मोक्तमुत, चक्रहारि) | 43 147, 145, 47 16 |
| नृग (नृप) | 62 47 | | मातुष (मुनि) | स मा 3 7 |
| नेत्रभाग (प्रभासशास्त्रपुत्र) | 52,60 | | मार्कण्डेय (ऋषि) | स मा. 11 5,23, स मा 12,1, |
| पञ्चविंश (गोस्वाचार्य) | 34 71 | | | स मा. 16,39, स मा. 22,5,14, 32,18 |
| पराजय (मुनि) | स मा 25-37 | | माता (दुवावर्धनमाता) | 64 61 |
| पिङ्गल (मुनि) | 14 25 | | विनायक (विज) | 23 2, 34 46 |
| पुष्करवृ (शु) | 53,9,10,53, 54 1,37 | | —विनायकराजस्य (= बर्हिष्ठ) | 34 46 see बरणाचर |

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| —मिथ्यावचनम् (= बहिष्) | 50.13 | वृहस्पति | see वृहस्पति |
| मुद्गल (ऋषि) | 38.42,62; 64.22 | वेदवती (पर्जन्यसुता) | 37.80 , 39.30,41,43,83,160 |
| मुकुट (महात्मन्) | स.मा. 25.31; 32.18 | वेदव्यास (= व्यास) | स.मा. 25.38 |
| मृषु (शकपत्नी) | स.मा. 26.6 | वेन (नृप) | स.मा. 26.7,9,15,20 ; स.मा. 27.7,9,27 |
| यदु (नृप) | 40.34 | वीर्य (पृथु) | स.मा. 27.26 |
| यशोध (नन्दपत्नी) | 30.68 | व्यास (= वेदव्यास) | स.मा. 1.6 ; स.मा. 15.53,58 |
| रघु (नृप) | 34.44; 62.47 | शत्रुनि (इस्वाकु सुत) | 38.65,66 74,76,39.56,59,77, 89,91,93,159,163 |
| रत्नक (मुनि) | स.मा. 21.5 | शक्ति (शक्तिपुत्र) | 6.88 |
| रहोदर (मुनि) | स.मा. 18.3,4,7,11 | शमीक (ऋषि) | 43.132,148 |
| राधव (= राम) | स.मा. 18.5 | शालिहोत्र (राजर्षि) | स.मा.16.5 |
| राध (शारदायि) | स.मा. 16.10,11; स.मा. 18.5 | शौचा | 43.133 |
| राध (विप्र, कामदेव्य) = भागवत्, | स.मा. 13.42, स.मा. 14.1, 3,5,9,10,13,15 | शुक (ऋषि, शत्रु पुरोहित) | see शुक |
| रिपुजित (नृप) | 33.2; 46.63 | शौनक (ऋषि) | स.मा.16.24 |
| रथद्रु (अतिस्मर ऋषि) | स.मा. 18.16-18 | श्वेतकि (नृप) | 57.21 |
| रैवत (आदिश्यसुत) | 54.36 | संबरग (शत्रुसुत, नृप) | see शक्ति |
| रैव्य (ऋषि) | 14.24 | संबर्त्त (शक्तिरसु सुत) | स.मा.3.31 |
| रैवत (मनु) | 45.62,63,70 | सत्यध्वज | see श्वेतध्वज |
| रणिक् | see योग्यवत् | सनक (देवर्षि) | 14.25, स.मा.9.28, स.मा.22.39, 34.70,35.38 |
| सौमहर्षण (मुनि) | स.मा. 1.1; स.मा. 16.24 | सनकुमार (देवर्षि) | 14.25, स.मा.22.4, 34.67,68,70, 73,35.32,53 |
| शत्रुपत्नी (ऋषिपत्नी) | 46.15 | सनमन (देवर्षि) | 14.25,34.70 |
| शत्रुपत्नी (निपचाधिप) | 46.43 | सनात्म (देवर्षि) | 14.25,34.70 |
| शरणात्मज (= बहिष्) | 22.40 | समाता (ऋषिपत्नी) | 46.15 |
| = शरणि | 22.43,47,58; 40.31; 62.46 | सवन (प्रियव्रतसुत) | 46.4 |
| = शरणीय | 26.9 | सार्थिक (= हतलो) | 22.47 |
| = बहिष् (ऋषि) | 2.9; 6.88, 14.24; 22.28, 29,46,47,57, स.मा. 3.27, स.मा. 9.37; स.मा. 10.35; स.मा.15.9; स.मा. 18.40, स.मा. 19.1-3,5,8,9,18-20; 32.18, 34.46,49; 50.10 | सीता (रावपत्नी) | स.मा.16.10,12 |
| शास्त्रायन (मुनि) | 64.23 | सुदामन् (नृप) | 23.5 |
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| शिनवा (बन्धुपञ्चार्थ) | 31.102 | सुदेवा (धनपत्नी) | 46.5,8 |
| शिमलि (शनिविस्मयपत्नी) | 64.86 | सुधर्म (शनिक्) | 53.13 |
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| शिशामिन (ऋषि) | see कौशिक | सुरर (वैदर्भनृप, सुदेवसुत) | 37.41,45,51,64,66 38.1, 39.35,38,116,160,164 |
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| शुन्दारक | 64.61 | सोम (नृप) | स.मा. 16.15 |
| शुनार्क | 64.61 | सोमार्था (शनिक् प्रेतनामक) | 53.43 |

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| स्वायम्भुव (मनु) | 46 4,23 | हापेत (ऋषि) | स मा 25 26 |
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सुर नामानि

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| —श्वप् | 43 72 | —वृक्षवपुष् | 52.5 |
| —दिनकर | 16.60 | —वृषभपुष् | 52 7 |
| —दिवाकर | 5 13,21 15 66 | —वृष्ण | स मा 6 14, स मा 7,14 स मा 8 32 |
| —दुपद् | 5 10,16 18, स मा 10 54, | —वेणव | 4 44 6 73, 8 72 |
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| —भाकर | 10 34,54, 11 2,24, 18 72 | —गोविन्द | स मा 9 13, स मा 10 18,32,40 55 17 |
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| —सूर्य | 2 50 3 33 11 1, 48 14 | —वक्रसुंभ (= वक्रसुंभ) | 35 72,57 55 |
| अक्षय (विष्णु) | 55 11, 62.21 | —वक्रसुंभेति | 34 62-64,62 21 |
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| —अश्विभुक् | 31 0 | —देवदेवर्षि | स मा 10 35 |
| —अश्वि | 27 33 46 60 | —देवदेवैज | स मा 10 18 |
| —अश्वि (= अश्विन) | 10 50,52,53, 18 72, 19 14 | —नरोत्तम | 8 13 |
| अश्वि (विष्णु) | 4 40, 23 30 स मा 8 45 स मा 9 10 | | |
| —अश्वि | 3 17 | | |

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| —नृवेसरिद् | 18 32 32 25 |
| —नृनिह | 35 77, 51 56 55 5 |
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| —पद्यपद्य | 18 22 |
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| —सिद्धयवेद | 43.57 |
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| —सिद्धय | 36 22 |
| —सिद्धय | 8 52 |
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| —शेषनाग | 30.7 |
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| — गुरुराज | 47.16 |
| — हरि | 29.3 ; 43.145 |
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| उषेष्ट | see अश्वतु |
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| ऐश्वरी | 30.21 |
| कङ्कालकपिन् (पिब) | see अश्वनारीश्वर |
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| कन्यका (राशि) (= कन्या) | 5.36, 56, 35.59 |
| कर्पासिन् | see अश्वनारीश्वर |
| कर्पासिन् | see अश्वनारीश्वर |
| कर्पिता (गुरभिगुता) | 55.13 |
| कन्यनाथ (= देवा) | 17 15, 19.20 |
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| काम | see अनङ्ग | गङ्गाधर | see अर्धनारीश्वर |
| कामदेव | see अनङ्ग | गदाधर (= विष्णु) | 50.16, 20, 22, 24 |
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| कामेश्वर | 55 6 | गहदध्वज | see धच्युत |
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| कुमारिल (वितस्तापा) | 55 11 | गौरी | see मद्रिसुता |
| कुमारी (देवी) | 30 21 | गौरीध | see अर्धनारीश्वर |
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| —ब्रह्मन् | 2,19,25,28,54 ; 14,23 ; | बोधोद्वाहन | see धर्मनारीश्वर |
| —विरचि (-चि, -रिच) | 27.46 ; 55,20 ; 66.16 | बृम्भायिका (रौद्रा) | 43.63 |
| —वेपथु | 19.3 , 31.66 , स.मा. 28.5 ; 66 6 | अवलत | see प्रति |
| —स्वयंभू | 16,63 ; स.मा. 3,30 | अज्ञातामालेश्वर (नोटिटीये) | स.मा. 13.36 |
| —चतुर्भूति | see अच्युत | समीभूति | see धर्मनारीश्वर |
| चन्द्र (ऋक्ष) | 12.49 ; 16 8,17,28,31 , स.मा. 10.63 | सापविप | see चन्द्र |
| | स.मा. 11.16 ; स.मा. 26.156 | वाह्यं (विष्णु) | 58.71 |
| —इन्द्रु | 19.3,18 ; स.मा. 8 20 ; 27.12 | विष्णुगु | see धंशुभद् |
| —अद्रमद् | 167.,20,26 ; 18.32 ; स.मा. 10.53 ; | तुरगानन (भयतीर्थे) | 57.26 |
| | 24 6 ; 65 24 | तुला (राशि) | 5.37 ; 17.27 ; 35.60 |
| —सापविप | 57.53 | { पिरोन (-नेन) | see धर्मनारीश्वर |
| —शृगाङ्क | 65.41 | { निनयन | see धर्मनारीश्वर |
| —विष्णु | 54 37 | द्विनेश | see अद्रिमुता |
| —वराधर | 27.47 | निपुरनाशन | see धर्मनारीश्वर |
| —वराह | 16.9,27,29 ; 20.4 | निपुरहा | see धर्मनारीश्वर |
| —सवि | 16.24,26 ; 17.1 ; 18.72 ; 24.2 ; 40.5 | निपुरान्तक | see धर्मनारीश्वर |
| —सोम | स.मा. 3.33 ; स.मा. 13.33 | त्रिलोचन | see धर्मनारीश्वर |
| —हिमाशु | 26.63 | त्रिक्रम | see अच्युत |
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| आशुषा | see अद्रिमुता | { अश्व | see धर्मनारीश्वर |
| अश्विभूषणेश्वर | स.मा. 25.35 | { अश्वक | see अश्वक |
| छाया (देवी) | 19.20 | खट्व | see अश्वक |
| अश्वत्थ | see अच्युत | खट्व | see अश्वक |
| अश्वत्थ | see अच्युत | दश (प्रजापति) | 1.5 , 2.7,11,17 , 4 1,2,15,19, 57 , 5.7 ; 6.26 ; 22.5,18 ; स.मा. 8.14 , स.मा 28.26 , 26 10 |
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| अश्विन (देव) | 47.24 | दक्षिणा (यज्ञपत्नी) | 5.26 |
| अश्विनी (राशिनीदेवी) | 49.27,41,48 | दक्षेश्वर | स.मा. 13.21 |
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| अश्विन | 53.6 | दक्षपाणि | see अश्वक |
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| अश्विन (अश्विन) | 10,26,34,35,37,38,42 ; | दाशायगिनन्दन | see अश्वक |
| | 21.45 | दापोदर | see अच्युत |
| —अश्विन (अश्विन) | 10.43 | दक्षिणदेव | स.मा. 15.16 |
| —अश्विन | 9.17,47 ; 22 28 ; 29.14 | दिनकर | see धंशुभद् |
| —अश्विन | 10.29 | दिवाकर | see धंशुभद् |
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| धृति (देवी) | स.मा. 2.19 , स.मा. 19.15 | पिनाकवृक् } | see अर्धनारीश्वर |
| धनाधिप (देव) | 57.63 | पिनाकिन्व } | |
| धनुस् (-धर) (राति) | 5.39,56 | पीतावासस् | see अच्युत |
| धन्वन्तरि (देव) | 56.27 | पुण्डरीक (देव) | 55.8 |
| धरणीधर (देव) | 57.49 | पुण्डरीकाक्ष | see अच्युत |
| धराधर (देव) | 32.24 | पुरन्दर | see इन्द्र |
| धर्म (देव) | 2.12 ; 4.23-25,27,30 , 6.1 , 34.69 | पुरपोत्तम | see अच्युत |
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| धर्मराज (= वनराज) | see धन्तक | पुष्करनाथ (पयोष्णाय) | 37.86 |
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| धृति (,,) | स.मा. 2.19 ; स.मा. 19.15 , 49.49 | | स.मा. 19.15 |
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| नक्षत्रपुरण | 53.81 ; 54.1,2,34,38,39 , 55.2 | पौलोमी (इन्द्राणी) | 23.6 |
| नर | स.मा. 21.21 | = शशी | 27.10 ; 33.14 |
| नरोत्तम | see अच्युत | प्रजापति (देव) | 11.33 ; स.मा. 10.55 ; |
| नागेश्वर (विष्णु) | 58.71 | | 32.6 , 55.15 ; 56.26 ; 65.20 |
| नाट्येश्वर | see अर्धनारीश्वर | प्रमज्जन | see धनलक्ष |
| नार्त्तसिंह (विष्णु) | 58.71 | प्रमा (देवी) | स.मा. 2.19 ; 49.49 |
| नार्त्तसिद्धी (देवी) | 30.9,22 | प्रभाकर | see मंगुमत् |
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| नारायणी | see मद्रिसुता | बलदेव | स.मा. 13.16 |
| निद्रा (देवी) | see मद्रिसुता | बुध (ग्रह) | 14.23 ; स.मा. 3.31 ; 32.17 |
| नीलकण्ठ (बालिश्वर) | 57.50 | बृहस्पति (ग्रह) | स.मा. 3.31 , 24.2 |
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| महादेवी | see अर्धनारीश्वर | | | see अर्धनारीश्वर |
| महानार | see अर्धनारीश्वर | | | see अर्धनारीश्वर |
| महामति (= मति) | ध.मा. 2.19 | | | see अर्धनारीश्वर |
| महालि (देवी) | 30.71 | | | see अर्धनारीश्वर |
| महानाल (वनस्तिवपुर्पर विष्णु) | 57.48 | | | see अर्धनारीश्वर |
| | | महादेव | | see अर्धनारीश्वर |
| | | महास्वामि | | see अर्धनारीश्वर |
| | | महास्वामि (प्रयागे विष्णु) | | see अर्धनारीश्वर |
| | | महास्वामि (सविहते विष्णु) | | see अर्धनारीश्वर |
| | | योगिनी | | see अर्धनारीश्वर |
| | | रति (कामप्रिया) | | see अर्धनारीश्वर |
| | | रन्धेश्वर | | see अर्धनारीश्वर |
| | | रवि | | see अर्धनारीश्वर |
| | | रविज (वनेश्वर ग्रह) | | see अर्धनारीश्वर |
| | | रहू (ग्रह) | | see अर्धनारीश्वर |
| | | रत्नमयमन् (घोणे) | | see अर्धनारीश्वर |
| | | रुद्र | | see अर्धनारीश्वर |
| | | स.मा. 25.44; 31.72; 43.54; 56.26 | | see अर्धनारीश्वर |
| | | 57.46 | | see अर्धनारीश्वर |
| | | विपुल (राशि) | | see अर्धनारीश्वर |
| | | मोन (राशि) | | see अर्धनारीश्वर |
| | | मुरारि | | see अर्धनारीश्वर |
| | | मृग (नक्षत्र) | | see अर्धनारीश्वर |
| | | मूल (") | | see अर्धनारीश्वर |
| | | मृगश्रु | | see अर्धनारीश्वर |
| | | मृगश्री | | see अर्धनारीश्वर |
| | | मेष (राशि) | | see अर्धनारीश्वर |
| | | मेष (मृगरूप) | | see अर्धनारीश्वर |
| | | मेषपति (यशेश) | | see अर्धनारीश्वर |
| | | मेषतूकर | | see अर्धनारीश्वर |
| | | मेष | | see अर्धनारीश्वर |
| | | योगशास्त्रिन् (प्रयागे विष्णु) | | see अर्धनारीश्वर |
| | | योगशास्त्रिन् (सविहते विष्णु) | | see अर्धनारीश्वर |
| | | योगिनी | | see अर्धनारीश्वर |
| | | रति (कामप्रिया) | | see अर्धनारीश्वर |
| | | रन्धेश्वर | | see अर्धनारीश्वर |
| | | रवि | | see अर्धनारीश्वर |
| | | रविज (वनेश्वर ग्रह) | | see अर्धनारीश्वर |
| | | रहू (ग्रह) | | see अर्धनारीश्वर |
| | | रत्नमयमन् (घोणे) | | see अर्धनारीश्वर |
| | | रुद्र | | see अर्धनारीश्वर |

वामनपुराण

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| छद्मकोटि | स. मा. 15,22,23, स.मा. 25.48 , 57.34,39,40 , 62.26 | वश्य वयु | see जलनायक 19.11 , स.मा 10.56 , 62.58 ; 65 22,23 |
| छद्मदूतो | 30.22 | धनुषधरिण (देव) | 57.58 |
| रोहिणी (शक्तिभार्या) | 2.14 , 16.24 , 40.5 | धनुर्द्विज्यकर्त्ता | 19.16 |
| लक्ष्मण | see अच्युत | वह्नि | see अग्नि |
| लक्ष्मी | 2.13,18 , 17.20 , स.मा. 1.4 , स.मा. 8.5 , 27.9 , 49.29 | नाजिमूख (वाँतिपत्न्या) | 52.7 |
| लक्ष्मणेश्वर (विष्णु) | 17.25 | बाणो (सरस्वती) | स. मा. 19.15,16 |
| ललितराज | see धर्मनारीश्वर (शैरव) | वामन (द्विज-विष्णु) | 52.5,6,7,1,73 |
| लिङ्ग (शैश्वर) | 36.23 , 57.56 | वामन (विष्णु) | 1.1 , स.मा. 1.2 , स.मा. 2.1,2 , स.मा. 3.1 , स.मा. 9.13,39-41 ; स.मा. 10.4,38,39,43,47,48,84, 87,91 , स. मा. 15.65,66,78 ; स. मा. 22.3 ; 52.9.11,12,52, 77,90 ; 58.71 ; 59.19 ; 65.10,15,17,66,67 , 66 4 ; 67.9 , 69.14 |
| लोचनाय | see धर्मनारीश्वर | | |
| शोल (सूर्य) | see मधुसूद | | |
| बटालिग | स.मा. 24.14 | | |
| बटेश्वर | स मा. 25 12 , 57.28 | | |
| बरदा (भस्त्रिका) | 6 48 , 25.68 | | |
| बरदाहृत्पिपी | 30.21 | | |

(वामनस्वरूप-महालय-सहित)

(Forms of Vāmana with the Places or His Sacred Abodes)

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| —मल्लशङ्क (पयोष्ण्या) | 63 7 | —कुशप्रिय (महोवा) | 63 30 |
| —मखिलशास्त्रमय (तपोलोक) | 63 40 | —कुशेयय (कुश द्वीप) | 63 42 |
| —मगस्त्य (महालोक) | 63.39 | —कुशेयय (योप्रतार] | 63 10 |
| —मज्जित (विद्यासूप) | 63.6 | —कूर्म, अचल (सुवतल) | 63 36 |
| —मपराजित (पारियात्र) | 63 11 | —कृत्तिसास (रसातल) | 63 35 |
| —मप्रतर्क्य (निरालम्ब) | 63 41 | —केशव (चाराणसी) | 63 15 |
| —ममरेश्वर (निपथ देश) | 63 13 | —कोकनद (धरातल) | 63 38 |
| —ममोगनिध (पुष्कर) | 63 14 | —धर्म (कौशिकी) | 63.2 |
| —धर्मनारीश्वर (माहेन्द्रगिरि) | 63 10 | —क्षमाधर (सूक्तपाचल) | 63 19 |
| —ध्रुविमुक्त (चाराणसी) | 63 15 | —गड (सुवर्लोक) | 63 39 |
| —उपेन्द्र (सिंहल द्वीप) | 63 34 | —गङ्गनाहन (प्लक्षद्वीप) | 63 42 |
| —कपदिद (भ्रमास) | 63 20 | —गरुडासन (गाराह) | 63.4 |
| —कपिल (जनलोक) | 63 39 | —गोपति, गदापाणि (यवा) | 63 9 |
| —कामनाल (प्राचीन) | 63 6 | —गोपाल (उत्तरमाहेन्द्र) | 63 11 |
| —कासागनिधर (रसातल) | 63 35 | —गोमित्र (बलभी) | 63 34 |
| —कुन्दमालिन्द (सक्नाह) | 63 35 | —शोचिन्द (हस्तिनापुर) | 63 2 |
| —कुमारिल (विवस्ता) | 63 7 | —ध्यागत्तर्पण (कुण्डिन) | 63 24 |
| —कुहञ्जव (कुशत्रेय) | 63 5 | | |

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| —चन्द्रधर (मनुजदो) | 63.3 | —महेन्द्र (महिलागल) | 63.33 |
| —चक्राणि (त्रिभूटसिखर) | 63.29 | —मातस्य (मानसहृद) | 63 1 |
| —चक्राणि (भेदिनी) | 63.38 | —मायक, शौरि (केदार) | 63 3 |
| —चतुर्वीह (जम्बुद्वीप) | 63 12 | —मुसलताइष्टराजस्य (तत्र) | 63 37 |
| —चतुर्वीह (दूरगौरक) | 63.25 | —यतोवर (नवरघट्ट) | 63.30 |
| —छागतेरवर (महातल) | 63.36 | —योगदायिन् (प्रयाग) | 63 14 |
| —छादितगद (पोमते) | 63 31 | —रामरचष (योग) | 63 24 |
| —जयेत् (मद्रवर्ग) | 63.4 | —रुद्र (महा-नय) | 63.22 |
| —सरोमय (निराकार) | 63.41 | —रुद्र (हिरण्यती) | 63 32 |
| —नृगाचिकेत (बहुर्य) | 63 70 | —रुघार (हरावती) | 63 5 |
| —भिनयन (माहिष्मते) | 63 19 | —सोल (पारागती) | 63 15 |
| —भिविकम (कातिगो) | 63.3 | —वटेयर (प्रयाग) | 63.23 |
| —भिसोपगर्ण (समुद्र) | 63.19 | —वडबामुख (समुद्र) | 63.16 |
| —द्विभ्रमिय (विवाद्या) | 63.4 | —वनमालिन् (किष्किन्दा) | 63.17 |
| —धर्मराज (पुष्कर) | 63.43 | —वनापति (दम्पकारण्य) | 63 26 |
| —ध्रुव (चर्यागिरि) | 63.21 | —वासुदेव (प्रजामुख) | 63 28 |
| —नारायण (बदरी) | 63.4 | —वाह्नीक, कातिकेय, बहिष् (कुमारघार) | 63.16 |
| —नीलकण्ठ (वासिञ्जर) | 63.27 | —विश्वरूप, सपोवन (कसेरदेता) | 63 12 |
| —नृगिह (हृत्तगोच) | 63.5 | —विश्व (प्यदावतरग) | 63.25 |
| —पङ्कजप्रिय (कटाह) | 63 34 | —विश्वकर्षिन् (गोरुर्ग) | 63.5 |
| —पङ्कजासन (वितल) | 63.36 | —विधापिन (पालवन) | 63.32 |
| —पण्डिरग (पद्मा) | 63.16 | —विष्णु (ध्रुवस्तिविषय) | 63 13 |
| —पणनाम (चत्तरपुत्र) | 63.22 | —विष्णु (धोपधिसानु) | 63.8 |
| —पणनाम (कौ-ब) | 63.13 | —विष्णु (स्वर्गोक्त) | 63 39 |
| —परवह्य (विष्णुलोक) | 63.41 | —वीरधर (त्रिविष्टप) | 63.32 |
| —पशुपति (गिरिवर) | 63.26 | —वृषभध्वज (पालवल) | 63 43 |
| —पाञ्चालिक (पाञ्चाल) | 63.13 | —वृषभध्वज (कैलास) | 63.33 |
| —पीतवातसु (नीमिय) | 63.9 | —वन्दुकण्ठ (सह्याद्रि) | 63.11 |
| —पुण्डरीक (महाम्भस्) | 63.6 | —वामुकर्ण (भाग्या) | 63.32 |
| —पुरुषोत्तम (माद्र) | 63 2+ | —वामिन् (मङ्गोदार) | 63.31 |
| —प्रजापति (ब्रह्मण्य) | 63.7 | —वाम्भ, अनघ (धरेय) | 63.17 |
| —ब्रह्मन् (ब्रह्मलोक) | 63 40 | —वाम्भु (मणिमल्लवंत) | 63.7 |
| —भव (तिङ्गभेद) | 63.3 | —वाम्भु (सरयु) | 63.27 |
| —भौम (पालवन) | 63 32 | —वार्ध (दक्षिणधोरुर्क) | 63 28 |
| —भूपर (देविकानदी) | 63 30 | —शलिन् (प्रभास) | 63.21 |
| —भयमुदन (कन्वा) | 63.28 | —वामिणोत्तर (प्रभास) | 63.20- |
| —भनोहर (कोयला) | 63 29 | —वामिप्रभ (नामरुप) | 63.33 |
| —महाबाहू (सुपट्ट) | 63 30 | —वूर (सुरपुर) | 63.31 |
| —महायोग (भिलोवन) | 63 24 | —वृत्तवाहू (हिमातय) | 63.8 |
| —महागौरि (विन्ध्यभृग) | 63 28 | —श्रीकण्ठ (वमुपमलट) | 63.26 |
| —महाहल (सम्भगोदावर) | 63.23 | —श्रीनिवास (प्यसावतरण) | 63 25 |

शामनपुराण

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| —श्रीपति (नर्मदा) | 63.18 | विनायक (देव) | 17.14 ; 28.72 |
| —सदाशिव (विन्ध्यपाद) | 63.12 | विन्ध्यवासिनी | see शक्तिपुरा |
| —सनातन (शिवलोक) | 63.41 | विपश्चित् (ईश्वर) | 46.26 |
| —सहस्रनाम्न (रसातल) | 63.35 | विश्रावरो | see शक्तिपुरा |
| —सहस्रानु (साकट्येय) | 63.43 | विष्णु | see मञ्जुत |
| —सुधापति (मरुपा) | 63.25 | विमलेन्द्वर | स भा. 13.15 |
| —सुनेत्र (सिन्धुवारण्य) | 63.31 | { विरिञ्च | |
| —सुवर्णाल (शुशुतुङ्ग) | 63.9 | { विरिञ्च (-ञ्) | see शत्रुघ्न |
| —सूर्य (उदयगिरि) | 63.21 | विष्णुनाम | see शर्पनारोचर |
| —सोमशोभिव (महेन्द्र) | 63.11 | शिवस्वप्न | see शत्रुघ्न |
| —सौमित्र (मलयपति) | 63.12 | विद्यालाल | 18.35 |
| —सम्भ (शरवण) | 63.21 | विश्वनाथ | see शम्भुदेविक |
| —स्वाराणु (कुन्दाङ्गल) | 63.17 | विश्वकर्मिन् (गोकर्णेश्वर) | 55.6 |
| —स्वयम्भू (मधुवन) | 63.14 | विश्वरूप (शेखरदेवस्वमित्त) | 57.14,15 |
| —स्वयम्भू (महोदय) | 63.14 | विश्वेश | see शम्भुत |
| —स्वयम्भू (वृष्णासि) | 63.2 | विश्वेश्वर | 32.19; 56.26; 65.20 |
| —हंस (हंसपद) | 63.6 | विष्णु | see शम्भुत |
| —हंसयुक्त (भद्राकोशी) | 63.27 | विष्णुस्वयं | see शम्भुत |
| —हरिसाङ्कर (पाताल) | 63.38 | श्रीशंकर (देव) | 57.53 |
| —हाटकेश्वर (सप्तगीर्वाण) | 63.23 | शुद्धकेशर | see शंकर |
| —हिष्णाल (हेमकूट) | 63.21 | शुद्धिक (यति) | 5.38,55 ; 17.26 ; 35.51 |
| —शुभीकेश (श्रीहृदय) | 63.29 | शुभहृद | see शंकर |
| —शुभ्रभूषण (कुम्भान्न) | 63.3 | शुभ (यति) | 5.32,48 ; 35.55 |
| —शुभ्रायन (माहिष्मती) | 63.19 | { शुभकेशर | |
| शत्रु | see शम्भुत | { शुभमन्त्र | see शर्पनारोचर |
| शत्रुकाल (मरुत) | स भा. 17.6 | { शुभवार्त | |
| शत्रुचक्र (") | स भा 17.6 | शुद्धशक्ति | see शुद्धशक्ति |
| शत्रुज्वाल " " | " " | शैलम् | see शत्रुघ्न |
| शत्रुवन " " | " " | शैलकूट | see शत्रुघ्न |
| शत्रुमण्डल " " | " " | शैलदेवस्वयं | see शत्रुघ्न |
| शत्रुदेव " " | " " | शैलस्वयं | see शत्रुघ्न |
| शत्रुशैल " " | " " | शैलानन्द | see शक्ति |
| शत्रुशैल " " | " " | शैलशैली (देवी) | 30.5,21 |
| शत्रुशैल " " | " " | शंकर | see शर्पनारोचर |
| शत्रुशैल (विष्णु) | 28.25 ; 57.48 ; 58.71 | शक्ति (देवी) | 19.20 |
| शत्रुशैली (देवी) | 30.7,21 | शक्तिरूपमन्त्र | see शत्रुघ्न |
| शत्रुशैल | see शत्रु | शक्ति | see शत्रु |
| शत्रुशैल | see शत्रुघ्न | शक्ति | see शक्ति |
| शक्तिपुराण | see शर्पनारोचर | शक्ति | see शक्ति |
| शक्ति (देवी) | 49.49 | शक्ति | see शक्ति |
| शक्तिपुराण | see शर्पनारोचर (शैल) | शक्ति | see शक्ति |
| शक्ति | see शत्रु | शक्ति | 33.35 |

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| वनैश्वर (प्रह) | 14.23; स.मा. 3.14; 32.17 | सरस्वती (लिङ्गाकार) | स.मा. 19.4,6,13,16 ; स.मा. 25.10 ; 49.26 ; 65.27 |
| { सम्पु | see अर्धनारीश्वर | ॥-श्वेतरूपा | 49.26 |
| { एवं | see अलनायक | सरस्वती (देवी) | see अद्रिमुता |
| वसिष्ठ | see चन्द्र | अवितृ | see अशुभद |
| वायव्य | see चन्द्र | बहस्पहक् | see इन्द्र |
| वासाङ्ग | see चन्द्र | बहस्रलिङ्ग (दशाशमेधे) | 57.43 |
| वसि | see चन्द्र | बहस्रास | see अच्युत |
| वसिष्ठेश्वर | see अर्धनारीश्वर | बहस्रास | see इन्द्र |
| वाङ्मरी (देवी) | see अद्रिमुता | वाच्य (देव) | 32.19 ; 43.59 |
| वाङ्मि (श्रीदेवी) | स.मा. 2.20 | सिद्ध (राशि) | 5.35,52 ; 35.58 |
| वाङ्मि (-नासप्राम) | 32.80 ; 57.72 | सिद्धि (देवी) | स.मा. 19.15 |
| वाङ्मि (-नासप्राम) | 32.13 | सिद्धेश्वर | स.मा. 25.30 |
| वाङ्मि (-नासप्राम) | 32.16 | सुवर्ण | see अच्युत |
| वाङ्मि (-नासप्राम) | see अर्धनारीश्वर | सुवर्ण (देव) | 57.61 |
| वाङ्मि (-नासप्राम) | see अद्रिमुता | सुरभि (देवी) | 27.5 ; 55.13 |
| वाङ्मि (-नासप्राम) | see अद्रिमुता | सुरवर्द्धिक | see अमरवर्द्धिक |
| वाङ्मि (-नासप्राम) | 14.23 ; स.मा. 3.31 | सुरवा (देवी) | 27.5 |
| वाङ्मि (-नासप्राम) | see अर्धनारीश्वर | सुरेसाव | see अच्युत |
| वाङ्मि (-नासप्राम) | 55.17 | सुरेश्वरी | see अद्रिमुता |
| वाङ्मि (-नासप्राम) | see अर्धनारीश्वर | सुरेश्वरी (देव) | see अर्धनारीश्वर |
| वाङ्मि (-नासप्राम) | see अमना | सुरेश्वरी (देव) | see अच्युत |
| वाङ्मि (-नासप्राम) | see अद्रिमुता | सुरेश्वरी (देव) | see अशुभद |
| वाङ्मि (-नासप्राम) | see अच्युत | सुरेश्वरी (देव) | 57.44 |
| वाङ्मि (-नासप्राम) | 19.20 | सुरेश्वरी (देव) | स.मा. 13.33 ; see चन्द्र |
| वाङ्मि (-नासप्राम) | 49.30 | सुरेश्वरी (देव) | 57.12 |
| वाङ्मि (-नासप्राम) | 49.16,49 | सुरेश्वरी (देव) | see अर्धनारीश्वर (भैरव) |
| वाङ्मि (-नासप्राम) | स.मा. 3.35 | सुरेश्वरी (देव) | स.मा. 13.34 ; 57.52 |
| वाङ्मि (-नासप्राम) | see अर्धनारीश्वर | सुरेश्वरी (देव) | see अर्धनारीश्वर |
| वाङ्मि (-नासप्राम) | 57.26 | सुरेश्वरी (देव) | स.मा. 24.7 ; स.मा. 25.51,54 |
| वाङ्मि (-नासप्राम) | see अच्युत | सुरेश्वरी (देव) | स.मा. 23.15 |
| वाङ्मि (-नासप्राम) | 57.57 | सुरेश्वरी (देव) | see अमना |
| वाङ्मि (-नासप्राम) | see अच्युत | सुरेश्वरी (देव) | 19.20, स.मा. 2-20 |
| वाङ्मि (-नासप्राम) | see अच्युत | सुरेश्वरी (देव) | see अर्धनारीश्वर (भैरव) |
| वाङ्मि (-नासप्राम) | स.मा. 2.20 | सुरेश्वरी (देव) | स.मा. 19.15 |
| वाङ्मि (-नासप्राम) | see अमलसख | सुरेश्वरी (देव) | 57.32 |
| वाङ्मि (-नासप्राम) | see अद्रिमुता | सुरेश्वरी (देव) | see अशुभद |
| वाङ्मि (-नासप्राम) | 57.18 | सुरेश्वरी (देव) | स.मा. 19.15 |
| वाङ्मि (-नासप्राम) | see अद्रिमुता | सुरेश्वरी (देव) | 55.10 ; 57.60 |
| वाङ्मि (-नासप्राम) | 20.36 ; स. मा. 10.53 ; स.मा. 11.5,23 ; 59.60,67- 112,120 | सुरेश्वरी (देव) | 57.25 |
| वाङ्मि (-नासप्राम) | | सुरेश्वरी (देव) | 52.8 |

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| हर | see धर्मनारीश्वर | द्विमदेश्वर | स मा 25 40 |
| हरि | see अच्युत | हिमानु | see चन्द्र |
| हरि | see इन्द्र | हिरण्यनाभ | see धर्मनारीश्वर |
| | | दुत्तमह | see ध्रुवि |
| हरिहय | see अच्युत | हस्तास (- न) | see ध्रुवि |
| हलायुध | see ध्रुवि | हृषीकेश | see अच्युत |
| हृषभमुक् | | हैमवती | see अद्रिमुता |
| हृत्तिपादेश्वर | स मा. 25 20 | ह्री (देवी) | स.मा 2 19 , 49 49 |
| हृदकेश्वर (सप्तगोदावरे शिव) | 37 78,81 , 39 55,115, 121,128,138 | | |

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देवयोनि-नामानि

(गन्धर्व, यक्ष, राक्षस, गण, नागादि के नाम—Names of Demigods)

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| अग्निज (= कार्तिकेय) | 32,96 , see पद्मुल | एकास (प्रमथ) | 31 73 |
| अच्युत (प्रमथ) | 37 74 | बडूला (मातृगण) | 31 97 |
| अज्ञन (गुह्यकेश्वर) | 37,65, 80 , 38 14,15,41 , 39.134 | कनकेश्वर (प्रमथ) | 31 81 |
| —महाज्ञन | 39 131 | कपिल (महायक्ष) | स मा 13 44 |
| अतिथस (प्रमथ) | 31 69 | कमलाशयी (मातृगण) | 31 99 |
| अतिथर्वन् , , | 31 68 | कराल (प्रमथ) | 31 84 |
| अतिभृङ्ग (पार्षद) | 31 67 | कर्कशिका (मातृगण) | 31 101 |
| अश्विभम्बक (प्रमथ) | 31.75 | कक टक (नाग) | 29 74,76,77 |
| अनन्त , , | 31.73 | कलसादर (गण) | 31 73 , 32 51 |
| अनुचक्र , , | 31 66 | कार्तिकेश्वर (, ,) | 42 56,57 |
| अनुक (गणेश्वर, शृङ्गी) | 44.90,91 | कार्तिकेय (गणेश्वर) | 31,2,25,43,58 , 32,49,90 , 47.23; see पद्मुल |
| अपराजिता (उनासकी) | 4 4 , 28 12 , 42 9 | कालव (प्रमथ) | 31 66 |
| अम्बुज (प्रमथ) | 31.73 | कालवन्द (, ,) | 31.75 |
| अभयपति (= कुवेर) | 57.27 | कालसेन (, ,) | 31 71 |
| अष्टमाह (प्रमथ) | 31.79 | काली (विनायुता) | 25-4,24,35,47,61 , 26 37,42,56,60,61 ; 27 34,42 |
| अकेय , , | 31.64 | किरीटी (प्रमथ) | 31 73 |
| अरुणायनी (मातृगण) | 31 97 | कुम्भुदिना (मातृगण) | 31 101 |
| अरुणलमेखला (महायानी) | स मा 13 45 | कुटिला (विनायुता) | 25,3,6,9,12,13 , 31 5,7,11,18, 29,30,34,37,40,41,43 |
| अग्नाय (प्रमथ-अनुचर) | 31 71 | कुण्डजठर (प्रमथ) | 31 86 , 43 51 |
| अग्नाद , , | 31.59 | कुण्डोदर (गण) | 42 34,39 |
| अमा (विनायुता) | 25 22,30 , 26 11 | कुनटी (प्रमथ) | 31 73 |
| अर्बची (अम्बुज) | 7.14,19 , 9 14,19 | कुन्द (, ,) | 31 65 |
| अरुणलमेखला (मातृगण) | 31.95 | कुनेर (अश्विपति) | 32 23 |
| —अरुणला , , | 32.59 | —कन्द | ॥ 46 ; 9.15,45 |
| अम्बुनाथी , , | 31.101 | —कनापि | 57 63 |
| अर्धवेगी , , | 31.98 | | |
| एश्वरा , , | 31.93,96 , 32,69 | | |

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| — धनेश्वर | 21 44 | चटक " | 31 70 |
| — यनेन्द्र | स मा 12 21, 3 श मा 13 26, | चण्डविंशति (मातृगण) | 31 94 |
| | स मा. 14 37 | चतुर्दश (प्रमथ) | 31 77, 85 |
| बुभार (— कातिकेय) | see पम्पुख | चत्वरवासिनी (मातृगण) | 31 100 |
| कुमुद (प्रमथ) | 31 73 | चन्द्र (वन) | 23 39 |
| कुमुदमालिनी (") | 31 61 | चन्द्रमात (प्रमथवग) | 31 88 |
| कुम्भध्वज (गण) | 42 39, 43 48 | चन्द्रोभयि (गण) | 31 54 |
| कुम्भध्वज (प्रमथ) | 31 87 | चाखवन (प्रमथ) | 31 92 |
| कुवलय " | 31 80 | चापववन " | 31 88 |
| कुसुम " | 31 65 | चिन्देव (प्रमथ) | 31 79 |
| कुसुमश्रीव " | 31 86, 32 52 | चित्ररथ () | 31 79 |
| कुष्माण्ड (प्रमथ) | 31 84 | चित्रसेना (मातृगण) | 31 98 |
| कुञ्जतद " | 31 74 | चित्राङ्गद (शर्व) | स मा 25 33 |
| कलनामा (मातृगण) | 31 101 | चौकी (मातृगण) | 31 94 |
| कौडरा " | 31 98 | जटावर (गण) | 31 84 |
| कदिल्य " | see पम्पुख | जम्बूक (प्रमथ) | 31 80, 88 |
| कप " | 31 77 | जय (,) | 31 68 |
| क्रीड " | 31 77 | जयन्ती (पार्वतीसखी) | 4 4, 28 12, 42 9 |
| कटकटा (मातृगण) | 31 100 | जया (गीतपनन्दिनी, पार्वतीसखी) | 4 3, 4, 10-12, 14 15, 21, 28 12, 42 9, 43 85 110 |
| कहर (राजस) | स मा 25 22 | जलधि (वरुणवाहन) | 9 17 |
| कवाति (मातृगण) | 31 99 | जलेश्वरी (मातृगण) | 31 101 |
| कबपुख | see विनायक | जिष्णु (प्रमथ) | 31 85 |
| कबानन | see विनायक | ज्वलन्निह्न | 31 65 |
| कगपति | see विनायक | ज्वालामुख (गण) | 32 52 |
| किरिया (मैनासुता काली) | 25 58, 27 35 | कक्षक (गण) | 1 27 |
| किरिन्दी (गण) | 32 60 | कालपत्र (प्रमथ) | 31 71 |
| कीर्त्तिया (मातृगण) | 31 93 | किसोत्तमा (अस्तरस) | 48 18 |
| कुह (= कातिकेय) | see पम्पुख | किस्वर (प्रमथ) | 31 66 |
| कुम्भध्वज (प्रमथ) | 31 32 | कीर्त्तियिनि (मातृगण) | 31 93 |
| कुम्भध्वज " | 31 78 | कुम्भ (मातृगण) | 31 101 |
| कुम्भध्वज (गण) | 28 74, 42 35, 39, 43 51 | कुम्भध्वज (शर्व) | 27 15 |
| कुम्भध्वज (राजस) | 64 78 | किर्त्तिरम् (राजस) | स मा 25 23 43 54 |
| कुम्भध्वज (प्रमथ) | 31 61, 43 50 | दण्डक (गण) | 31 64, 32 53 |
| कुम्भध्वज (गण) | 41 14 | दशमीव (= राजवग) | 59 103 |
| कुम्भध्वज (मातृगण) | 31 92 | दशानन (गण) | 31 85 |
| कुम्भध्वज (प्रमथ) | 31 67 | दहति (गण) | 31 70 |
| कुम्भध्वज " | 31 69 | दहन्हा (मातृगण) | 31 99 |
| कुम्भध्वज (पर्वण्यपत्नी, अस्तरस) | 39 30, 41, 79, 84 86, 105, 107, 108, 128, 129, 130 149, 150 | दहन (प्रमथ) | 31 70 |
| कुम्भध्वज (प्रमथ) | 31 66 | दिग्भारत (गण) | 41 14 |
| कुम्भध्वज " | 31 73 | | |

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| दिवाकर (= दिवाकोक्ति, राससमुत्) | 64 45,46 | पिण्डारक (,,) | 32,63 |
| दूषण (रासस) | स मा 25 23 | पुष्पवन्त (,,) | 31 69, 32,55 |
| देवमित्रा (मातृगण) | 31 98 | पूतना (अम्बरस्) | 46 7,29 |
| देव्याजिद् (गण) | 31 85 | पौष्क (रौद्र, धर्मराजवाहन) | 9 16 |
| धनद | 800 कुबेर | प्रमाय (प्रमय) | 31,71 |
| धनाधिप | 800 कुबेर | प्रमोचा (अम्बरस) | 38 41 |
| धनेश्वर | 800 कुबेर | प्रहास (प्रमय) | 31 74 |
| धमधमा (मातृगण) | 31 96 | प्रियक (,,) | 31 74 |
| नकुलीग (गण) | स मा 25 13 | प्रियदुर (,,) | 31 76 |
| नख (गण) | 31 76 | फलाश्रवा (मातृगण) | 31 93 |
| नन्दिक (प्रमय) | 31 78 | बभ्रुवत्त (प्रमय) | 31 90, 32 67 |
| नन्दिन् (गणनायक) | 26 7 31 64 | बहुभोव (,,) | 31 86 |
| नन्दि (= गणनायक) | स मा 21 12 26 70 | बहुपुत्रिका (मातृगण) | 31 98 |
| (= गणाधिप) | 27,1 22 28 39 67 67 | बाहूगल (प्रमय) | 31 90 |
| (= गणेश्वर) | 33,31,33, 34 1 36 3 41 1 4 | भद्रकाली (मातृगण) | 31 94, 32,69 |
| | 42 17, 44-53, 43 9,13,15 17 18 20, | भोम (प्रमय) | 31 70,78, 32,58 |
| | 48,80,82 44 88 90 | घृङ्गिरिदि (केन गणाधिप) | स मा 27 6 |
| = शैलादि | 33 34, 34 4 41 1,22 42 16,18 41 | घृङ्गी (भयक गणपति) | 44 72 75 |
| | 43 21,85 | शैवी (मातृगण) | 31 94 |
| नन्दिनी (मातृगण) | 31 91 | मकरास (प्रमय) | 31 89, 32,78 80 |
| नन्दियेण (गणप) | 42 55 58 59 43 48 | मणिभद्र (गणाधिपति) | 18 3 |
| नन्दितेन (प्रमय) | 31 61 | मदालता (विश्वावसुपत्नी) | 33,12 |
| नल (विश्वकर्मानुत्) | 39 154 | मधुकुम्भद (मातृगण) | 31 99 |
| नागबिह्व (गण) | 31,88 | मधुवर्ग (प्रमय) | 31 80 |
| नाडिबिह्व (,,) | 31 71; 32,61 | महाप्राही (यतिणी) | स मा 13-39 |
| निद्रुन्न (,,) | 31 73 | महाशय (प्रमय) | 31 68 |
| निराशय (,,) | 41 14 | महानन (,,) | 31,87 |
| मैगधेय (,,) | 41 8; 42 61 62; 43 49 | महापापुपत (,,) | 41 16,20,23 49,51, 42,19 24 |
| मद्भुज (,,) | 31 64 | महामुख (,,) | 31,71 |
| मन्थगिह्व (,,) | 31 8; 32,59 | महागली (मातृगण) | 31 101 |
| मपावती (मातृगण) | 31 96 | महालेन (= बालिवेय) | 800 वसुध |
| मपाक्रम (गण) | 31 63 | महीश्वर (गण) | 42 37,39 |
| परिप (,,) | 31 70 | माधवी (मातृगण) | 31 93,96 |
| पर्जय (गणवराज्) | 37 80, 39 30,41,132,135 | माज्वर (गण) | 31 77 |
| पलिता (मातृगण) | 31 99 | मालवट (यण) | 18 44,53,58,67 |
| पाश्चात्तिक (धनदमुत्) | 6 46 57,27 | मालिनी (पार्वती उषी) | 27,51-53,55 56; 28,56-58 60; |
| पाणिभूर्म (गण) | 31,88 | | 42,9 |
| पार्वती (मेनामुता, काली) | 25,39,61,6; 65 | माहितक (प्रमय) | 31 90 |
| पावकि | 800 वसुध | मुहुन्द (,,) | 31 65 |
| पिङ्गल (गण) | 31 54,90, 32,56 | मुहु (वासवपत्नी) | स मा 26,6 |
| पिण्डारक (,,) | 31,87 | मेघना (प्रमय) | 31,55 |

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| मेनका (प्रसरत्) | 54.37 | = गजमुख 28.70, = गजानन 28 58 ; |
| मेना (= मेनका) (भनिष्वात्तमानसोक्त्या, हिमाद्रिभाष्यो) | 22.16, 17, 24 10, 25. 7, 4, 21 ; 26.50, 57, 59 | = गणपति 42.29, 43 14, 15, = गणेश 42 35 , = विष्णुराज 42 3 ; = विष्णो 42 6 |
| मं निम् (गण) | 41.14 | विशोषण (राक्षस) स मा 16 11 |
| यक्षेद्र | see कुबेर | विशास (गण) 41 8 ; 42.40, 59, 61, 62 , 43.49, see पद्मसुख |
| यज्ञघाट्ट (प्रमथ) | 31.33 | विशोक (,,) 32 67 |
| योपमैष्टो (मातृगण) | 31.94 | विशोक (मातृगण) 31.92 |
| रकास (गण) | 32.76 | विश्रावसु (गन्धर्वराज, महेश्वरायक) 33 10, 12 |
| रगोक्त (प्रमथ) | 31.75 | वीरभद्र (गणप गणनायक) 4 18, 20, 23, 30, 31, 35, 38, 42, 47, 48, 52, 53 56 , 27 3 , 41 17 , 57 63. |
| रम्भा (अप्सरत्) | 6 6, 12.50 ; स मा 17.3, स.मा 25.33, 54 37 | — गजनायक 4 30, 45, 50 , गणप 4 39 , — गणाधिप 41 22 ; गणाधिपेन्द्र 4 50 — गणेश 4 24, 26-28, 49 |
| रागवती (मेनासुता) | 25 17, 20 | |
| — रापिणी | 25 2 | |
| राघव (राघवसाराज्) | स मा 16 9, 11, स मा 25 15 | |
| रह (प्रमथ) | 31.91, 41 5 | |
| रौद्रा (मातृगण) | 31 101 | शुभमध्वज (गण) 42 50 |
| रालिका (= काली) | 25 41 | शुभमध्वजिन् (,,) 41 11 |
| रोहजङ्घ (प्रमथ) | 31 87 | शेगारि (प्रमथ) 31 78 |
| रोहमेखला (मातृगण) | 31 101 | शेदमित्र (मातृगण) 31 97 |
| रौहितास (प्रमथ) | 31.61 | शकटचक्रधर (रौद्र, चन्द्रदाहर) 9 18 |
| रास (,,) | 31 64 | शकटचक्रास (गण) 32 59 |
| रघु (अप्सरत्) | 46 72, 73 | शकुर्ण (गण) 32 54 , 43 48 |
| रघुमती (मातृगण) | 31 101 | शकुर्ण (विशाधर) 23 40 , 31 69 , |
| रघुदास (,,) | 31.91 | शकुर्वीर (प्रमथ) 31 73 |
| रघुमणि (प्रमथ) | 31 64 | शतपथ्या (मातृगण) 31 95 |
| रासुकि (नाग) | 23.39 | शत-गौर्य (प्रमथ) 31 78 , 32 66 |
| रिक्लिक (मातृगण) | 31 100 | शशिप्रभा (पार्वतीसखी) = सोमप्रभा 25 67 |
| रिक्लम (प्रमथ) | 31.63 | शशीसक (प्रमथ) 31 88 |
| रिक्लह (,,) | 31 68 | शास (गण) 41 8 , 42 61, 62 , 43 49, see पद्मसुख |
| रिक्लराज (= रिक्लशा) | see रिक्लवक | शालकटकट (= सुकेपि) 41 10 , 16 40 |
| रिक्लवा (गौतमनन्दिनी, पार्वतीसखी) | 4 4 ; 28 12 42.9 ; 43.85, 96 | शालिन्ध (मातृगण) 31 95 |
| रिक्लजिह्व (प्रमथ) | 31 85 | शिविन्दु (= कुमार) 32 112 |
| रिक्लकेपि (निशाचरपति) | 11.4 | शिलाद (नन्दिजनक) 42.42 |
| रिक्लमसमिध (प्रमथ) | 31 82 | शैलादि (= नन्दि) see नन्दि |
| रिक्लतातनूज (विष्णुवाहन) | 12.44 31 102 | श्रीमतो (मातृगण) 31 98 |
| — शैतलेय | 18 34 ; 27.9 ; 47.21 | श्रुतवर्ण (प्रमथ) 31 81 |
| रिक्लनायक (रिक्लियापुत्र, शार्पद) | 17 14 , 28 72 , 42 3, 28, 30, 31, 34, 38, 50 ; 43 50 , 44 17 | शुलायुध (गण) 32 57 |
| | | स्वेवानन (प्रमथ) 81 80 |
| | | शदानन (= पद्मसुख) see पद्मसुख |

चामनपुराण

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| पद्मसू (= कालिकेय) | 31.24, 39, 42, 46, 49, 51, 70, 41 7 | सुचक्राय (प्रमथयण) | 31.89, 32 72, 74, 47, 78, 79 |
| = बुभार (बतुपूति, कुटिलापुत्र) | 31 40, 43, 53, 56, 57, 32 1, 5, 27, 98 42 5, 55, 47 32 | —सुचक्रनेत्र | 32 116 |
| —कटिलय | 32 109 | सुदामा (मानृयग) | 31 101 |
| —गुह (चकरमुत) | 31 26, 27, 44, 55, 60, 72, 32 8, 26, 88 | सुनलया | 31.97 |
| —महातेन (बतुपूति, प्रदिसुत) | 30.54, 31 40, 45 (= प्रयिज) 32 96 (= पावकि) 32 07 | सुप्रथ (प्रमथ) | 31.72 |
| —विद्यास (बतुपूति) | 31 40, 41 8 | सुप्रभाता (मानृयग) | 31 97 |
| —शाख (बतुपूति) | 31 40 41.8 | सुप्रसाद (प्रमथ) | 31.83 |
| —धारदत (धारवगमुत) | 31 45 | सुबद्ध | 31 79 |
| —पद्मानन | 41 8 | सुमन्त्रा (मानृयग) | 31.97 |
| —स्कन्द (गौरीपुत्र) | 17 15, 31.1, 2, 23, 44, 57, 62, 87 41.7, 42 27, 40, 44 15, 47.25, 31, 33, 57.47, 52 | सुयथा (पार्वतीसती) | 43 85 88 |
| पोडयान (प्रमथ) | 31.77, 32.66 | सुवर्चस् (प्रमथ) | 31.68 |
| सञ्जम | 31.53 | सुव्रत (") | 31 72 |
| सपह | 31 68 | सुपमा (मानृयग) | 31 96 |
| सतानिका (मानृयण) | 31 100 | सुस्त्रिच (प्रमथ) | 31 66 |
| सत्यस्य (प्रमथ) | 31.72 | सुषोषयन (") | 31 74 |
| सवीजन् | 31.90 | सूपता (मानृयण) | 31 99 |
| सह | 31 81 | सूर्पासी (राससी) | 64 26, 39 |
| सहप्रनयन (गग) | 32.57 | सोपानीया (") | 31.95 |
| सहृद्यबाहु (प्रमथ) | 31 76 | सोदप्रभा (पार्वतीसती) | 25 60 62 |
| सागरदेगिन् | 31 81 | सोमाप्यायन (प्रमथ) | 31.85 |
| सितकेग | 31.84 | स्कन्द (यगपति, कालिकेय) | 800 ११११ |
| सितोवर | 31.76 | स्वाणु (प्रमथ) | 31 63, 32.50 |
| सिद्धयान | 31 75 | स्वाणुजहृ (,) | 31.87 |
| सुकर्मन् | 31 72 | सिमतानना (मानृयण) | 31 93 |
| सुकैगि (राससेधर) | 10.34, 11.3, 4, 11 58 13 55, 14.19, 15 67, 16 1, 5, 60, 61, 23.40, 42 35 | स्वर्गमान (प्रमथ) | 31 67 |
| | | सुसवयन (") | 32.82 |
| | | —हस्तास्व | 31.86, 32.66 |
| | | हृन्मद (= हनुमद) | स मा 16 3, स मा 25 42, 56.27 |
| | | ह्यानन (प्रमथयण) | 31.86 |
| | | —दुर्यानन | 57 26 |
| | | ह्र (गगर्ब) | 58.64 |

(4)

अमुरनामानि

(असुरों के नाम, Names of Asuras)

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| पद्महा | स मा. 28 | 37.1, 2, 4, 27; 40.20, 22, 24, 27, |
| पद्मक (= पद्म) | 8.43, 44, 70, 9.1, 3, 4, 6, 7, 26, 45, 10.2, 4, 7, 8, 11, 19, 21, 36, 41, 51-55, स मा. 26.72, स मा 27.3, 32.33, 34, 36, 45, 47, 33.1, 6, 19, 33, 34, 37, 39, 40, 46, 47, 34 1, 1 | 37.41, 42, 47, 50, 52, 55, 59, 64, 42.1, 6, 7, 43.1, 6, 48, 76, 81, 83, 84, 91, 97, 44 1-3, 6, 51, 68, 73, 84, 68, 89, 91; 45.3; 47.7 |
| | | 8.45; 43 90 |

—हृष्यनोर्धन

परिचय

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| अथ वाङ्मय | 9.29, स मा 8 30, 21.23, 40.61, 51.23 |
| अथ शिरस् | 42.60,62, 43.18,48 |
| परिष्ट | 59 101 |
| अथ वास | 30 71 |
| अथ धोव | 43.49 |
| —अथ शिरस् | स मा 8 30 |
| अथ लोमन् | 21.50, 51.23, 52.41 |
| इत्थ | 43 56 |
| अथ वाङ्मय | 21.32 |
| अथ वाङ्मय | 20.19 |
| अथ वाङ्मय | 21.31 |
| अथ वाङ्मय | 21 32 |
| अथ वाङ्मय | 21.32 |
| अथ वाङ्मय | 59.71,101 |
| अथ वाङ्मय (= अथ वाङ्मय) | 37 79 ; 38 5,7, 39.132,136,158 |
| अथ वाङ्मय | 18.42,44 |
| अथ वाङ्मय | 21.31 |
| अथ वाङ्मय | 40.61, 42 56,57 |
| अथ वाङ्मय | 40.63 |
| अथ वाङ्मय | 40.62 |
| अथ वाङ्मय | 40.62, 43.57 ; 47.12,35,40,41,45,47 |
| अथ वाङ्मय | स मा 8.31 |
| अथ वाङ्मय | 9.28, 10.36,40 स मा 8,12 ; 32 32, 40.60 ; 42 43-45 ; 43 4,9,18,53,156,157, 47.8 |
| अथ वाङ्मय | 59.71,101 |
| अथ वाङ्मय | 64.115 |
| अथ वाङ्मय | 20 1,2,19, 21.50 ; 29.17,23,34,49,54,62, 67,68,76,77,81,85,86, 30.1 |
| अथ वाङ्मय | 59.101 |
| अथ वाङ्मय | 20 19,37, 21 23, स मा. 10.61 |
| अथ वाङ्मय | 9.28,47, 10.36,38-40, स मा 8 12, 32.32, 40.60, 43.18,52,110-112, 115,118-120,156,158-160,162, 47.8 |
| अथ वाङ्मय | 55.20,27 |
| अथ वाङ्मय | 21.50, 33 32, 34.42, 45 3,6 |
| अथ वाङ्मय | 18 71, 25.28, 26.58, 31.52, 32 3,32,42,46,47,64,69,81,83,85 ; 33.15,16, 47.13 |
| अथ वाङ्मय | 62 32 |
| अथ वाङ्मय | 42 58 |
| अथ वाङ्मय | 40 60 ; 42 25,28,36,37, 43.50 |

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| अथ वाङ्मय | 9.29 ; 20.21-23,35 |
| अथ वाङ्मय | 21 32 |
| अथ वाङ्मय | 21.32 |
| अथ वाङ्मय | 40 53,55,56,63 ; 42.45,46, 43.50 |
| अथ वाङ्मय | 43.54 |
| अथ वाङ्मय | 52 13,16,17,19,20,26,27,29,30,38,43,46,52, 57.61,72,77,90 |
| अथ वाङ्मय (= अथ वाङ्मय) | 29.40,41,43,46 |
| अथ वाङ्मय | 51 23 |
| अथ वाङ्मय | 18,38,39,40,66, 20 19,37, 21 4,13 |
| अथ वाङ्मय | 29.2-4, 52 96, 40 33 |
| अथ वाङ्मय | स.मा. 12, 43.59 |
| अथ वाङ्मय | 43.59 |
| अथ वाङ्मय | 22 4,6,7 ; 28 76, 29.2-4,11,20,25,28,30, 34, 30.13,33,40,49,68 |
| अथ वाङ्मय | 40.63, 43 56, 45.13 ; 47.9 |
| अथ वाङ्मय | 48.8 |
| अथ वाङ्मय | 32.35, 33 5,13 |
| अथ वाङ्मय | 20.19 |
| अथ वाङ्मय | 43 56, 45 15 |
| अथ वाङ्मय | 59 104 |
| अथ वाङ्मय | 43 55 |
| अथ वाङ्मय | स.मा 8 31 |
| अथ वाङ्मय | 59 104, 62 30 |
| अथ वाङ्मय | 1-4, 5 22, 7.22,31,63 8 20,30,34,45,67, 9 1,2,27,46, 10 14,18,22,24,36 स मा 2.4, 8, स मा 8 1-10,15,33 47.1 48 19,22,27, 32,34,35 51 2,14,19,25, 52 1,2, 55 2, 57 40, 58 1, 62 1 |
| अथ वाङ्मय | 9 30, 10 40, 43.18,49,106,108,109,115,155, 45 16 |
| अथ वाङ्मय (अथ वाङ्मय) | 1 1, स मा 2.1,3,5,12,13,18,21, स मा 3 2,4,6,14, स मा 8 1,4,11, 15,33,44,46,48, स मा 9 39, स मा.10 1,3,10,36,40, स मा 15 65, 40.60, 42 38, 43 48, 47.1,2,12,40,41, 48 2,4,10,12, 13,15,16,19,21-23,27,28,30,35, 44,49,50 49 1,4,8,12,15,47, 50,51, 50 4, 51 2, 18,19,23, 38,57, 52 10, 59.102, 62.1, 28.54, 64 7,10, 65 9,17,35-37 45,46,49,50,53,66, 66.1, 67.4,7,21, 68 52,57,60,61,63,71 |

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| बाण | स.मा. 8 12; 32 46,76,77,78,80, 85,117,118; 40.61; 43 49; 45 15; 47.51; 48 1,6,10,13; 62.30, 65.9, 36, 37, 46,47,51, 52,53,65 | विप्रचित्ति | स.मा. 8.30; 30.68, 40.62, 51.22 |
| बाष्कल | 20.19; 21.32 | विरूपधृक् | 43.54 |
| बिम्बालनयन (= बिम्बालनेत्र) | 21 32 | विरोचन | 9.28,47, 10.25,33,34,36, स. मा. 2.5; स.मा. 3.4; स.मा. 8.11,44, 32.32, 40.61; 43.48, 47.2,9, 51.14, 64.7 |
| भङ्गकार | स.मा. 8.30 | विलोमकृत् | 51.33 |
| भकराक्ष | 51 23 | वृत्र | 9.30, 10.40, 40.48, 43.18,49, 52.31 |
| भद्र | 35.73, 75, 47.43; 64.115; 65.61; 68 २8 | वृषपर्वन् | 37.22; 40.61, 48 8; 51.23 |
| भद्र | 9.29,47, 10 44,46,48, 20 21, 30,50; 21 50; स.मा. 2.7,8, 33.32, 34.42; 43 19; 45.3, 6,13, 47.?,12,32,40 41; 48 7,13; 62 30, 65 64 | शङ्कु | स.मा. 8.30 |
| महाबहु | स.मा. 8 30 | शङ्कुकर्ण | 9.29 |
| महिष (= ह्यारि) | 18.38,39,40, 69; 20.2. 11, 17, 21,25,31,35,42,43; 21.39,42, 47; 22.11,14,19; 26.58; 29.16,18,22,26,65,70; 30.54; 31.1.52; 32.3,14,32,42,46,47, 64,66,71,72,74,75,84-86,97,109; 33.16 | शतेक्षण | 48 8 |
| महोदर | 40.15,61 | शम्बर | 9.29,47, 10.45,46,48,52, 18 71, स.मा. 2.7,8, 40.42,46,50,52,60,63 65, 41.1, 42.63,65, 43 59 |
| मुण्ड | 20.1,2,19; 21.50; 29.17,23, 34, 49,54, 68,76,77, 81, 84-86; 30.1 | शम्भु | स.मा. 8.31, 43.53, 44.4, 47.9, 51 23 |
| मुर | 34.28,29,34,38,51-53,55,56,60, 62 | शरभ (=शरभ) | 40 62, 43 56 |
| —मुर | 34.39,41,42; 35.72,75,77 | शशभ | 40 62, 43 56 |
| रक्तबीज | 18.38-40,70, 20.19; 29.16,17,24, 30.1,24,25 | शाल्व | 40 61; 43 54; 47 13, 65 63 |
| रम्भ | 18.42,44,46,50, 20.22,23,24 | शिदि | स.मा. 8.30, 40 61 |
| राहु | 42 31,33-37; 43.54, 48.13 | शिव | 51 23 |
| रथ | 29.50,62 | शुभ्रं | 22 2,4,6,7, 28.76, 29 2,11,20,25,27,28,29, 30,32,35,38,40,43-46,88; 30 13,49,53,68 |
| सवण | 30.68 | श्रीदाय | 56 16,39,40 |
| शातापी | 43.56 | सङ्घात | 40 62 |
| विसर | 48.8 | सुवीर | 29.29,35,40 |
| —विम्बालनेत्र | see विम्बालनयन | सुदर्शन | 47.9 |
| विपुञ्जिद्र | 48.8 | सुन्द | 43.76,77,81,83,85,91,97 |
| विपुन्मात्रि | 43.58 | सूर्यचतु | 40 61 |
| विन्ध्यावती (= बलिपत्नी) | 62.31, 67.38, 68.59 | स्वर्गानु | 48.14 |
| विषाक | 40.63, 48.8 | शुवर्षाज | 9 29,48, 40.62 |
| विशुड | 43.56 | शुवर्षास् | स.मा. 8 30 |
| | | ह्यारि | see महिष |
| | | हस्ता | 40.61, 42.49,52, 43.51 |
| | | हिरण्यकविपु | 7.22, 10 15; स.मा. 2.4,5,16, 45 19, 47.5, 49.45, 52 16,17 |
| | | हिरण्यवध | 9.45, 10 50 |
| | | = हिरण्यधृक् | 40.34 |
| | | = हिरण्यनयन | 47.43 |
| | | = हिरण्यपञ्च | ३ 2,4, 10.1.19, स.मा. 27.4, 27.4, 37.8, 40.34, 44.4,94 |
| | | हुष | 40 60 |
| | | हैरण्यतोषनि | see कल्पक |
| | | ह्राद | 43.19,51, 48 13 |

परिशिष्ट ४

APPENDIX 4

(वामनपुराणान्तर्गत भौगोलिक-नामसूची—Lists of Geographical Names of the Vāmana Purāṇa)

(1)

द्वीप-उपद्वीप-वर्ष-समुद्र-पुष्करद्वीपस्थनरक-नामानि

(द्वीप-समुद्र-वर्ष-उपद्वीपादि के नाम—Names of Dvīpas or Continents, Oceans, Varṣas etc.)

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| अथतामिल-क (पुस्क-द्वीपस्थ-नरक) | 11.53, 12-+1 | ताम्रवर्ण (उपद्वीप भा.) | 13.9 |
| असिष्ठ (नरक) | 11.54 | वसिष्ठमुद्र | 11.38 |
| असिपवन (नरक) | 11.55; 12-+1 | दुग्धाग्नि | ३३० क्षीराग्नि |
| अशुरस्रोत | 11.36 | नागद्वीप (उपद्वीप भा.) | 13.9 |
| अश्वद्वीप (उपद्वीप भा.) | 13.9 | गुंनम (नरक) | 34.77,78 ; 35.19 |
| अलावृत (वर्ष ज. द्वी.) | 13.3,6 | पुष्कर (द्वीप) | 11.41,42,45-48 ; 13.1 ; 63.43 |
| अट्याह (उपद्वीप भा.) | 13.9, 63.34 | प्लव (द्वीप) | 11.35,44 ; 63.42 |
| अरपन (नरक) | 11.56 | अश्वत्थ (ज. द्वी. वर्ष) | 13.3 |
| अरुणसिक्ता (नरक) | 11.57 ; 12.7 | भारत (ज. द्वी. वर्ष उपद्वीप) | 13 4,6,8 |
| अशेषनाद (उपद्वीप भा.) | 13.9 | महाराज (नरक) | 11.52 ; 12.40 |
| असलक (नरक) | 11.54 | रम्यक (ज. द्वी. वर्ष) | 13.5 |
| किन्नर (वर्ष) | 13.4 | रैत्र (जलनिधि) | 11.35 |
| कुमार (= भारतद्वीप) | 13.10,58 | रोल (नरक) | 11.48,50,51 ; 12 19,43 ; 40.35, 38, 64. 66 |
| कुसुम (ज. द्वी. वर्ष) | 13.5 | लोहपिण्ड (नरक) | 11.57 |
| कुच (द्वीप) | 11.37, 63-42 | वारण (उपद्वीप भा.) | 13.9 |
| कूटनात्मलि (नरक) | 11.56 | विद्मोजन (नरक) | 12.14 |
| हृषिमोजन (नरक) | 11.57 | वृकमल (नरक) | 12.37 |
| हेमुमाल (ज. द्वी. वर्ष) | 13.5 | वृषिकाराज (नरक) | 12.29 |
| क्षौच (द्वीप) | 11.38, 63-43 | वैतरणी (नरक) | 11.57 ; 12.55 |
| क्षारनदी (नरक) | 11.57 | शाक (द्वीप) | 11.39,44 ; 63.43 |
| क्षीराग्नि | 11.40 | शाल्वलि (द्वीप = शाल्वल) | 11.36 |
| —क्षीरोद | 6.69, स.मा. 26-113 ; 34.59 | शाल्वतो (नरक) | 12.30 |
| —दुग्धाग्नि | 11.39, 34.62 | शोणितपूयमोजन (नरक) | 11.58 |
| गमस्तिमान् (उपद्वीप भा.) | 13.9 | श्लेष्ममोजन (नरक) | 12.15 |
| घटोपन्न (नरक) | 11.54, 12.42 | श्वमोजन (नरक) | 12.26 |
| घृतोद | 11.37,38 | —श्वानमोजन (नरक) | 11.56 |
| चक्रक (नरक) | 11.58 | श्वेत (द्वीप) | 22-12, स.मा. 4.16, 34.57 |
| जम्बू (द्वीप) | 11 34,40, 13 1,2, 63 42 | संज्ञा (नरक) | 11.57 |
| वहकुम्भ (नरक) | 11.56, 12.16,42 | सद्योषण (नरक) | 11.58 |
| वामिल-क (नरक) | 11.53 ; 12.41 | सिंहल (उप द्वीप भा.) | 13.9 ; 63.34 |

वामनपुराण

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| सुरोद | 11.37 | हरि (ज. द्वी. वर्ष) | 13 4 |
| स्वादूद | 11.41 | हिरण्य (ज द्वी वर्ष) | 13 3 |

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(2)

जनपदनामानि

(जनपदों तथा जातियों के नाम, Names of Janapadas and Tribes)

| | | | |
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| अङ्ग | 13.44 | किष्किन्धावासिन् | 63 17 |
| अङ्गलौकिक | 13.40 | कुलकुट | 13 43 |
| अनूप | 13 55 | कुम्भिकुण्डल | 13 35 |
| अस्तुरनर्मद | 13.51 | कुपमाचरण | 13 57 |
| अन्तोपिर (-रि) | 13 44 | कुम्भिनः | 13 49 |
| अम्भ्र | 13.49 | कुपय | 13 56 |
| अपरप्रत | 13 37 | कुमारार | 13.47 |
| अबुद | 13 52 | कुसूल | 13 43 |
| अलिमद्रे | 13.42 | कुस्य | 13 46 |
| अवन्ति | 13.55 | कुशट्ट | 13.35 |
| अश्मक | 13.49 | कुट्टक | 13.43 |
| अश्मकुट्ट | 62.24 | केरब | 13 46 |
| आङ्गिरस | 6.65, 62.3, 27 | केचवर्बर | 13 45 |
| आग्नेय | 6.51, 13.41, 62.3, 7, 20 | कंकेव | 13.39 |
| आगम्र | 13.11 | कोराल (-कोरल) | 13.35, 54 |
| आभीर | 13.37, 48 | कोरीर | 13.36 |
| आरव्य | 13.48 | कौलिक | 62.3 |
| आवन्ध | 13.52 | कम्बाल | 13.42 |
| अरकल | 13 53 | अश्वि (आशि) | 13.39 |
| अरुमण | 13.53 | अश | 13.56 |
| अरुंधार | 13 39 | अटक | 13.37 |
| अश्विद | 13.49 | आरुगर | 13 38 |
| ऊर्म | 13.43, 57 | गोनन्द | 13 46 |
| एकलव्य | 13 53 | गोतम | 62.3, 27 |
| धीरम | 13 42 | धाम्नेय | 57.36 |
| कान्दोच | 13 40 | घोन | 13 40 |
| कारस्कर | 13.51 | वैलिक | 13.54 |
| कारिचन | 13 50 | चोद | 13.16 |
| काचपु | 13.53 | जातुप | 13 47 |
| कालतोयक | 13.37 | वङ्गय | 13.41, 56 |
| कालिङ्ग | 13 47 | तापस | 13 50 |
| काच्य | 13 35 | तामव | 13.42, 50 |
| किचपद | 13 53 | दाससितक | 13 45 |
| किराल | 13.11, 42, 57 | दातोभट | 13 50 |

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| शिवशुभ्र | 13.41 | वह्निर | 13.44 |
| शुभ्रिदेर | 13.55 | बाह्योदेर | 13.40 |
| शुभ्रद | 13.54 | शुभ्रोदेर | 13.45 |
| शुभ्रव | 13.41 | शुभ्रद्वज | 13.41 |
| शुभ्रस | 13.54 | शुभ्रकेच | 13.51 |
| शुभ्रार | 13.40 | शुभ्रकेच्ये | 57.36 |
| शुभ्रम | 13.57 | शुभ्रव | 6.61, 65; 13.45; 62, 2, 27, 28 |
| शुभ्रल | 13.54 | शुभ्रवर्दन | 13.49 |
| शुभ्रते | 13.57 | शुभ्र | 13.53 |
| शुभ्रुर | 13.54 | शुभ्र | 13.46 |
| शुभ्रक | 13.48 | शुभ्र | 13.35 |
| शुभ्रकारभ्यक | 57.35 | शुभ्र | 13.38 |
| शुभ्रद | 13.40 | शुभ्रोचिप | 62.24 |
| शुभ्रार्ण | 13.53 | शुभ्रक | 13.36 |
| शुभ्रेरक | 13.41 | शुभ्रारदू | 13.47 |
| शुभ्र | 13.50 | शुभ्रारक | 13.47 |
| शुभ्रिवादीरा | 57.36 | शुभ्रारद | 13.44 |
| शुभ्रारभ्य | 57.35 | शुभ्रारधेय | 57.35 |
| शुभ्रकारक | 13.49 | शुभ्रार | 13.39 |
| शुभ्रारहर | 13.56 | शुभ्रारद्व्य | 13.43 |
| शुभ्रारिषय | 13.51 | शुभ्रार | 13.46 |
| शुभ्रार | स.पा. 26.20 | शुभ्रारवीय | 13.43 |
| शुभ्रारभ्यवासिन् | 57.3 | शुभ्रारिषिक | 13.47 |
| —शुभ्रारभ्य | 57.35 | शुभ्रारिषिक | 13.51 |
| शुभ्रार | 13.54 | शुभ्रारभ्य | 13.44 |
| शुभ्रारिक | 13.48 | शुभ्रारक | 13.38 |
| शुभ्रार | 13.37 | शुभ्रारिषार | 13.47 |
| शुभ्राराल | 13.35 | शुभ्रारक | 13.53 |
| शुभ्राराम | 13.38 | शुभ्रार | 13.11, 38 |
| शुभ्रारक | 13.42 | शुभ्रारिषि | 13.51 |
| —शुभ्रार | 13.46 | शुभ्रारक | 13.41 |
| शुभ्रारिन्द | 50, 25, 26 | शुभ्रारिषय | 13.38 |
| शुभ्रारिय | 13.50 | शुभ्रार | 13.44 |
| शुभ्रारिक | 13.49 | शुभ्रारिष्य | 13.48 |
| शुभ्रारिष | 57.35 | शुभ्रार | 13.54 |
| शुभ्रार | 13.44 | शुभ्रारिष्य | 13.44 |
| शुभ्रार | 13.41 | शुभ्रारिष्य | 13.37 |
| शुभ्रारिष्य | 13.15 | शुभ्रारिष्य | 13.52 |
| शुभ्रारिष्य | 13.39 | शुभ्रारिष्य | 13.37 |
| शुभ्रारिष्य | 13.45 | शुभ्रारिष्य | 13.45 |
| शुभ्रारिष्य | 13.44 | शुभ्रारिष्य | 13.48 |

वामनपुराण

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| वीरहोन | 13,55 | सखिनीन | 13,50 |
| वृक | 13,36 | सारस्वत | 13 51 |
| विदर्भ | 13 48 | सिन्धु | 13,38 |
| विश्य | 13 39 | सुपार्य | 13,42 |
| विषिक | 13 49 | सुराष्ट्र | 13,52 |
| शक | 13 36 | सूपारिक | 13,50 |
| शबर | 13,36,48 | सिन्धव | 57,35 |
| शातद्रव | 13 38 | सौवीर | 13,38 |
| शिशिराद्रिक | 13 57 | सौमिक | 13 49 |
| शूद्र (जाति) | 13,57,39,45 | हसमार्ग | 13 56 |
| शूलिक | 13 41 | ह्रुक | 13,57, |

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पर्वतनामानि

(पर्वतों के नाम Names of Mountains)

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| महापृथ | 62 23 | विजकूट | 13 18,25 , 26,42 |
| मञ्जन | 26 48 , 38 17 : 39 131,134 | वुङ्गत्रय | 13,17 |
| मन्वर | 38,39 , 39 134 | विकूट | 26 47 , 57,66 , 58 4 , 63 29 |
| मनुष्य | 13 17 , 63 19 | दुन्देरे | 13 16 , 26 48 |
| समापन | 13 17 | ददमृञ्ज | 26 47 |
| सदय | 26 46 , 31 15 , 39 79 : | नागपिठि | 13 17 |
| | 45 23 , 47,76 , 63 21 | निषध | 26,48 |
| सहासक | 26 46 | पारियात्र | 13 14,24 , 26 48 , 57,13 , 63 11 |
| शूल | 13 14,27 | गुल्फगिरि | 13 17 |
| शुष्यमूक | 13 18 | प्रादेय | 600 द्विपर |
| शोषिप्रस्य | 26 15 | शुशुमुञ्ज | 63 9 |
| —शोषिषानु | 63 8 | शशिमत | 63 7 |
| कालज्वर | 6 55 | शन्दर (= शन्दरक) | 1 11 , 2 5,6 , 4,3,19 , 7 10 , 13 16 , 16 57 , 25 74 , 26 2,46,47,66 , 27,3,61,62 , 28 29,37,76 , 33,18 , 36,3, 58 , 37,1,12 , 40 42,44,46, 48,64 , 41,58 , 42,1,4 , 43,82,121,149 , 52,17 , 65 19 |
| —कालिञ्जर | 50 14,25 , 57 50 : 63 27 | शलय | 13 14 , 26 48 , 44 78,80 , 45 1,2,4,9,17 , 57,16 , 63 12 , 64 19,47 |
| कृत्स्नर | 13 18 | शहसिक | 600 शेष |
| कैलाश | स मा 22 69 , स मा 23 3,21 , 26 48 , 27 4 , 32 57 63 33 | शहिसागैश | 63,33 |
| कोङ्कण | 13 18 | शहोदय | 57,25 |
| कोलाहल | 13,16 , 39 109 | | |
| कोश | 30 54 , 31,1 , 32 87,97,101, 107-109,120 | | |
| गन्धमादन | 26,19,21,43 | | |
| गण्डासन | 26 46 | | |
| गोमन्त | 13 18 | | |
| गोवर्पन | 13 17 | | |

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| माहेन्द्र (= महेन्द्र) | 13.14, 26.48, 57.10, 63.10, 11 | शुक्तिमत् | 13.14, 32, 26.47 |
| मेघ (= महामेघ, सुमेघ) | 9 8, 22.38, स मा. 3.2, स मा. 22.36, 25.31, 26.44, 55, 37.17, 38.2, 39.42, 43, 42.30, 46 25, 27, 50 7, 10, 11, 52 3, 85, 58.4, 68, 63.11 | शुक्लवत् | 26 47 |
| मेनाक | 13 16, 32.68 | शोपर्वत | 13.81 |
| रम्यक | 26.46 | सरस | 13.16 |
| रेवत | 13 17 | सह | 13 14, 31, 57.12, 63 11 |
| लिङ्गभेद | 53.1 | सुनाथ | 25.1, 26.16, 27.35, 32.110, 112, 46 11 |
| बगह | 26 46 | सुमेघ | see मेघ |
| शा श्वम | 13 16 | सुकर | 63.19 |
| शाखा | 26 46 | सोमनिध | 57.16 |
| विन्ध्य | 6 56, 13.14, 29, 55, 19 21, 26, 28, 30, 35, 20 3, 16, 36, 22 4, 26 48, 28 26, 29 19, 43, 77, 30 70, 31 67, 39.110, 63 12, 28 | हिमवत् | 1.6, 13 22; 19.16, 22.3, 5, स मा. 26 112, 24 10; 25.14, 24, 30, 32, 69, 26.55, 27.39, 31.67; 55.31, 32 |
| वेगवानु | 26 47 | —प्रातेशदि | 6.4, 22 17 |
| बिद्युत् | 13 16 | —शिशिपचल | 55.30 |
| सै प्राञ्ज | 13 16 | —शिशिपदि | 6.106, 13 57 |
| सामोचर | 64 27 | —सैशिपदि | 12 44 |
| शाल्विम | 38 3 | —हिमवील | 50 18 |
| शिशिपचल | see हिमवत् | —हिमसाङ्घ्य | 4.19 |
| शिशिपदि | | —हिमाचल | 32 87, 112, 37.8, 56.19 |
| सैशिपदि | | —हिमादि | 6 55, 24.10, 26.15; 28 11, 32.85, 87, 38.49; 50.14, 25, 55.27 |
| | | —हिमावय | 25.24, 26.12, 55 23, 63 8 |
| | | —हिमाशय | 2 42 |
| | | हेमकूट | 26.46; 63 21 |
| | | हेमगुलतादि | 44 47 |

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नदीनामानि

(नदियों के नाम, Names of Rivers)

| | | | |
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| अरुणा | स मा 19 30, 41, 42 | शोपवती (सरस्वती) | स मा 1 7, स मा 16.18, स मा 25 47; 31.83; 32.114; 36 40, 54 |
| अश्वनी | 13 24 | कपिलधारा | 57.47 |
| भाषपा | स मा. 13.7, स मा. 15.3, 5 3 28, 16 54; 57 30 | करोदा | 13.76 |
| भवि | 21.20, 53 7, 51, 55 1; 63 5 | कर्ण | 31.82 |
| इरावती | 31.77; 62 6 | कलस्वना | 13.31 |
| —रेवावती | 62.6 | काञ्चना | 31.81 |
| ईश्वरी | 12 46 | काञ्चनाक्षी (सरस्वती) | स मा. 16 18, 28; 36 54; 37 60; 39 34; 57 2 |
| पत्तरमानस (सर) | 13.32 | बावेरी (-रि) | 13.30 |
| पद्मनाभती | 13.21 | | |
| सरीस | see इरावती | | |
| देरावती | | | |

यामनपुराण

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| वालिन्दी | 3.8; 6.30; 13.20; 31.75; 34.17,41; | दृषद्वी | 13.21; स.मा. 11; स.मा. 12.9; स.मा. 13.8; |
| ॐ | 37.68; 38.10,12; 39.5,82; 52.89, | | स.मा. 15.46,57 |
| ॐ | 53.1; 62.24; 63.3 | देविका | 52.36,53; 55.5; 57.36; 62.7; 63.30 |
| यमुना (पद्मवत्स) | 3.7, 27.11; 38.9,47,49,54; | घातुकी | 13.21 |
| | 52.9; 63.26 | घृतपाषा | 13.21; 31.80,82 |
| —रविमुदा | 37.69 | नद्वला | 53.51 |
| रासो | 31.79 | नन्दिनी | 13.23 |
| विन्द (रूप) | स.मा. 15.60 | नर्धवा | 7.26; 13.25; 29.23, 31.75; स.मा. 21.7; |
| किरण | 62.5 | | 57.47, 63.18 |
| कुटिला | 31.7,11; 65.33 | नलिनी | 13.31 |
| —सुरनदी (विलपुपदी) | 65.34 | निर्विण्वा | 13.28 |
| कुमारधारा | 57.46 | निष्परा | 13.22 |
| कुमुदती | 13.28 | निपचावती | 13.28 |
| कुह | 13.20; 31.80 | नीला | 13.20 |
| कुतमाता | 13.32 | पञ्चनद | 18.43 |
| कुत्तिमा | 13.27 | पथा | 63.16 |
| कृपा | 13.25 | पन्था (सर) | 12.54 |
| कृष्णा | 13.30 | पयोनि (= पयोनि) | 13.28; 37.36; 55.10,11; |
| कौशिकी | 13.22, स.मा. 13.7,18, स.मा. 15.57; 31.77, | | 62.7; 63.7 |
| | 39.84,85; 52.5 | पर्णाका (-रा) | 13.23; 31.81 |
| गङ्गा | 6.4; 12.45; स.मा. 13.7; स.मा. 15.62; | पवनहृद | स.मा. 16.1 |
| | स.मा. 21.7; 69.2,5 | पार | 13.24 |
| गण्डकी | 13.22; 31.79 | पावनी | 13.23 |
| गुरुदा | 57.2 | पितामहसर | स.मा. 19.13 |
| गोदावरी (गोदावर) | 13.30; 31.75, 39.37,126 | पिपलयोषी | 13.26 |
| गोमती | 13.21; 37.61; 57.2; 63.31 | पिशाचिका | 13.26 |
| गोतमी | 31.77 | प्रभावा | 31.81 |
| गतिवत् | 13.20 | प्लसवा | स.मा. 13.26 |
| गमपवती | 13.24 | बलवाहिनी | 13.27 |
| गिना | 13.22,24; 31.79 | बाहुवा | 13.21; 31.78 |
| गिनीरसा | 13.26 | बहुपिकुण्ड | स.मा. 15.8 |
| गपसा | 13.26; 31.75 | बहुसर | स.मा. 1.4; स.मा. 11.24; स.मा. 28.38 |
| गरुडका | स.मा. 1.14 | बाह्वी | 57.56 |
| गामे | 13.28 | गोमरी | 13.30; 31.78 |
| गामरार्गी | 13.32 | गोमा | 63.32 |
| गुह्यमन्त्र | 13.30 | मरुत्तिका | 57.16 |
| गोवा | 13.29 | मञ्जिष्ठा | 13.27 |
| दशार्गी | 13.25 | मयुन्दिनी | 55.16,17,26 |
| दिव्य (सर) | 18.65 | मयुन्द | |
| दुग्धोद्य | 13.31 | मयुच | 13.21 |
| दुर्गा | 13.29 | मयुत्वा | स.मा. 13.7 |
| | | मयुत्का | 31.80 |

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| मनोहर (सरस्वती) | स.मा. 16.34 ; 31.82 ; 36.54 | विनाला (सरस्वती) | स.मा 16.18,30 ; 31.93 ; 36.54 ; 55.26 |
| मन्त्रालिनी | 9.50 ; 13.25 ; स.मा. 13.7 , 31.76 , 46.44 | वृषभो | 13.23 |
| मन्त्रोद्वाहिनी | 46.30 | वेणु | 1. 13.28,30 ; 31.80 |
| महाबोधी | 57.60 , 63.27 | वेणुमती | 13.24 |
| महागोरी | 13.29 | वेदसिनी | 13.23 |
| महानद (= घोण) | 13.25 | वेदरमृति | 13.23 |
| महानदी | 31.79 , 57.7 | वीतरणी | 13.26 , स.मा.13.6 ; स.मा. 15.41 |
| महानदी (= सरस्वती) | स.मा. 19.7,8 | सतद्रु (= सतद्रुणा) | 13.20 ; 62.4 |
| महासर (= नामस) | 62.15 | सालूचिनी | स.मा 13.22 ; 38.3 |
| मही | 13.23 , 31.95 | सिखा (-कि) | 13.24 ; 57.19 |
| महीश्री (= महोदा) | 57.13 ; 63.30 | सिखा | 13.28 |
| मानस (हृद) | 31.95 | सुक्तिमती | 13.27 |
| मानसहरा (सरस्वती) | स.मा. 16.18 | सौग (= महानद) | 13.25 , 57.60 ; 63.24 |
| ममस्वता | see कालिन्दी | समिहित (सर) | स.मा. 1.5,7,9 ; स.मा. 22.34 |
| ममुना | see कालिन्दी | समिहृती | स.मा. 13.50 |
| रन्धुका | स.मा. 1.5,14 | ससन्तबा | 13.27 |
| रविमुदा | see कालिन्दी | सरयू | 13.22 , 31.78 , 34.43,46 ; 57.7 ; 63.27 |
| रता | 13.21 | सरस्वती (रूप) | स.मा. 21.16 |
| रामहर | स.मा. 1.13 , स.मा. 11.24 , स.मा. 14.1 | सरस्वती | 2.42 , 7.42 , 13.70 , 30 , 35 ; 23.13 , स.मा. 1.1,9 , स.मा. 11.5 |
| रामहर (रूप) | स.मा 24.29,30 | | 12,23 , स.मा. 12.2 , 9 , 11 , 20 ; स.मा. 13.6,8 , स.मा. 14.37 , स.मा. 16.6 , 17 , 20 , 27 , 29 , 30 , 32,35,37-39 , स.मा. 18.18 , 19 , 21 , स.मा. 19.18 , 22 , 23 , 26 , 27 , 30,31,41 , स.मा 20.4 , स.मा. 21.3,5,9,16,19,20 ; स.मा. 22.12 ; स.मा. 26.46,58 ; स.मा. 82.7,41 , 24.3 , 25.52 , 27.12 , 31.51,53 , 34.18,20 ; 36.40 ; 37.54,56,60 , 39.33 , 43.70 , 46.75 , 53.5 , 56.60 , 63 , 57.34,41 |
| देवा | 13.31 , 31.81 | —सतबा | 3.8 , 23. 13 , 34.18 |
| साङ्गलिनी | 57.14 | सामिहृत्य (सर) | 22.1 ; स.मा. 26.57 , स.मा. 28.6 |
| सूची | 13.24 | सिन्धे | 13.32 |
| सौहिया | 13.22 | सिनीबाहु | 13.28 |
| सञ्जला | 13.32 , 31.76 | सिन्दु | 13.23 ; स.मा. 21.8 |
| सञ्जलावती | 13.26 | सोला (सरस्वती) | 5.2 ; 31.76 |
| सधुपट | 31.22 | सुदामा | 13.32 |
| सरणा | 3.27 ; 16.52-54 , 57.30 | सुप्रमा (सरस्वती) | स.मा. 16.18 , 21 ; 36.54 |
| सधु | 13.27 | | |
| सामिना | 13.31 | | |
| सामिना | 13.29 | | |
| सामुनदी | स.मा. 13.7 | | |
| साहा | 31.78 | | |
| साहा | 13.30 | | |
| सितला | 13.20 ; 31.77 , 55.11,30 , 63.7 | | |
| विदिदा | 13.24 | | |
| विषादा | 13.25 , 31.76 , 53.6 , 57.18 , 62.4 , 63.4 | | |
| विपला | 31.82 | | |
| विपलादेवा (= विमलोदा, सरस्वती) | 16.18 ; स.मा. 16.37 ; 36.54 | | |

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| सुप्रयोगा | 13.30 | हरिर्जिह्वा (सरस्वती) | 23 13 |
| सुरतदी (विष्णुपदी) | see कुटिला | हारपयो | 13 21 |
| सुरता | 13.25 | हिरण्यती | 13.20, स.मा. 13 8, 38.16,19,34, |
| सुवेणु (सरस्वती) | स.मा. 16,18,35, 31.83; 36.54 | | 45, 63.32 |

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स्थाननामानि

(स्थान—नगर, ग्राम, वन, आश्रम इत्यादि के नाम, Names of Places-Cities, Villages, Forests, Ashramas etc)

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| प्रविविधन | स.मा. 7.5, स.मा. 13 4,12 | चित्रवन | 9 93 |
| प्रथमश्रम (आश्रम) | स.मा. 15.36 | व्येष्टाश्रम | स मा 15 67 |
| प्रमदापती | 9,9, 10-12, 34.36 | दशाश्रम | स मा. 13 21 |
| प्रभुतस्थान | स.मा. 4 7,9,20 | दण्डधारण्य | 19,28,34, स मा. 18.5, 40.18 ; |
| प्रभुवन | स.मा. 14 42 | | 57.67 ; 63 26 |
| प्रपोष्या | 38 52 | दास्यन (= देवदास्यन) | 6.58,81 ; स मा 22.46, |
| प्रभुं देवा | 57.49, 63-19 | | स मा. 23 17, 57 56 |
| प्रवन्ती (नगरी) | 57.18, 62 13,25 | देवदास्यनाश्रम | स मा 23 32 |
| प्रशोकवन | 62.18 | द्वैतवन | 23.12 ; स.मा. 11.4, स.मा. 26.57 |
| प्रसन्नपुर (पातालस्थ) | 10.56 | धर्मारण्य | 3 10 |
| प्रतिमपुर | स.मा. 1.7 | नन्दनवन | 12 46, 33.13 |
| प्रभुवन | 62 17 | नबराष्ट्र | 63 30, 64 85 |
| उत्तरकुह | 57 54, 63 22 | निपथ | 57.24, 63 13 |
| उत्पलपुर | 38.27 | नीमिप (महारण्य) | 37.40 |
| वदयपाश्रम | स मा 3.17, स.मा 6.12 | नीमिपकुञ्ज | स.मा.16 7 |
| वसेद्वेदा | 57.14, 63.12 | नीमिपारण्य | 3.10, 7.41, 8 29, 37.40, 57.3, |
| वाकी (नगर) | 12.50 | | 58 69 |
| काव्यक (वन) | स.मा 13.4, स.मा. 20.32, स मा 21.1 | पर्कजवन | 58.22,24 |
| मुमारपुर | स मा 20 7 | पञ्चाल | 57.26, 63.13 |
| मुहनेत्रवन | स मा. 6 12 | पचवन | 62 14 |
| मुहजम्गम (क्षेत्र) | 12.45 | पधास्या (नगरी) | 57.45 |
| —मुहजम्गम | 62.3 | पुल्कर | स.मा 16 19,21,23 ; 39.14 |
| मुयास्थल | 50 14 | पुल्करारण्य | 3,9, 39.12,13,16, 57.32 |
| मुयारथली (पुर) | 12.51 | फलनोधन | स मा. 13 4, स.मा. 15 45,48,49 |
| केसदारण्य (सकुल) | 6.99 | बहुल | see केसदारण्य |
| कोयल (-ता) (उत्तर-) | स मा. 16.32, 38 19 | बदलिाश्रम (= बदरी) | 2 41, 3,6, 6.4,9,21 ; |
| = कोयला (कोयल सा) | 63 29 | | 8.45, 31 96, 39 66, |
| गङ्गाहार | स.मा. 16 37 ; स मा.18.17 | | 43.4, 64.112 |
| गय (देवा) | स.मा 16 29 | बद्धावर्त (देव) | स मा 12.9 |
| गालधाश्रम | 32.17 | यषानीवन | स मा. 14 29 |
| गोदुत | 59.104 | यार्गवाश्रम | 37 25 |

परिशिष्ट

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| मिद्धीवन | 63.24 | शाकल (नगर) | 39.57,70 , 53.8,12,43,74,78 |
| मगधा | 63.25 | शातवन | 63.32 |
| मशदेश | 53.12 | शिवि (देश) | 38.12 |
| मधुवन | स.मा. 13 5 , 57.31 | शीतवन | स.मा. 13 5 ; स.मा. 14.44 |
| मध्यदेश | 12.51 | दूरपुर | 63.31 |
| महावन | स.मा.18 6 | दुरथेन (देश) | 53.68 |
| महाधम (भगल्लयाधम) | 19 31,35 | शोभितपुर | 65.65 |
| मागध (धरण्य) | 3 9 ; 11 7 ; 57.58 | सप्तगोदावर (देश) | 37.78 |
| माह | 63.24 | सवन | स.मा. 13 14 |
| माहिष्मती | 39.137 | सुकेशिनगर | 11.1 |
| रन्तुकाधम | स मा 21.5 | सुराष्ट्र | 53.14 , 63.30 |
| रेणुकाधम | स.मा 20.5 | सूर्यवन | स.मा. 13.5 |
| ससिष्ठाधम | स.मा. 19 3 , स.मा. 28.47 | सुव्वारण्य | 3.9 , 57.61 , 63.31 |
| समुद्र | 50 14 | सौगन्धिक (वन) | स.मा. 26 55 |
| शारानसी | 3.30,40 ; 16.51,58 , 25.49 ; 57.29 | सौमपुर | 65 63 |
| शिमोतक (वन) | 49.9 | स्वाधीश्वर | स.मा. 23.15 |
| शिरजा (नगरी) | 57.8 | हरिलेन (= शारानसी) | 16 48 |
| शिशामिनाप्रम | स.मा. 19 3,17 | हस्तितानपुर | 63.2 |
| श्यासवन | स.मा 13.4 ; स.मा. 15.54 | हिमवदन | 28 14 |
| शरवण | 31.15,19,21,22,28,30,38 , 63.21 | हिरण्यपुर | 32.44 |

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तीर्थनामानि

(तीर्थों के नाम—Names of Tirthas)

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| प्रकुलोश्वर | 7.26,33 | प्रहू | स.मा. 15.61 |
| प्रलण्य | 62.20 | इडास्पद | स.मा. 15 24 |
| प्रनिक्कुड | 25.52 | इन्द्रतीर्थ | 57.7 , 31.92 |
| प्रच्छुतस्थल | स.मा. 13 47 | इरावती | 53 7 |
| प्रजेश | 63.17 | उदयान | 31.92 , 57.6 |
| प्रदिशिषन | स मा 13 12 | शुभमोचन | स.मा. 20 6 |
| प्रनरक | स.मा. 20 24,25 | एकहस | स मा. 13.37 |
| प्रन्यजन्म | स.मा. 15.28,36 | शोजस | स मा. 20 6,10 |
| प्रमृतस्थान | स मा. 16.3 | = शोजस | स.मा 1.5 , 31.51 |
| प्रम्ववन | स मा. 14 42 | शोजनस (= कपासमोचन) | स.मा. 18.1,10,11,13 , स.मा. 21.24 , 31.91 |
| प्रक्यासगम | स.मा. 19.41,42 | कनकल | 4.19 ; 25.52 ; 31.89 ; 57.62 |
| प्रलेपक | स मा. 15.44 | कन्धा | 63 28 |
| प्रवकीर्ण | स.मा. 18.25,27,30,33 | कन्याहृद | 57.43 |
| प्रश्वतीर्थ | 57.26 | कपासमोचन | 3 49-51 |
| प्रश्विनोस्तोर्थ | स.मा. 13.31 | | |

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| कपिलधारा | 57 47 | कौण्ट | 25,53 |
| कपिलाह्नद | स मा. 14.74 | कौशिकी (नदीतीर्थ) | 52 5, 63 2 |
| कपिस्थल | स.मा. 15.14 | कासला | 63 29 |
| कर्नवं | 25 52 | कम | 31 100 |
| कलसी | स मा. 15.18,19 | कीरिकावास | 57 44 |
| कामरुन | 57.54, 63 33 | गजसाह्वय | 52.8 |
| कामेश्वर | स मा 14 42 | गया (गयाशिरस, गयातीर्थ) | स मा. 12.8, स.मा 15 48, स.मा. 23.19, 31 89, 53 64,69, 57.41 63 9 |
| काम्यक (वनतीर्थ) | स.मा 20 32 | गयाशिरस (ब्रह्मण पूर्वा वेदि) | 23-19 |
| नामशोधन | स मा. 14 17,18 | गिरिज | 57.53; 63 26 |
| कालिञ्जर | 6 55, 57.50; 63 27 | गोकर्ण | स मा. 25.16; 55.5, 62 5; 63 28 |
| किदत्त (रूपतीर्थ) | स मा. 15 60 | गोदावरी (न ती.) | 39 128,154 |
| किरूप (महातीर्थ) | स मा 15 27 | गोमलाट | 57.8, 63 10 |
| कुण्डिन | 57 37; 63 24 | चक्र | 7.37; स मा. 21 5; स.मा. 22,11, 31.89, 55.3 |
| कुम्भक | 25 33 | कण्डिकेश्वर | 25 51 |
| कुम्भाक्ष | 5 1, 25 51, 53 3, 63,3 | कण्डुख | स मा 1 5 |
| कुमारधार | 57.46, 63.16 | करणपावन | 31.94 |
| कुशनेत्र | 22 20,23,25; स मा. 1 13, स मा 11.74, स मा 12 1,2,6-8,10,15,16; स.मा 13 3,41, स मा 15 78; स. मा. 16 23, 29, 31, 34, 36,38, स मा 20 16,21, स मा. 21 3, स मा 24 23, स मा. 26 40 स.मा 27.23 33, 24.4,22, 26 40; 27.23, 31.31, 53,93; 36.32,40, 43 4, 55.2, 62 1,52,53, 63 5 | कण्ठक | 25 51 |
| कुशनेत्रसमगतपथक | स मा. 1 14 | कण्ठक | स मा. 14 45 |
| कुशजङ्गल | स मा 2.2, स मा. 12.12 | कटाक्षमेव (= दशाक्षपेयिक) | 3,41,53; स मा. 14 49, 57 42 |
| —कुशजङ्गल | 3.12, 23 41, स मा. 1.1; स मा. 2, 2, 57.40., 62 1, 63.17,48 | कुवातीर्थ | स.मा 21 15 |
| कुशतीर्थ | स मा 20.14,21,22 | कुपडती (न ती) | स.मा 15.46 |
| कुशवज्र | 55 4; 57.45 | देवहृद | 52 7, 55 14 |
| कुशोत्तारण | स मा 15.74, स मा. 16 4 | करणीतीर्थ | स मा 13 19 |
| कृतवप्य | स मा 15 62 | कर्पटा (न ती) | 57 47 |
| कृतपर्वाच | स मा. 13.37, 63 5 | नागतीर्थ | स मा. 13 23, 31 93 |
| कृष्णतीर्थ | 52.7, 55 9 | नागहृद | स मा 15.39 |
| कृष्णोण | 63 2 | नारीहृद | 57 50 |
| केदार (महातीर्थ) | स मा 15.16,26; स मा. 16.35, 31 97; 34 10,11,16,17, 53 2; 63 3; | नीलतीर्थ | 57.51 |
| कीरामुस | 57.49, 69 6 | नृसम्ब | स मा 1.9 |
| कीरितीर्थ | स मा 13 28; स.मा. 15 63,71; 25 53, 57.34,40 | नीमिष | 7.37,38,39, स मा 16 8,24,28, 37 40, 39.34,75, 57.1, 63 9; 69 6 |
| | | नीमिषपृञ्ज | स.मा. 16 7 |

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| पञ्चनद | 18.43; स मा. 13.26,27 | श्वानीवन | स.मा. 14.29 |
| पञ्चवट | स.मा. 20.12 | मृतालय | स.मा. 13.47 |
| पयोष्णी (न. ती.) | 55.10 | शृगुलुह | 55.32 |
| पवनहृद | स.मा. 16.1. | शङ्कुशिवा (न.ती.) | 57.16 |
| पादिछात | स मा. 15.51 | शण्डिमन्त्र | 55.14 |
| पादिप्लव (सरतीर्थ) | स.मा. 13 17 | शपुनन्दिनी | 55.16 |
| पापन | स.मा 1.5 | शपुनव | 55.17 |
| पितृतीर्थ | स.मा. 21 18 | शपुवटी | स.मा. 15.55 |
| पुष्कर | 7.37; (23.20 ब्रह्म प्रतीचो वेदि पुष्कर) | शपुवन | 57.31; 63 14 |
| | स.मा. 13.41; स.मा. 16 19,21,23; | शपुसख | स.मा. 18.39 |
| | 31.90; 39.14, 18, 19, 27, 40, 52, | शनीजव | स.मा. 15.54 |
| | 46 16,17; 63.14; 69 6 | शहाकीर्ती (न. ती.) | 57.60; 63 27 |
| द्वपुष्क (महातीर्थ) | 12 45; 22.20,23; 23.43,44; | शहाप्य | 57.65 |
| | स मा. 18 16,17,20,21,30; 24.1.4; | —महातीर्थ | 57.59 |
| | 25 49, 50, 54, 73, 74, 27.14; | शहाम्भन् | 63.6 |
| | 31.88; 32.114; 36 52 | शहालय | 57.54; 63.22 |
| पौखरीक | स.मा 15.39 | शहालव | 57.17 |
| प्रजापुत्र | 57.59, 63 28 | शहोदरी (न. ती.) | 57.13 |
| प्रमास | 31.91; 57.51; 63 19 | शहोदय | 57.25; 63.14 |
| प्रवाग | 3.26; 25.51; 31.99; 57.27; | शागधारप्य | 57.58 |
| | 63.14,23; (23.19 ब्रह्मगे मप्यमा वेदि), | शातृतीर्थ | स.मा. 14.43 |
| | 69.6 | शानस (हृद) | 31.90,95; 52.3, 63.1 |
| प्रापीन | 63.6 | शानुप | स.मा. 14.50,56; स.मा. 15.1 |
| प्राजापश्य | 55.15 | शाहिप्यती | 39.137 |
| प्लसासत्तरण | 57.57, 63.25 | शिशक | स.मा. 15.52,53 |
| पलकीवन | स.मा. 15.48,49 | शुक्तिसमाश्रय | स.मा. 14.34 |
| शवरिकाधम | 6.4,21,23; 31.96; 53.4; 63.4; | शुज्जवट | स.मा. 13.30 |
| | 64 112 | शतीपवीतिक | स.मा. 21.4 |
| बन्धुवृन्द | 25 52 | शावात | स.मा. 18.37 |
| बलभो | 63.34 | शुगन्धर | स.मा. 13.47 |
| ब्रह्मप्य | 63.7 | रत्नक | स.मा. 1.5,14, स.मा. 12.2,19; स.मा. 13.11,24; |
| ब्रह्मतीर्थ | स.मा. 21.28; स.मा. 28 40 | रसावर्त | स.मा. 15.43 |
| ब्रह्मध्वज | 57.5 | रामहृद | स.मा. 1.14, स.मा. 11.24; स.मा. 14.1 |
| ब्रह्मपोनि | स.मा. 18.21,24, 31.94 | रुद्रक | स.मा. 25.14 |
| ब्रह्मपितृकुण्ड (= ब्रह्मोदुम्बर) | स.मा. 15.8 | रुद्रकीटि | स.मा. 15.22, 62.26 |
| ब्रह्मसर | स मा. 1 4, स.मा. 11.24, | रुद्रहृद | स.मा. 24.29,30 |
| | स.मा 28.38 | रुद्रमहालय | 31.98 |
| ब्रह्मसदन | स.मा. 28 38 | रेखुवाश्रम | स.मा. 20.5 |
| ब्रह्मस्थान | स.मा. 16.13 | साङ्गलिनी (न. ती.) | 57.14 |
| ब्रह्मावर्त | स मा. 14.36,39 | लिङ्गभेद | 63.3 |
| ब्रह्मोदुम्बर | स.मा. 15.7,10 | लोकेश्वर | स.मा. 14.21 |
| ब्राह्मणी (न ती) | 57.56 | | |
| भद्रकर्ण | 53.6; 63.4 | | |
| भद्रा | 25 52 | | |

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| सौहृदय | 63.29 | सविहित (सरतीर्थ) | स.मा. 1.5,7,9; स.मा. 22.34; |
| संयमूल | स.मा. 14.16 | | स.मा. 25.48; स.मा. 26.33; |
| वसिष्ठोद्वाह | स.मा. 18.40 | —साविह्व्य (सरतीर्थ) | स.मा. 22.1; स.मा. 23.13; |
| वाञ्छिगिरस् | 31.90 | | स.मा. 24.29; स.मा. 26.57; |
| वामनक | स.मा. 15.64 | —साविहित | स.मा. 28.6,21 |
| वाराणसी | 3.42; 25.49; 57.29; 63.15 | स.मा. 12.15; स.मा. 24.2; स.मा. 28.21 | |
| वाराणसीर्थ (= वराह) | स.मा. 13.32; 53.5; 63.4 | सप्तमोदावर | स.मा. 13.50; स.मा. 20.9; स.मा. 21.5; |
| विमल (सरतीर्थ) | स.मा. 13.15 | | 37.78,81,82; 39.55,75,78,111,135,137, |
| विरञ्ज | 57.9 | | 165; 57.55; 63.23 |
| विरञ्जा (ब्रह्मणो दक्षिणा देविः) | 23.19 | सप्तसारास्वत | स.मा. 16.17,40; स.मा. 17.22; 31.92; |
| विद्याखण्ड | 55.9; 63.6 | | 36.45; 46.71,73 |
| विद्यालता (न. सी. कुशक्षेत्रे) | स.मा. 16.30 | समन्वपञ्चक | 23.16 |
| विश्वामित्रतीर्थ | स.मा. 18.14 | समन्वपञ्चका | 23.20 |
| विष्णुपद | स.मा. 15.56 | सरक | स.मा. 15.20,21,28 |
| विहार | स.मा. 21.10,13,14 | सरस्वती (न. तो.) | 25.52 |
| वैतरणी | स.मा. 15.41 | सरस्वतीकुञ्ज | स.मा. 21.1,6 |
| व्यासवन | स.मा. 15.54 | सरस्वतीकूप | स.मा. 21.16 |
| व्यासरपली | स.मा. 15.58 | सपिदंभि (नाशतीर्थ) | स.मा. 13.23 |
| शकाङ्ग | 63.34 | सर्वपञ्चका (ब्रह्मण उतरा देविः) | 23.17 |
| शङ्खोद्धार | 63.31 | सर्वपापप्रमोचन | 57.10 |
| शतसाहसिक | स.मा. 20.3 | = सर्वपापविमोचन | 31.10 |
| शक्ति | स.मा. 20.3 | = सर्वपापहृत् | 57.30 |
| शालग्राम | स.मा. 14.23; 57.72; 59.117; 63.44 | सवन (विष्णुस्थान) | स.मा. 13.14 |
| शालिहोत्रतीर्थ | स.मा. 16.5 | सारथव | 26.28; 36.53; 57.42 |
| शालूकिनी (न. सी.) | स.मा. 13.22 | सौमतीर्थ | स.मा. 16.12 |
| शिवद्वार | स.मा. 20.23 | सुतीर्थ (—क) | स.मा. 14.40; 53.4 |
| शिववन | स.मा. 14.44 | सुदिनतीर्थ | 15.61 |
| शुक्रतीर्थ | स.मा. 14.23; स.मा. 25.1 | सूर्यतीर्थ | स.मा. 14.26; स.मा. 15.73; स.मा. 22.11 |
| शूर्पारक | 57.58; 63.25 | सोमतीर्थ | स.मा. 13.33 स.मा. 22.11; स.मा. 25.1 |
| शोण | 57.60; 63.24 | | 31.91; 57.12,43 |
| श्रीकण्ठ | 37.68; 38.47,60 | स्कन्दतीर्थ | स.मा. 25.2 |
| श्रीगुञ्ज | स.मा. 16.5 | स्वाणुतीर्थ (= स्वाणुवट) | स.मा. 1.12; स.मा. 19.13; |
| श्रीलोच्य | स.मा. 14.23 | | स.मा. 21.30; स.मा. 22.1,11; |
| श्वेततीर्थ | 31.101 | | स.मा. 24.4,24; स.मा. 25.6,25; |
| संभ्रमतीर्थ (इक्ष्वाकी-नद्वत्ता) | 53.51 | | स.मा. 26.1, 33, 40, 60, 62; |
| संभ्रमतीर्थ (कौशिकी-नद्वत्ती) | स.मा. 13.18; स.मा. 15.57 | | स.मा. 27.26,30,35; |
| संभ्रमतीर्थ (चरस्वती-समुद्र) | 57.52 | | स.मा. 28.7,49; 27.26, 30,36 |
| सङ्गती (सीर्थ) | स.मा. 14.34 | स्वाणुपहाह्व | स.मा. 14.46,47 |
| सञ्चक | स.मा. 21.5 | स्वाशोषर | स.मा. 23.15 |
| सन्दिती | स.मा. 13.50; स.मा. 20.9 | स्वाणुतोलायन | स.मा. 14.46,47 |
| | | हंसवन | 55.10; 63.5 |
| | | हृत्प्रेष (= वायव्यी) | 16.45 |
| | | हाटकतीर्थ | 39.157 |
| | | हिरण्यतीर्थ | 38.45 |

परिशिष्ट ५

APPENDIX 5

वनस्पतिनामानि अन्तुनामानि च (Flora and Fauna of the Vamana Purāna)

A

वनस्पतियों के नाम, Floral names

[The following is the list of plants and herbs mentioned in the Vāmana Purāna This list also includes the various parts of the plants—such as flowers, fruits, seeds, exudus etc—if mentioned in the text The reference of the Adhyaya and Śloka is given within brackets Hindi names and also the scientific botanical names are also given Synonyms have cross references]

| | |
|---|---|
| अगुरु (17 50 36.13, 76, 58.3, 68.20), हि० अगर. <i>Agularia agallocha</i> Roxb (Fam Thymelaeaceae) | इन्दीवर (22 32, 68 17) हि० नीलोत्तर. <i>Nymphaea stellata</i> Willd. (Fam Nymphaeaceae) |
| अकोल (6 19) हि० अकोट, डेरा <i>Alangium salusifolium</i> (Linn f) Wang (Fam Alangiaceae) | उरुपल (3 47, 58 17), हि० कपल वा एक भेद. <i>Nymphaea species</i> (Fam Nymphaeaceae) |
| अवसी (44 34) हि० अलसी, तीलो <i>Linum usitatissimum</i> Linn. (Fam Linaceae) | उदुम्बर (15 13, 17.49), हि० मूलर. <i>Ficus glomerata</i> Roxb (Fam Moraceae) |
| अतिमुक्त (36 13), हि० माचवी; see माचवी. | उशीर (12 7 68 19) हि० खद. <i>Vetivera zizanioides</i> (Linn) Nash (Fam Gramineae) |
| अच्छिनी (38 57) see पत्थी | वदम्ब (1 18 17 9, 42, 18 2, 26 71, 58 8), हि० कदम्ब <i>Anthocephalus indicus</i> A Rich (Fam Rubiaceae) |
| अम्बुज (36 25) see कमल | कदली (7 11) हि० केला <i>Musa paradisiaca</i> Linn (Fam Musaceae) |
| अरविन्द (58 42) see कमल | कमल (6 17 22 32 31 20, 36 12, 58 17, 62 14 68 17) हि० कल <i>Nelumbo nucifera</i> Gaertn (Fam Nymphaeaceae) |
| अर्के (17 55 44 86), हि० मदार. <i>Calotropis gigantea</i> (Linn) R Br ex Ait (Fam Asclepiadaceae) | करवीर (17 36 50 36, 68 12), हि० कनेर. <i>Nerium indicum</i> Mill (Fam Apocynaceae) |
| अर्जुन (1 18 58 9) हि० अर्जुन, कीहा <i>Terminalia arjuna</i> (Roxb ex Dc) Wight & Arn (Fam Combretaceae) | कर्णिकार (6 12, 8 वा 26 135, 58 8) हि० मुबकुन्द, उत्तकम्बल, बलसतार, फरहर 1 <i>Pterospermum acerifolium</i> Willd (Fam Sterculiaceae) 2 <i>Adroma augusta</i> Linn f (Fam Sterculiaceae) 3 <i>Cassia fistula</i> Linn (Fam Leguminosae) 4 <i>Erythrina variegata</i> Linn var <i>orientalis</i> (Linn.) Merrill (Fam Leguminosae) |
| अशोक (12 51, 62 18, 68 12) हि० अशोक <i>Saraca indica</i> Linn (Fam Caesalpinaceae) | |
| अश्वत्थ (14 37 18 8, 8 वा 15 32, 38, 58 69), हि० पीपल <i>Ficus religiosa</i> Linn. (Fam Moraceae) | |
| आमलक (17 55 58 8, 68 28), हि० आमलक <i>Embilica officinalis</i> Gaertn (Fam Euphorbiaceae) | |
| आमलकी (64 49, 68 15), see आमलक | |
| इक्षु (62 17, 64 43), हि० ईश, गन्ना. | |

- कलम (27 46 58 17) A type of शक्ति cf शक्ति.
 वल्हार (18 17, 22 32 58 17) वयल का एक भेद
Nymphaea rubra Roxb (Fam Nymphaeaceae) cf कमल
- काकमाची (12 53), हि० छोटी मकोय
Solanum nigrum Linn (Fam. Solanaceae)
- काञ्चन (58 17), हि० चम्पा, नागकेसर इत्यादि.
 कार्पास (12 52, 15 6), हि० कपास.
Gossypium arboreum Linn (Fam Malvaceae)
- कालीयक (68 19), हि० झाड़ की हल्दी
 1 *Coscinum fenestratum* (Gaertn) Colebr (Fam Menispermaceae)
 2 *Jateorhiza palmata* Miers (Fam Menispermaceae)
- कालेय (36 13) see कालीयक
 किंजुक (4 29, 6 9, 17, 16 46), हि० पलाश.
Butea monosperma (Lam) Kuntze (Fam Leguminosae)
- कीचक (58 18, 68), हि० नरकट, बौंस
 1 *Phragmites Karka* (Retz) Trin ex Steud (Fam Gramineae)
 2 *Bambusa bambes* Druce Syn 2 *arundinacea* Willd (Fam Gramineae)
- कुंकुम (68 19), हि० केसर.
Crocus sativus Linn (Fam Iridaceae)
- कुन्द (6 11, 18 17 47 18 6, 27 12, 68 12 19), हि० कुन्द.
Jasminum pubescens Willd (Fam Oleaceae)
- कुमुद (22 32 58 17), हि० कुँई
Nymphaea sp (Fam Nymphaeaceae) cf कमल
- कुश (17 42, 8 मा 17.7, 8 मा 26 17, 25 42, 46 45, 64 38), हि० कुश, दाध.
Desmorrhiza bipinnata Stapf (Fam Gramineae)
- कृष्णोदुम्बरक (18 7), हि० कडमूलक.
Ficus hispida Linn f (Fam Moraceae)
- केतकी (1 18 68 14) हि० नेवडा
Pandanus odoratus Roxb. (Fam Pandanaceae)
- केसर (6 99), हि० नेहर, see बबुल
- कोकनद (22 32 62 14), कमल का एक भेद
Nelumbium speciosum Willd (Fam Nyphaeaceae)
- खदिर (18 5) हि० खैर
Acacia catechu Willd (Fam Leguminosae)
- गिरिशालिनी (68 13), हि० कोयल, मयराजिता.
Clitoria ternatea Linn (Fam Leguminosae)
- गुग्गुलु (17 49) हि० गुगल
Commiphora mukul (Hook ex Stocks) Engl (Fam Burseraceae)
- गोधूम (68 7), हि० गेहूँ
Triticum aestivum Linn (Fam Gramineae)
- चन्दन (12 7 17 47 25 6, 36 12, 13, 41 37 42 8 45 5, 58 8, 68 19), हि० सपेद चन्दन.
Santalum album Linn (Fam Santalaceae)
- चम्पक (6 98 58 8, 68 12), हि० पीला चम्पा
Michelia champaca Linn (Fam Magnoliaceae)
- चूत (6 100, 12 51, 17 52, 58 8), हि० आम
Mangifera indica Linn (Fam Anacardiaceae)
- जपाकुमुम (68 13), बडील
Hibiscus rosa sinensis Linn (Fam Malvaceae)
- जाती (6 101 12 50, 68 12, 20), हि० चमेली, मालती.
Jasminum officinale Linn var *grandiflorum* Bailey (Fam Oleaceae)
- जातीफल (68 20) : हि० जायफल
Myristica fragrans Houtt (Fam Myristicaceae)
- तगर (17 40), हि० सुपयवाला.
Valeriana wallichii DC (Fam Valerianaceae)
- तमाल (58 9), हि० तमात
Garcinia morella Desr (Fam. Guttiferae)
- ताल (2 49, 12 54, 16 47, 42 48, 47 48, (47 49 मुष्टताल) : 58 9, 68 27), हि० धार
Borassus flabellifer Linn (Fam Palmae)
- तिन्दुक (8 मा 26 122) : हि० तेंद, तिरुपा
Diospyros peregrina Gurke (Fam. Ebenaceae)
- तिल (15 6 17 35, 42 18 13, 17, 8 मा 15 5, 60, 8 मा 24 27 24 9, 50 38, 53 49, 54 70 02 59 18, 68 21, 23 31), हि० तिली
Sesamum indicum Linn (Fam. Pedaliaceae)

तिलक (68 13); हि० तिलक.
Wendlandia ezerta DC. (Fam. Rubiaceae)

दर्भ (स.मा. 10.80); see कृष्ण.

वाहिम (64.97); हि० घनार.
Punica granatum Linn. (Fam. Punicaceae)

वारु (68 20); see देवदार.

वर्षा (14.36; 18 9, 68.18); हि० वृष.
Cynodon dactylon (Linn.) Pers (Fam. Gramineae)

वैशदाक (68 48); हि० देवदार.
Cedrus deodara (Roxb.) Loud. (Fam. Pinaceae)

वत्सूर (16.32, 17 32, 58, 18 4; 36.12), हि० वत्सूर.
Datura metel Linn. (Fam. Solanaceae)

वलिनी (12 54), हि० वमलिनी. Water lilies in general.

नागर (68.13); हि० अदरक.
Zingiber officinale Rosc. (Fam. Zingiberaceae)

नीप (1 22; 6 13, 58 8), हि० वदम, हलदू.
 This = Kadamba or one of the allied trees of the same family which are *Mytragyna parvifolia* Korth and *Adina cordifolia* (Roxb.) Benth & Hook f

नीलाशोक (6.17); see अशोक.
Amherstia nobilis Wall

नीलेन्द्रीवर (6 18, 25 4), हि० नीलोक्षर.
Nymphata stellata Willd (Fam. Nymphaeaceae)

नीलोत्पल (17.13); हि० नीलकमल. see नीलेन्द्रीवर.

म्यमोध (38 68, 60 24); हि० बर.
Ficus benghalensis Linn. (Fam. Moraceae)

पद्मज (2 3, 17.34; 18.31, 51 7, 58 22); हि० कमल.
Nelumbo nucifera Gaertn. (Fam. Nymphaeaceae)

पटोल (54 19); हि० परवल.
Trichomanthes dioica Roxb. (Fam. Cucurbitaceae)

पप्या (12.51); हि० हर्षा.
Terminalia chebula Retz. (Fam. Combretaceae)

पद्म (1.4, 22, 25; 2 24; 3 47; 12.45; 18.1; 22.32, 50; स.मा. 26.3; 25.3; 28.23; 44.32); हि० कमल वा एक भेद.
Nelumbo nucifera Gaertn. (Fam. Nymphaeaceae)

पद्मक (68.19); हि० पद्मक, वटुमकाठ.
Prunus cerasoides D Don (Fam. Rosaceae)

पद्मिनी (37.39); हि० नलिनी.
 This word denotes the whole plant of Kamala including root, stem, flower and fruit.

पपेट (58.9); हि० पारपेट, पात्र, पात्र.
Gardenia latifolia Ait. (Fam. Rubiaceae)

पलाश (= पालाश) (6 10, 100, 18 7, 62 17); see कृष्ण.

पाटल (= पाटल) (6 100, 58.8, 68.13); हि० पाटल.
Stereospermum suaveolens DC (Fam. Bignoniaceae)

पारिजात (36.13); हि० पारिजात.
Nyctanthes arbor-tristis Linn. (Fam. Oleaceae)

पारिमत्र (68.13); हि० कपूद.
Erythrina variegata Linn Var. orientalis (Linn.) Merrill. (Fam. Leguminosae)

पीतक (68 13).

पुण्डरीक (58 17, 62.14); हि० कमल (सफेद).

पुत्रवीव (6.21); हि० बियापोत.
Putranjia roxburghii Wall. (Fam. Euphorbiaceae)

पुन्नाग (58.8); हि० सुलतानकमल.
Calophyllum inophyllum Linn.

पुष्कर (41 40, 58.53) see कमल.

प्रियङ्गु (54 23), हि० बंयुनी, बंयुन.
Setaria italica Beauv. (Fam. Gramineae)

प्लश (स.मा. 11 3, 5); हि० पाशर.
Ficus infectoria Roxb. (Fam. Moraceae)

वडुल (6 99, 68.13); हि० मौलसिरी.
Minusops eleng Linn. (Fam. Sapotaceae)

वन्धुजीव (6 19; 18.8; 39.44); हि० दुपहरी.
Pentapetes phoenicea Linn. (Fam. Sterculiaceae)

वर्द्धिसु (68 17) see बुध.

बाण (68 12); हि० नीला सैरेयक.
Barleria strobilata Willd (Fam Acanthaceae)

बिल्व (1 22, 6 18, 18 8, 36 12,25, 58 8, 68 15), हि० बेल.
Aegle marmelos Corr (Fam. Rutaceae)

भद्रा (17 38); हि० दूब; see दूर्वा.

भृङ्ग (6 21 68 15); हि० भयरेया, पीला भयरेया
 (1) *Eclipta alba* Hassk. (Fam Compo itae)
 (11) *Pedalia calendulacea* Less (Fam Compositae)

मधुक (17 40). हि० मधुपा.
Madhua indica J F Gmel. (Fam. Sapotaceae)

मन्दारक (17 49, 36 13) see बर्क.

मल्ली (6 102), हि० मोलग, मोलिया.
Jasminum sambac Ait (Fam. Oleaceae)

माधवी (45 5); हि० माधवी.
Hiptage benghalensis Kurz (Fam Malpighiaceae)

माप (17 61, 68 21), हि० उरद.
Phaseolus mungo var. *radiatus* (Fam Leguminosae)

मुद्गा (16 41, च मा. 26 122, 54 17, 68 21,24); हि० मूग
Phaseolus aureus Roxb (Fam Leguminosae)

यव (17.59, 18 13, 68.21,58); हि० जव.
Hordeum vulgare Linn. (Fam Gramineae)

यूथिका (68 12), हि० यूही.
Jasminum auriculatum Vahl (Fam Oleaceae)

रक्तचन्दन (50 36), हि० लालचन्दन.
Pterocarpus santalinus, Linn f (Fam Leguminosae)

रक्षशालि (17 39, 54 23) see शालि, A type of rice

रक्षारोक (6 17) see शारोक

रम्भा (39 26, 62.18, 64 5) see कटती.

यश (64 93) हि० बाण
Bambusa bambos Druce (Fam Gramineae) and other species of different genera.

यट (12 54, 18 3, च. मा. 22 4, 8, 38, च मा. 24 25,31, च मा. 25 1,2,8,9,11,12,25, 38 20,22,26,36,69,72,75, 39.95). see च्योप.

वेतस (6 16); हि० बेंत, बतमाला.
 1. *Calamus tenuis* Roxb (Fam. Palmae)
 2 *Salix tetrasperma* Roxb (Fam Salicaceae)

झोहि (15 2, 18 13, 68 21,24) see शालि.

शतपत्र (58 17) see कपव.

शताह्न (68 12); हि० सोवा.
Anethum sowa Kurz (Fam Umbelliferae)

शमी (18 8 53 17, 18, 21, 41, 59, 68 13, 31); हि० शमी. *Prosopis spicigera* Linn (Fam Leguminosae)

शर (18 9), हि० शरण्या.
Saccharum munja Roxb (Fam Gramineae)

शाल (7 43, 58 9); हि० सलुपा, शाल.
Shorea robusta Gaertn f (Fam Dipterocarpaceae)

शालि (12 50, 54 18, 56 6,7, 68 21), हि० शाल, शालव.
Oryza sativa Linn (Fam Gramineae)

शास्त्रमली (12 30), हि० शेवर.
Salma malabarica Schott & Endl (Fam. Bombacaceae)

शैवाल (9 37); हि० शेवार.
 1. *Ceratophyllum demersum* Linn (Ceratophyllaceae)
 2. *Vallisneria spiralis* Linn. (Fam Hydrocharitaceae)

श्रीफल (17 55); हि० बिल्व.

श्रीवास (17 36); शरव, शम्भा, बिरोपा.
The oleo-resin of Pinus roxburghii Sargent (Fam Pinaceae)

श्रीवृक्ष (17 39,60) see बिल्व.

श्वेतांक (43 95, 44.85) see बर्क.

षष्टिक (54 17) see शालि.
 A kind of rice ripening in about 60 days

सरळ (58 9); हि० घुणसरल, चोर.
Pinus roxburghii Sargent (Fam. Pinaceae)

सर्ज (1,18,22, 17 34,53, 26 71); हि० बग छत.
Vateria indica Linn (Fam Dipterocarpaceae)

सिद्धार्थक (18 17); हि० उष्टेर चरली.
Brassica pirta Moench (Syn II alba (L.) Boiss.)

परिशिष्ट

- सिन्दुवार (सिन्धुवारक) (6 19, 18 6); हि० निर्गुञ्जी, प्योडी.
Vitex negundo Linn. (Fam Verb-nacene)
 सिद्दुळ (68 20); हि० बिलारख, मोबान.
 1. *Alingna esecia* Noronha (Fam. Hamamelidaceae)
 2. *Liquidambar orientalis* Miller (Fam Hamamelidaceae)

सुचन्दन (68 27) see चन्दन.

- सुमना (68 12); हि० मालती, बाली का एक भेद; हि० गुलाब.
 1. *Aqanoma dischotoma* (Roth) K Schum. (Fam Apocynaceae)
 2. *Rosa centifolia* Linn (Fam Rosaceae)

B

जन्तुओं के नाम, Faunal names

- अजा (5.46, 18.54, 21.20, 68.33); हि० बकरी.
 Genus-*Capra*, Class Mammalia; Fam *Bovidae*
 अलि see भृंग.
 अदि (अदिक) (4.46, 21.20, 68.33); हि० भेड़.
 Mammalia, Order-Artiodactyla;
 Genus-*Ovis*
 अध (18.34, 21.4, स मा. 10.4), स. मा. 26.158, 29.50, 58, 32.52, 33.8, 13, 39.112, 42.32, 43.129, 145.154; 49.32, 62.32, 33, 68.33, 69.5, 32, 65.16); हि० घोड़ा.
 -तुरग (9.29, 46, 22.38, 33.3, 44.6-8, 12, 15
 -तुरङ्ग (21.26, 29.60, 32.40, 33 7, 10, 39.114, 42.58, 68.31)
 -तुरङ्गम (9.28, 22.35, 29.60)
 -बालि, -बौ (9.11, 26, 45, 10.37, 32.57, 33.7, 9, 39.11, 43 146, 47.11, 16, 49.23, 52.76; 65.13)
 -ह्व (9.21, 27, 28, 21.19, 40.39, 47.19, 52.41, 43.127, 154, 46 74, 47.19, 40)
 -हरि (9.20, 43.17)
 Genus *Equus caballus*; Fam Equidae
 अहि (1.25, 7.34, स मा. 9.44, 27.33, 29.82, 36 29, 40 8); हि० सर्प.
 -उरग (स. मा. 8.11, 45 5)
 -दन्त्यक (59.16)
 -नाग (1.26, 4.54, 7.27, 28, 30, 44, 12.49, स मा. 9.44, 29.76, 58.25, 79.5), Genus *Naja*
 -नागराज (29.33); King cobra. *Najalungarus*
 -पद्म (7.-9; 29 74; 59.14, 16)

- शुब्र (नेत्र) (1.25, 9.21, 29.72, 45.26)
 -शुब्रङ्ग (3.39, 7.10, 27.6, 44.26, 45.26, 68.66)
 -ओमिन् (स मा. 26.112)
 -महाहि (27.6, 32, 30.4, 34 5)
 -महोरग (9 29, 10.34)
 -सरोदप (स मा. 8.13)
 Class Reptilia, Order-Squamata, Suborder-Ophidia
 आसु (21.20); हि० चूहा.
 (i) *Rattus rattus*
 (ii) *Bandicola bengalensis* Gray and Hardw.
 इम see कर्पि
 उरग see अहि
 उरगायन see अणपति
 उरू (40.39; 49.33; 68.33); हि० ऊँट.
Camelus dromedarius.
 उरू (राज) (12.54); हि० भाड़, जाम्बवद *Melureus urinus* shaw.
 एण (43.158) हि० इणगयुग.
 Indian Antelope, *Antelope cervicapra* (Linnaeus)
 कङ्क (2.2; 9.38; 17.18); हि० कज्जल, कक. *Ardea canera* Linn (Genus Ardea; Fam. Ardeidae; Sub order-Ardae).
 कच्छप (15 3) हि० कच्छुवा.
 -कूर्प, यहा (9 36)
 Genera. *Trionyx* and *Testudo*.
 कपि 16.47; 27.11, 38 7, 10, 13, 14, 26, 35, 37, 39, 45, 64, 71, 73, 39.41, 80, 81, 93, 100, 101, 104, 107, 109, 128, 131, 135, 136, 41 6); हि० बन्दर.
 -कवङ्गम (39.46, 108)

- घकट (64 100)
 —वानर (38.12 ; 39.44, 54, 83, 90, 93, 95, 110, 133, 134, 144, 47.27)
 —वासायुग (37.70 ; 38.11, 58 11)
 (i) *Macaca mulatta* Zimmerman
 (ii) *Macacus* ; *Semnopithecus entellus*
 करिणी (6.64) हि० ह्यिनी.
 —करेणु (33.35 ; 58.23)
Elephas maximus.
 करिम् (3 37, ■ 11 ; 22.49), हि० हायो.
 —इम (9.45, 10.10)
 —करीम्र (21 42)
 —कुजर (6.64, 9.21, 29, 10 33, 34, 21 13, 16, 27.20 ; 29.59, 30.54 ; 32 57, 60 ; 33 35 ; 34.43 ; 39.108 ; 49.22)
 —गज (9.11, 28, 33, 36, 10 37, 31, 33, 47 ; 18.74 ; 21.4 ; 27 10, 12, 14, स मा. 10.41, 29.13, 50, 58, 30.52, 32.52, 40.59, 43.120, 154 ; 52.76, 47.10, 14 ; 49 32, 58.30, 65, 73, 75, 78)
 —गजेन्द्र (9 33, 10 11, 12, 31, 32, 21 15, 40 26)
 —दन्तिम् (10.29)
 —द्विप (6 29, 16.36, 30.51)
 —द्विपेन्द्र (43.121)
 —द्विरद (29 74, 76, 77, 58 82)
 —नाग (58.25, 60 ; 68.33, 69.5)
 —नागवर (58 27)
 —नागेन्द्र (32.103, 58.53)
 —मातङ्ग (6.10, 58 11)
 —हर्मिताम् (21 +2, स मा. 23, 23, 29, 33, 36, स मा. 26.15, 47 27)

Elephas maximus, *Elephas indicus*

- करीन्द्र see करिम्
 करेणु see करिणी
 कादम्ब (9.38), हि० वतक
 कारण्डय (58.16), A sort of Duck.
 कफकुट (21.20, 42.50), एक बह्वी युग्म.
Gallus (Genus).
 कुजर see करिम्
 कुम् see कच्छा
 कुम्भयुग see युग

- केसरी (6.10 ; 10 40 ; 16 36 ; 21.9)
 —युगविप (9.29, 28 16, 64.67)
 —युगारि (1 24 ; 25.64, 27.32, 44 76)
 —युगेन्द्र (4.40, 12.50, 19.16, 21, 29.79)
 —सिंह (5 13, 10.47, 21.14, 37, 40, 46, 22.49 ; स मा. 15 29 ; 27.6 ; 28 28, 29 2, 53, 88, 37.62 ; 40.26, 42 20, 43.16, 25, 158 ; 58.11 ; 59 16)

Panthera leo persica (Meyer) ; *Felis leo*

- कोकिल (38 54), हि० कोयल.
Endynamis scolopacea Linn.
 —कोकिला (63 73 ; 64 73)
 कौशिक (3 38, 16.11) ; हि० वस्त्र
 (i) *Bubo bubo*
 (ii) *Ketupa seylonensis*
 क्रोष्टुक (21.29, 40.26), हि० विपार, भुगान, गीच.
 —गोमयु (9 38)
 —शिवा (9.43, 44)
Canis aureus Linn.
 खगपति (30 62), हि० बघड़, मोकाव.
 —उरगायन (66.4)
 —खगेन्द्र (29.76, 80 ; 40.39)
 —खगोत्प (47.50)
 —गहड (3 42, 29.70, 74, 75, 30.6, 58.51 ; 56.14)
 —हार्थ (स मा. 26, 112, 29.78)
 —पत्रगपत्र (32.12)
 —विनतातद्व (12.44 ; 31.102)
 —वीनतेय (18 34 ; 27.9 ; 47.21, 34, 50)
 (i) *Aquila rapax* (Jernstedt).
 (ii) *The Francoline partridge*
 रर (49.33, 68 33) ; हि० गध.
 —वदं (15.15)
 —वदं (खेत) (64.33, 86)
 —रघन (29.70, 73, 87 ; 30.60)
 (i) *Equus oranger indicus* Blyth.
 (ii) *Equus asinus*
 गज (गजेन्द्र) see करिम्
 रामेन्द्र (गरुड) see खगपति

गृध्र (9.38) ; हि० गिद्ध
Gyps bengalensis Gmelin.
 गो (12 25,38,39 50,56, 14-30,36; 15 20,34, 16.54 ;
 21.20, स.मा. 10 41, 30.66, 32.92 ; 44.82 ;
 49.33 ; 68.54 ; 69.5,15) ; हि० गाय.
 —धेनु (7.62, 14.36, 17.62, 68.27,29)
 Genus—Bos ; (Fam. Bovidae)
 गोघा (15.3) ; हि० गोह.
Gavia gangeticus.
 गोमासु see कोटुक
 ग्राह (9.37, 18.45 ; 46.33 ; 58.19,24,62-54,68,
 75) ; हि० मगर
 —घाही (46.34)
Crocodylus palustris
 चकोर (58.11) ; हि० चकोर.
 Genus *Alectors*
 चक्र (16.13) ; हि० चक्रवा.
 —चक्रपरिवत् (16. 14)
 —चक्राङ्ग (9.38, 16.16)
Tedorna ferruginea (Pallas).
 चातक (56.10) ; हि० चातक, पपीहा.
 (i) *Oculus varus* Vahl
 (ii) *Alantor jacobinus*
 जलौक (स.मा. 26.125) ; हि० बोंक, जलूक.
Hirudinaria granulosa.
 जीवजीवक (58.11) ; हि० चकोर.
Polyplectron bicaratum
 चात्रचूड (31.10) ; हि० राजगिद्ध.
Gyps bengalensis Gmelin.
 चाप्य see खपपवि.
 चित्तिर (54.20) ; हि० चीतिर.
 (i) *Francolinus francolinus* Linn
 (ii) *Francolinus pictus* Jardine & Selby
 (iii) *Francolinus pondichianus* Gmelin
 चिमि see मत्स्य
 चुरग see अश्व
 चुरङ्ग " "
 चुरङ्गम " "
 च्छन्दिन् see करिष्य
 च्छन्दशुक see अहि
 च्छिप } see करिष्य
 च्छिपेन्द्र }
 च्छिरद " "

धेनु see गो
 नाग see अहि
 नाग } see करिष्य
 नागवर }
 नागराज see अहि
 नागेन्द्र see करिष्य
 पतङ्ग (10 38 ; स.मा. 10.60, 29.55, 40.26), हि० पतंग.
 Phylum—Arthropoda ; order—Sepidoptera.
 पन्नग see अहि
 पन्नगसतु see खपपवि
 पिपीलक (43 36)
 —पिपीलिका (12 3)
 A member of the Phylum—Arthropoda
 Order—Hymenoptera.
 पुंस्कोकिल (6.18) , हि० कोयन ; see कोकिल
 सचङ्गम see कृषि
 सक (1.18) ; हि० बगुला ; see बंक
 सहिण (10 2 ; 30 43, 43 152) ; हि० मयूर.
 —बहिष्य (1.17 ; 6 20 ; 30 5 ; 62.29)
 —मयूर (30 5, 31.102,104 ; 32 86,102)
 —सिखण्डि (32.87)
 —सिखिन् (30 62, 41.7 ; 58 11)
Pavo cristatus Linn.
 बलाका (1.18, 17 18) हि० बगुला (करचिया).
Egretta garzetta Linn
 सुजग (-नेत्र) see अहि
 सुजङ्ग " "
 शङ्क (3.34 ; 6.21,31,100, 7 9, 16 30) ; हि० सौच.
 —जलि (38 28)
 —पट्टपद (स.मा 3 20)
 Phylum Arthropoda, Order—Coleoptera.
 शोभिन् see अहि
 शकर (5 57, 9.37) , हि० मगर.
 शक्षिका (15.12) , हि० मक्खो.
 (i) *Musca domestica*.
 (ii) *Apea melifica*
 मत्स्य 15.31, स.मा. 26 120 ; 39.20,25, 46 35),
 हि० मछली.
 —चिमि (मत्स्येव) (39.21,24)
 Class *invertebrata* ; Order—*Salacia*.
 —महामत्स्य (59.20)
 —शौच (5.59, 9 36)
 class—*Psocæ*.

मयूर see बहिण
 मर्कट see कपि
 मशक (40.26) ; हि० मच्छर.
 Phylum—Arthropoda , order-Diptera.
 महामत्स्य see मत्स्य
 महाहंस see हंस
 महिष 9.16,46 , 18.54,61,62,64,69 ; 21.19 , 29 13, 71) ; हि० भेडा.
 —बहिषी (18.55,59 ; 49.33)
Bos bubalus ; *Bubalus bubalis* Linn
 महोरग see बहि
 मातङ्ग see करिण
 मीन see मत्स्य
 मूषिक (14.32) ; हि० मूष, बृह.
Mus musculus.
 मृग 1.20 ; 5.13 ; 6.15 ; 15.15 ; 17.42 ; 21.29 ; 22.30 , स.मा. 14.52 ; 24.7 , 31.19 ; 33.23 ; 37.85 ; 43.25 ; 53.18,24 ; 54.2 ; 58.11 , 62.29) ; हि० हरिण.
 —एण see एण
 —वृष्णमृग (स.मा. 14.51) see एण.
 —वृष (2.2)
 = सारङ्ग (9.22) हि. मृग, खेतत 3 *Cervus axis*
Axis axis Exrl.
 मृगाधिप see वेत्तरी.
 मृगारि "
 मृगेन्द्र "
 मेघ (31.29) ; हि० मेडा.
 Genus-oris
 राजहंस see हंस.
 रासभ see बघ.
 हरु see मृग.
 यराह (21.10) ; हि० सूकर.
Sus cristatus Wagn
 याजि see बघ.
 यानर see बघि.
 यायस (2.2 , 12.10,25 , 16.11 , 17.15) ; हि० बोजा.
Corvus splendens Vieillot.
 —यनयायस (9.35) ; हि० बङ्गली बोजा.
Corvus macrorhynchos Wagler.
 यिनतावनूज see बघरि.

वृक (12.37 ; 21.19 , 58.7) ; हि० भेड़िया.
Canis lepus.
 वृश्चिक (5.55) ; हि० बिच्छू.
 Terrestrial Scorpious.
 Phylum Arthropoda ; *Palamneus, Scorpio, Buthus*.
 Class-Arachnoda , Order-Scorpionidea
 वृषभ (वृष) (5.19 , 9.19 , 12.55 , 14.36 , (17.62 खेत-); 27.7,29 , 30.4 , 41.48,59 ; 42.11,50 ; 44.24 , 64.102 , 68.31) ; हि० बैल.
Bos indicus,
 वैन्देय see बघपति.
 व्याघ्र (21.19 , स.मा. 26 112 , 28.14,15,19,20,21 ; 37.62 , 42.55 ; 64.69,74,76) ; हि० बाघ, घट.
 —शार्ङ्ग (41.6).
Telis tigris
 शरभ (स.मा. 15.31) , दिव्दी, हाथी वा बन्दा हत्यादि.
Locusta migratoria.
 शल्पक (15.3) A porcupine ; हि० साही ; see याबिध.
 शशक (15.3) ; हि० शरभोघ, बघरा.
Lepus ruficandatus Geoff.
 शारदासृग see बघि
 शार्दूल see व्याघ्र
 शिखण्डि } see बहिण
 शिखिन् }
 शिना see कोष्टक
 शिशुमार (9.17 , 10.25) ; हि० सोंघ
Platanista gangetica
 शुक्र (9.22 ; 64.94) हि० सोढा ; हीचमन होता.
 (i) *Psittacula eupatria* Linn
 (ii) *Psittacula krameri* Scopoli.
 (iii) *Psittacula cyanocephala* Linn.
 श्येन (9.35) , हि० बाघ.
 (i) *Falco barmicus* Gray.
 (ii) *Falco chiequera* Daudin.
 (iii) *Falco linnunculus* Linn.
 श्या (15.15 , स.मा. 26.55,59,61 ; स.मा. 27.15,25) ; हि० कुत्ता.
Canis domesticus.
 श्याबिध (15.3) ; हि० साही.
Hystrix leucura Gray & Hardwicke.

NOTES ON THE ABOVE-MENTIONED FLORA

अमरु

A tree found in the Eastern Himalayas, Bengal, Assam, Garo and Naga hills. The wood when infected by a fungus develops an essential oil and becomes fragrant which is used for incense and in medicine. The distilled oil is also used in perfumery and medicine.

अङ्गोल

A small tree with white fragrant flowers, found throughout the drier parts of India, especially in the forests of South India. The wood is used for making musical instruments and all parts are used in medicine.

अतसी

A herb cultivated throughout India. The fibres are used for making cloth and the seed oil is used for paint, varnish etc. The seeds are used externally as poultices and internally in urinary troubles.

अतिमुक्त

Apart from Madhav, some species of *Jasminum* may be taken as *Atimukta*. The other plants namely *Tinduka* and *Timisa* which are also known by this synonym do not suit in this reference.

अर्क

A shrub or small tree with latex and bearing unscented, pale purple or white flowers, is common throughout India. The seeds bear a fine floss of cream colour which is used for stuffing purposes. The latex is irritant to the skin. The flowers and other parts are used in medicine. Other species *C. procerus* which closely resembles the former can be substituted for *Arka*.

अर्जुन

A tree found throughout the greater part of India, with small whitish flowers and ovoid fruits with narrow hard wings. The bark is used in heart troubles.

अशोक

A tree found in Central and E. Himalayas,

E Bengal and Western Peninsula. It is grown in gardens for its beautiful clusters of scarlet orange flowers. It is said, according to the convention of poets, to blossom when struck by beautiful ladies with the foot decked with jingling anklets. It is used in diseases of women.

अश्वत्थ

A large tree found every where, common in villages and in the vicinity of temples. It is a sacred tree of the Hindus and all the parts are used in medicine.

आमलक

A common tree which is found wild as well as cultivated in gardens. The fruits are sour and astringent and are much esteemed for making pickles, preserves, jams and also in medicine. The other parts are used in tanning industry.

इक्षु

It is a well known gigantic grass with solid leafy stems and shining internodes. It is extensively cultivated for sugar in many parts of our country especially U. P., Bihar and Punjab. The by products are also used for the manufacture of industrial alcohol, rubber, paper and as fuel.

उदुम्बर

A tree found throughout India. The fruits are edible and the foliage is used as fodder for cattle and elephants. The wood is used in sacrificial fires. All the parts are used in medicine.

उशीर

A perennial grass found throughout the country but also cultivated for its roots which are aromatic and cooling. The roots are woven into curtains which, when moistened, cool and scent the air. An essential oil obtained from the roots is used in perfumery and medicine.

कदम्ब

A moderate-sized handsome tree with drooping horizontal branches and yellow flowers in globose heads. It is found wild in sub-Himalayan tract.

and South but commonly grown as an ornamental tree

वदली

A widely cultivated and commonly known tree with stout stems and large leaves. Fruits are edible, nutritious and also used as vegetable when green

कमल

There is great confusion in the synonyms of Kamala and Kumuda. There are many synonyms and they have been used one for another without differentiating between lotus and waterlilies. These synonyms do not represent exactly the lotus or waterlily which are based on modern botanical classification. Lotus = *Nelumbo nucifera Gaertn.* in which there are only two varieties red and white. In this species the flowers as well as leaves usually float above the level of water. The other group of waterlilies belong to *Nymphae* genus in which there are different species and varieties of different colours. In this group the leaves and flowers usually float at the level of water.

करवीर

A poisonous shrub with long green leaves in threes, white or red flowers and milky juice. It is extensively cultivated as hedge plant and also for its beautiful flowers which are supposed to be liked by Lord Śiva.

कणिमर

This Sanskrit name is common for four different trees, all of which have beautiful flowers. In the first, flowers are large, erect, white and fragrant, in the second, purplish but smaller, in the third, beautiful hanging bunches of yellow flowers completely cover the tree when in full bloom, and in the fourth there are erect bunches of very attractive scarlet red flowers. The third seems to be more suitable here.

ककमाची

A small, densely branching herb found throughout the country. Flowers are small, white and fruits are globular which become black or reddish black when ripe.

काञ्चन

Kāñcañra, Campaka, Nāgakeśara, Dhustūra and some other plants have this common synonym.

कापाँस

This and allied species of *Gossypium* are well known for cotton, the most important natural staple fibre used for clothing. There are many cultivated types which yield different types of cotton. Cotton is derived from the fibres covering the seeds of these shrubs which are extensively cultivated. Apart from the fibres, the seeds and seed-oil are also of commercial importance. All the parts are also of medicinal value.

कालीयक

Identity of Kāliyaka is controversial. It is a common synonym for Daruharidrā and Pīta-candana. The first plant, mentioned above, is a large climber with yellow wood and found in the South is an Indian substitute for the second plant which is a native of Africa and known in commerce as Calumba, a popular drug used as a bitter tonic. The Indian drug is used in the South as a substitute for Daruharidrā which is actually a species of *Berberis*. Calumba might have been used as Pīta-candana and hence Kāliyaka was also given a synonym to Pīta-candana. Actually there is no different species of *Santalum* (Śveta Candana) which can be taken as Pīta-candana.

किमुक

The tree is found all over India. Its bright orange red flowers bloom in great profusion at the beginning of the hot season before the appearance of new leaves. The name Kimśuka seems to have been given by some poet who doubted the flowers for parrot (Kim—whether, śuka—parrot). The English name 'The Flame of the Forest' is also based on its flowers. The twigs are used for sacrificial fires, leaves for making bowls and Pattālas (पतल) for serving food. The tree is highly valued as a host for the insects. The seeds and gum have medicinal properties.

कीचक

Kīcaka is a common synonym for bamboo which rattles or whistles in the wind.

कुङ्कुम

A small herb with blue scented flowers which is cultivated in Kashmir Saffron consists of the trifid, orange coloured stigmas along with the style tops (Female part) of the flowers It has pleasant odour and bitter taste

कुन्द

It is a large, climbing, ornamental shrub which is found throughout the country Flowers are white and slightly fragrant Though it flowers throughout the year, flowering is profuse during winter when the flowers appear in bunches

कुन्द

It is a grass found throughout the country It is used in matting and for other religious ceremonies The root is diuretic and has medicinal use Kusa and Darbha both have been given the same botanical name though in practice we find these two of different types Dalhana, commentator of the Susruta Samhitā, also has described Kusa as smaller and Darbha as larger with rough leaves

कुण्डोदुम्बर

A shrub or small tree found everywhere The bark is darker than the Udumbara The young fruits which are more on trunk and leafless drooping branches, are eaten in curries and the leaves supply fodder for cattle

कुण्डली

It is a much branched ornamental bush or small tree with supporting roots long toothed leaves and very fragrant flowers. It is found along the sea coast of the Indian Peninsula on both sides and in Assam and often planted in gardens The essential oil is used in perfumery and in medicine

कुण्डल

It is a moderate sized tree found in all parts of our country The branches have hooked spines, the bark is of dark greyish brown colour and peels off in vertical strips and flowers are small, white or pale yellow in colour The inner wood yields, by boiling the chips, the well-known khattā used

for chewing with Betel and in medicine as astringent, and Catechu, used for tanning In some older trees a substance called Khadirasāra is met with in the form of a white powder or crystalline deposit, found in the cavities of the wood It is used in the treatment of cough and sore throat

गिरिवाल्लिनी

This synonym is found only in the Purāṇas for Aparājita It is a beautiful climber with large blue or white flowers found everywhere and also planted in gardens among hedges The root is purgative and diuretic and seeds are laxative In South India this climber is used as *Sankhpuspi* though in other places *Convolvulus pluricaulis Choisy* is taken as *Sankhpuspi*

गुग्गुलु

It is a gum resin obtained by incision of the bark of the shrub which is found in Rajputana, Khandesh, Berar, Mysore, Sind and Baluchistan The ash coloured bark comes off in rough flakes exposing the underbark which also peels off in thin papery rolls The shrub has a good smell and is sometimes planted in hedges The commercial product differs in colour, smell, etc and hence named as कृत्तु गुग्गुलु, वेणु गुग्गुलु etc It is largely used as incense, as a fixative in perfumery and in medicine

चन्दन

This is a semiparasitic, 20-30ft. high evergreen tree, with small oval leaves, small purple flowers without any smell, round, fleshy, blackish purple fruits This is found in Mysore, Kurga and other parts of Western Peninsula and also planted in gardens. The internal wood is yellowish brown, fragrant and contains Sandalwood. Oil which is extracted by distillation and used in perfumery, cosmetics and medicine The tree matures in about 15 to 20 years when the internal wood, which amounts to about a third of the tree, is cut into pieces and is dried in closed receptacles by which it becomes more aromatic. It is used in various ways as an application of the paste and also as an incense

चम्पक

A tall tree found in Eastern Himalayas North East India, and Western Ghats. It is planted in gardens and near temples for its large yellow or orange coloured fragrant flowers and beautiful foliage. The wood is of good quality. The essential oil is used in perfumery and the bark and flowers are used for medicinal purpose in fevers skin diseases and uterine troubles. Apart from this wood there are शीरचरक, नील (हरित) चरक, नागचरक and मूषचरक which are different plants.

चूत

Mango is a well known tree which is cultivated and also found wild everywhere and it is intimately connected with Indian folklore. It is the most popular and choicest fruit of India and occupies an important place among the best fruits of the world. There are about 1000 types of this fruit. The bark is used as medicine. The wood is used as a timber for planks etc.

जपाकुसुम

It is a common ornamental shrub grown in the gardens as a hedge. It includes single and double varieties having large, crimson, bell-shaped flowers which flower practically all the year round. They are emollient and beneficial for hair. They yield a dye which was used formerly for polishing shoes.

जाती

It is a large scandent shrub often cultivated in gardens and also found wild in N W Himalayas. Flowers are white and fragrant and yield oil which is used in perfumery. Leaves possess very good medicinal properties.

जातिफल

It is a medium-sized evergreen tree and grows to Molucca Islands but now cultivated in the East Indies Malaya States, West Indies and Ceylon. In India it is found only as a specimen tree in gardens in South and West Bengal. Nutmeg is the dried kernel of the seeds, which are covered externally by aril which constitutes, when dried, mace (Jatipatri) and outer to that is the external layer

of the fruit. Nutmeg is oval in shape, 2-3 cms. in length, about 2 cms in breadth, brown or greyish brown in colour, reticulately furrowed externally and looks lustrous and marbled when seen from inside after cutting. Nutmeg, mace and the essential oil are largely used for flavouring and as carminative. It is also used as condiment and in perfumery.

तगर

There is controversy about the identification of तगर. But now it has become certain that the medicinal properties which have been mentioned in the old Ayurvedic literature can be attributed to the *Valeriana*¹ which is a small herb, with small white pinkish flowers, growing in the Himalayas at an height of above 4000 ft.

Another plant which is known as Tagara is *Ervatamia coronaria* Stapf syn. *Tabernaemontana coronaria* R Br (Fam. Apocynaceae) which is a common ornamental shrub planted in gardens as hedge, having white flowers which are slightly fragrant at night and known in Hindi as Teegari. Most probably the second one is suitable in this reference though the native place of this is controversial.

तमाल

It is a small or medium-sized evergreen tree found in E Bengal, Khasia Hills N Kanara and W Ghats with small flowers and globose fruits of the size of a small plum. A yellow gum resin is obtained from this tree which is an Indian substitute for the imported drug Gamboge which is a very strong purgative. It is also used as a pigment in varnishes.

The other tree known as tamalapatra is *Cinnamomum tamala* Nees & Eberm (Fam. Lauraceae) which is the source for Tejapatta leaves used extensively as a spice. This is grown mainly in Jaintia parganas and Sylhet district though it is also found in the Himalayas.

तिल

It is found all over India in the dry parts, common along the coastal regions of the peninsula,

¹ Thakur B. Singh—Vanshodhi Darś 12, page 106.

Bihar and Bengal It is a tall tree with very large leaves which were formerly used for writing, but are now used for making fans, umbrellas, baskets etc A large quantity of sugary sap which is known as Toddy or Nira exudes when the flowering axis is tapped

तिन्दुक

It is a moderate sized tree with short, straight trunk, spreading branches, long dark green shining leaves, white fragrant flowers and large, velvet fruits of yellow colour when ripe which are eaten by monkeys and hence called (मर्कट तिन्दुक) It is found everywhere in shady wet places and near streams and also cultivated for ornament. Some other species of this genus are also known by the same vernacular name The leaves of *D melanonon* are highly esteemed for wrapping Bites All the species yield useful timber, the best known among them being from *D ebenum* (E-Bony, H Asbnus जवदुस) and some are important for their succulent fruits, while fruits of some are bitter and unsuitable for eating

तिलक

It is found in dry forests of the tropical Himalayas and in Orissa, Central India, N Deccan and Konkan It is a handsome small tree with long leaves and fragrant white flowers which completely cover the tree when in full bloom The bark is reddish and causes salivation when chewed and is purgative when given internally Hitherto its identity had been uncertain, but now it has been identified with certainty¹

दादिम

It is a small well known tree or shrub with long leaves and beautiful red flowers and found wild in the Salt Range and in the Himalayas from 3 to 8 thousand ft and cultivated in many parts of India The seeds are edible and juice is cooling and refrigerant The peel of the fruit is used in diarrhoea and the root bark is useful for tapeworm disease.

दूपा

It is a creeping grass, rooting in nodes and

forming spreading mats on the surface of the soil It grows throughout the country It is best for lawns, turfs and also as a fodder especially for horses because it keeps green even in hot weather It is supposed to be favourite of Lord Ganesha The juice of the plant is used externally for stopping bleeding from cuts and wounds and also administered for internal bleeding. The whole plant is diuretic and given in dropsy and anasarca. Identity of तिलदूर्वा (18.9) which is occasionally seen, has still to be decided

देवदारु

Gregarius forests of this very large handsome tree with spreading branches and dark green foliage are found in North Western Himalayas from Kashmir to Garhwal at high altitudes, between 4 to 10 thousand feet The wood is light and fragrant and used as timber especially for railway sleepers. The oil obtained from the wood is used in skin diseases. A paste of the wood is applied in headaches

धत्तूर

It is a spreading herb or small shrub found throughout the country and also grown in gardens Its another name तिलत्रिय indicates that its flowers are liked by Lord Siva Leaves are triangular-ovate in shape, flowers large, often double or triple, white, reddish purple or purple on the outside and white within; fruit globose covered with small spines which breaks irregularly exposing a mass of seeds which are small, light brown, flat and of the shape of ear There are other species which are also known by the same vernacular names and are similar in properties Differentiation of species is not based on the colour of flowers as it has been done in ancient literature as तिलधत्तूर, हृग्धत्तूर etc. This is a poisonous plant and the seeds have been employed for suicidal and homicidal purposes The leaves and seeds have medicinal use

नागर

This name is well known for the drug Ardraka (fresh) and Śūgṛhā (dried) which is a rhizome

¹ B. Singh—Bihar At Vansapatyan, page 82.

(underground part) of the above mentioned herb cultivated in many parts of India and used as spice and in medicine as carminative, digestive stimulant, antispasmodic and flavouring agent. This is not popular for its flowers which are seen occasionally and are greenish with a small dark purple or purplish black lip which appear in spikes 38.75 cm long and 2.5 cm in diameter, on a 15-30 cm long stalk. The reference is for the flowers, hence it is doubtful whether it refers to the above drug or to some other plant.

A variant text नागज may be suggested which is नागजैस्त्र *Mesua ferrea* Linn. (Fam. Guttiferæ). It is a medium-sized tree, with large white flowers with a central bunch of yellow stamens and young leaves having deep crimson colour above and silvery beneath. It is found in Assam, E. Bengal and South. The filaments are used in bleeding piles.

नीलाशोक

There is no Ashoka tree (*Saraca indica*) which has blue flowers. There may be some other tree resembling the true अशोक and hence mentioned as नीलाशोक. In this connection may be mentioned the *Amherstia nobilis* Wall., a tree with dense dark green foliage and large sprays of vermilion yellow flowers which is much like अशोक in general appearance when not in bloom. By the appearance of dark green foliage it might be called नीलाशोक. It is found as an ornamental tree in most places in Burma, South, Bengal and Ceylon.

ग्वमोच

It is a very large commonly known tree with many aerial roots which help as accessory trunks and lateral spread of the tree indefinitely. It is found in sub-Himalayan tract and W Peninsula and also planted in gardens and road-sides for shade. Leaves which are large leathery and shiny, are used as fodder and ripe crimson coloured fruits are eaten in times of scarcity. This tree is also suitable as host for lac insect. It is one

of the sacred trees. Its milky juice, leaves and bark are used for medicinal purposes.

पटोल

This climber is found throughout the plains of N India, also in Assam and E Bengal and cultivated for its fruits which are used as vegetable. The wild type is bitter and is used in medicine.

पट्या

It is a moderate-sized tree found in many parts of India. The mature fruits are yellowish and brown and about 20-35 mm long, 13-25 mm wide, wrinkled lengthwise and hard and young fruits are blackish and much smaller. Both are astringent in taste. These are good laxative. It is one of the three ingredients of the Triphala (त्रिफला), a well known Ayurvedic compound. In Industry these are used for tanning.

पद्मक

It is a medium sized tree found in the temperate Himalayas from Garhwal to Sikkim and also in Ootacamund. Leaves are long and doubly serrated, flowers appear in whitish pink or red clusters and fruits are small globose yellow or pink and are edible. The stones are made into rosaries and necklaces. The wood is heavy, its bark is shining blackish red in colour with transverse markings of lenticels and emits a good smell when rubbed. It is anodyne, cooling, bitter, tonic and antiemetic. It is also applied externally in skin diseases.

पर्यट

Parpata is an important Ayurvedic drug. Different plants are used in different provinces by the name of Parpata but all of them are small herbs and not trees. In this reference it has been mentioned along with other trees. It is possible that the reference is for *G. latifolia* (Boxwood gardenia), which is known in Hindi as Papra and which may be a corrupted word of Parpata.

पलाश

G. latifolia Ait. (Fam. Rubiaceae) is a small

ornamental tree with low bushy crown, grey bark peeling off in flakes, large broadly ovate leaves usually crowded at the ends of branches, large yellowish fragrant flowers which appear in April and globose edible fruits. It is found throughout India, mostly in dry forests. The wood is yellowish and is used for making wooden articles due to its superior qualities.

पाटल

It is a handsome large tree found throughout India and also planted in gardens. Leaves are large and having 3-4 pairs of leaflets which are rough. Flowers are very fragrant funnel shaped dull crimson and yellow streaked within and fruits are long and cylindrical. The flowers which appear in April-May are compared by the poets to the quiver of Kama, the God of love and have been recommended to make drinking water aromatic. These are used in hiccup. The root bark of this tree is one of the ten ingredients of the famous Ayurvedic preparation *Daśamūla*. The other species *S tetragonum* DC is also used as a substitute or as another type of *Pāṭala* described in Ayurveda.

पारिजात

It is a large shrub or small tree with rough leaves, found wild and also grown in gardens for the fragrant beautiful star like flowers. Petals of the flowers are white while the stalk is orange coloured and they blossom in the night and fall down in the early morning that is why the tree is called 'Tree of sorrow' or 'Weeping Nyctanthus'. It flowers in September-October. An orange coloured dye is derived from these flower stalks and used for colouring silk. Juice of the leaves is useful in chronic fevers and also for intestinal worms.

पारिमर्द

A medium sized tree with yellowish greenish grey bark peeling in thin papery flakes, branchlets armed with small dark coloured conical spines upto third or fourth year, trifoliate leaves, crimson red coloured flowers in bunches. It is found in

many parts of India and also grown in gardens for their beautiful flowers which appear in February-May. It is also used as a hedge plant and employed to support betel, pepper and other climbers. The bark and leaves are used for medicinal purposes.

पीतक

This is a common synonym for *हृदि*, *दाहृदि*, *पयक कुकुम*, *अयुह*, *बन्डूल* and many other herbs. The reference is for flowers and it seems that *कुकुम* is more suitable here.

पुत्रजीव

It is a large or medium sized handsome tree with somewhat drooping branches, dense shining foliage with wavy margins, minute yellow flowers and hard fruits pointed at the apex. It is found throughout the tropical part of India and also planted in gardens. The stones of the fruits which are half an inch in diameter, are strung into rosaries and worn by children to keep them in good health.

पुष्पाग

It is an exceedingly handsome moderate-sized tree with bright green juice. It is found in coastal regions of S India and grown in gardens as an ornamental tree. Leaves are large shining oblong, flowers white fragrant and fruits globose, yellow and pulpy when quite ripe. An oil, obtained from the seeds is used as an illuminant and for soap making. The wood is said to be durable especially under water and is used for several purposes. The seed oil is applied externally in rheumatism and skin troubles. The leaves are poisonous to fish.

प्रियङ्गु

It is an erect tufted annual with linear leaves and drooping earheads. This minor crop (Italian millet) is cultivated throughout the country especially in Andhra, Mysore and Maharashtra and also upto 6000 ft. in the Himalayas. It can be grown all the year round as it is ready for harvesting in about 100 days. It is usually sown in the beginning of the rains. The grains are yellow or reddish in colour. They are cooked

like rice or made into porridge. The straw is used as fodder without chaffing.

There is another shrub *Callicarpa macrophylla* Vahl (Fam Verbenaceae) which is taken to be Gandha Priyangu. It is an important aromatic drug of Āyurveda mostly used as a cooling application. Identity of Gandhapriyangu is still controversial and *C macrophylla* is one of the different herbs used as Gandha Priyangu. The reference here seems for the cereal Priyangu and not Gandha Priyangu.

सक्ष

It is a large spreading fast growing tree often epiphytic in early life and sometimes sending down a few aerial roots from the trunk or branches. Fruits are in pairs white when ripe or flushed with red and dotted. It is found in plains and lower hills of India. The wood is used chiefly for making charcoal and it supplies fodder for cattle and elephants. Decoction of the bark is used as an antiseptic astringent lotion for washing ulcers etc. A few other species of *Ficus* and some varieties of this species are also taken as Plakṣa.

पकुल

It is a small or large shrub or tree with somewhat wavy foliage, found in the Deccan Peninsula and also planted in gardens for ornament. Flowers are small, creamy white, star-shaped and fragrant. Yellow ripe fruits are edible and used for making pickles. Powder of the bark is used as dentifrice and the twigs as tooth brush. The wood is also durable and used for various purposes. The bark is given in diarrhoea.

यन्मुञ्जीव

It is an annual pretty plant with long toothed leaves and large red nodding flowers. It is found in N W India, Bengal Gujarat in marshy places and planted in many places. The flowers open at noon and close again early on the following morning.

चाण

This is an ornamental hedge plant found in

hilly areas specially in moist and shady places and also cultivated in gardens. Leaves are large and flowers are beautiful, and blue in colour. There are other species having white, red and yellow flowers. The root and leaves are used in medicine.

वित्तव

It is one of the sacred trees which is found wild in sub-Himalayan tract in Central and South India and also cultivated in many places. It is a small or medium-sized tree with straight and sharp thorns. Leaves are with three leaflets and aromatic and are used to worship Lord Śiva. Flowers are greenish white and fragrant. The fruit is globose, about 3 to 8 inches in diameter grey or yellowish and with a smooth hard aromatic rind. In literature round breasts have been compared with the fruits. The dried fruits freed from pulp are used for keeping sacred ashes, medicines etc. The gummy mucous substance surrounding the seeds, serves as a good adhesive.

It is highly esteemed in medicine. Pulp of unripe fruit is given in dysentery while the ripe one is useful in chronic constipation. Jams and cooling aromatic drinks are prepared from ripe fruits. The bark is one of the ingredients of दशमूल, an important Āyurvedic compound. Juice of leaves is used in fevers and catarrhal conditions.

मन्ना

This is a common synonym for many plants, viz कूर्वा, गमी, बहुला, हृदिदा, श्वेतापरानिता, जीवन्ती, गमारी, चन्द्रगूरु, कटफल, नीलिनी, मुस्ता, वषा, ब्रह्मा and नागवल्ली etc. कमी seems more appropriate in this reference.

मृद्ध

Three types of Brngā, viz white, yellow and black, have been described in Āyurveda. The first plant is very common weed found in moist places and has white flowers. The second has yellow flowers but we do not find the black flowered one. It is possible that the white may have been named black when it is in fruiting stage. Both the white and yellow are similar in properties.

E. alba is an erect or spreading, much branched, hairy annual, often rooting at the nodes, leaves opposite, without any stalk, oblong-lanceolate, 1 4 in long, flower heads white and small. Hair-oils are prepared with the juice of this plant. It is used in liver troubles, skin diseases, cough and as an alterative. The root is antiseptic and applied to ulcers and wound.

The other plant *W. calendulacea* is found in Assam, Bengal, Konkana and Madras. It is also an erect plant with bright yellow flower heads and used as a substitute of *E. alba*.

मधुक

There are two plants मधुक and मधुक. The first one is *Glycyrrhiza glabra* Linn. (Fam. Leguminosae), the sweet root of which is known as मुद्गैली and used in cough, sore throat etc. There is no exudation from this hardy herb or undershrub which is found chiefly in the mediterranean countries and China and imported from Asia Minor, Iraq, Persia and other Central Asian countries. The other is a large tree with milky exudation.

मधुक is a medium sized large tree usually with a short bole and large rounded crown, with large leaves clustered near the ends of branches. It is found throughout the greater part of India. The petals of the flowers which are tubular, fleshy, cream coloured, fragrant and known as Mahua flowers, fall down in showers during March and April. They form an article of diet in villages in several parts of India and are largely used in the preparation of distilled liquors. The seeds yield a fatty oil which is used mainly in the manufacture of laundry soaps and also for cooking purposes in some rural areas. A milky latex exudes from the bark and yields a rubbery product like gutta percha मड्डी.

It is a scandent or sub-erect shrub found throughout India, mostly under cultivation. Leaves are variable in shape but usually ovate or elliptic with prominent nerves. Flowers are white, very fragrant and are double or single and differ

according to the different horticultural forms. Flowers are used for making garlands and for religious offerings. The perfume extracted from the flowers is used similarly as Jati.

माषवी

A very large, evergreen climbing shrub with small winged fruits is commonly met in many gardens in India. The leaves are dark green, smooth, with long pointed tips and arranged opposite each other in pairs, forming a dense foliage. White, silky, fragrant flowers with one of the petals small and yellowish appear in late winter. Leaves are used in skin diseases, rheumatism and asthma.

शूयिक

It is a scandent shrub found wild in Deccan, Carnatic, and Western Peninsula and cultivated throughout India. It is cultivated in U.P. on a commercial scale. Leaves are mostly simple occasionally trifoliate, the two lower leaflets small or reduced to auricles or frequently wanting and flowers are white, sweet scented, small and light. Flowers are used in perfumery. The leaves are used just like Jati in various skin diseases, ulcers and wounds. Flowers are given in consumption.

रकुचन्दन

It is a medium sized tree found in Deccan, with trifoliate leaves and yellowish white flowers. The internal wood which is used as रकुचन्दन, is deep blackish red, hard, heavy and without any smell. The Rājanighantu has described a red variety of चन्दन by the name of हरिचन्दन having fragrant smell. A dye is derived from the wood which is used for colouration. The wood is cooling and astringent and is used as medicine in different diseases.

वैतस

Identity of Vetasa is controversial and two different species have been suggested. The first is one of the sources of the commercially well known article, cane, which is used in furniture industry for its remarkable pliability, strength and the lengths in which it can be obtained. This

has been suggested as the source plant of *Vetra* described in *Ayurveda* and not *Vetasa* which is the second plant mentioned above. The second and its other species are the source plants of a famous drug *Vedamsuka* especially used by *Hakims* in fevers and heart troubles. This is found along the banks of rivers, and stems of this are also pliable and used for making baskets etc. In spite of these suggestions that *Vetra* and *Vetasa* are two different plants as mentioned above, some still are of the opinion that these are synonyms and mean cane.

शताह्व

The reference indicates some flower. It is a common synonym for शतावरी, अजमोदा and शतपुष्पा. Though the flowers of these are beautiful but these are not popular for their flowers. शतावरी is the tuberous root of *Asparagus racemosus* Wild (Fam. *Liliaceae*), a scandent climber which is used as tonic, diuretic and as galactagogue. The other two are small aromatic fruits of herbs which are widely cultivated. Both are used as stomachic, carminative, aromatic, and stimulant. So some other variant text may be considered in this reference. It is, rather, some kind of flower resembling कमल.

शमी

It is a small tree, with very small blue-green foliage, small yellow flowers and more or less armed with scattered broad conical somewhat compressed nearly straight prickles. Pods are 5-10 in. long, pendulous and constricted in between the seeds which are numerous and immersed in sweetish mealy pulp. It is found in Punjab, Rajputana, Bundelkhand, Gujarat, Sind and often planted near temples as it is considered sacred by the Hindus. The sweetish pulp inside the young pods and the bark which is also sweetish is used during famines. Ashes are rubbed over the skin to remove hairs. The bark and flowers are used as medicine.

शर

It is a very large tufted grass attaining a

height of 18 ft and in diameter 0.5 in. Leaves are 57 ft long and the flowering stems are also 1 to 3 ft long with white flowers which are redish in the beginning. It is found in N India, Punjab and Upper Gangetic Plain especially along rivers. The fibre of the upper leaf sheaths is used for making mats, ropes etc and also in paper industry. The root is cooling, diuretic and refrigerent.

शाल

It is a large tree with large broadly ovate leaves and yellowish flowers. As a timber tree, the *Shala* is extremely valuable the wood being strong, elastic and durable. Large quantities of a whitish aromatic resin exude from this tree when tapped. It is used in the form of incense and also in medicine.

शारमली

It is a large handsome soft wooded tree, with a straight buttressed trunk covered with hard conical prickles and wide spreading branches in whorls which is found in the hotter parts of India. Leaves are palmate large and with five to seven leaflets and flowers are large, beautiful, numerous crimson or yellowish and clustered towards the ends of the branches. Fruits are oblong, green and enclose many seeds enveloped in dense silky hairs. These silky hairs are used for stuffing pillows. The calyx of the flower-buds is eaten as a vegetable. It has many other medicinal properties.

Cesba pentandra (Linn) Gaertn is another tree resembling *Salmal* but the flowers are white. It is considered to be a native of America though it is widely distributed in the hotter parts of Western and Southern India. Most of the uses are similar to *S. malabarica*.

शैवाल

The two species have been named as शैवाल by different writers. These are aquatic plants which are submerged under water and form much branched tangle of slender branches and leaves which collapse in a tassel when taken out of

water These are found throughout the country. टीवाल is cooling and has been recommended for thirst, fever and in feeling of burning sensation. It is not yet decided which of these two or even some other species is the actual टीवाल described in Ayurvedic texts but in literature it seems to be a general name for such aquatic plants, which is also the root meaning of the word

सरळ

It is a large erect tree with symmetrical branches high up on the trunk and forming a rounded head of light foliage and ovoid-conical cones which are 4-7 in long. Leaves are, linear, 9-12 in long and in clusters of three. Gregarious forests are found in outer Himalayan Ranges from the Indus to Bhutan between 1,500-7,500 ft altitude. The wood is used for construction work, railway sleepers, packing cases, furniture and in match industry. The resin obtained from the stem, known as Gandhabiroji is used in the manufacture of varnishes and paints. Turpentine oil is extracted from the resin or colophony

सर्ज

It is a large handsome tree with whitish bark, large leaves and small white flowers and is found in Western Ghats and S India and also planted as a venue. A resin, Indian Dammar, obtained from the trunk, is used in paints, varnishes and as an incense. The fatty oil derived from fruits is used for illumination, soap, and also applied in rheumatic conditions. The wood is used for packing cases, plywood etc. It is used in cough, ear troubles and skin diseases

सिन्दुवार

It is a shrub or small tree with four angled branches, 3-5 foliolate leaves white tomentose beneath and lavender to blue fragrant flowers. It is found throughout the warmer zone of the country. Branches are used for making baskets, and leaves laid over stored grain are said to keep off insects. Its parts are used in medicine

सिद्धलक

Storax or Styraç is an aromatic balsam derived from *L. orientalis* and other species which do not occur in India. It is chiefly imported from France and small quantities are obtained from U K and USA. A good substitute though of inferior quality can be obtained from *A. excelata* which is a large tree, with a straight cylindrical shaft and found in Assam. Storax is semihquid like honey, heavier than water, yellowish brown, soft, sticky, aromatic and bitter in taste. It is used in perfumery soaps, adhesives, in incense and in many pharmaceutical preparations.

सुमना

It is a common synonym of a few plants but mostly applied to jasmine. It has been referred along with जाती, कुन्द etc. Hence it seems to be a species of jasmine or some other beautiful flower. The first plant *A. caryophyllata* is also known as सालती which is a large climber found in many parts and also planted in gardens for large white fragrant flowers

The other *R. centifolia* is well known rose plant which is cultivated chiefly in U P and Bihar for its essential oil which is used in perfumery. A confection of petals is used as a mild laxative

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B. सशोधन Corrigenda

(a = स्तम्भ १, column 1, b = स्तम्भ २, column 2, L = Line, पंक्ति)

| परिमिट्ट-पृष्ठ Appendix-page | स्तम्भ अथवा पंक्ति Column, Lane | अशुद्ध Incorrect affiliated with | शुद्ध Correct |
|---------------------------------|------------------------------------|--|---------------------------------|
| 7 | b., L 9 | | inflicted |
| 12 | b | कुञ्ज | हटाइये delete |
| 13 | ■ | कुञ्ज | हटाइये delete |
| | b* | विभर्ग | हटाइये delete |
| 14 | b | मिथावर्ण (विभ्र) | मिथावर्णभारमज (विभ्र, वसिष्ठ) |
| 15 | b | सोमराभा (बरिष्क प्रेतनायक) | सोमराभा (शाकलस्य विभ्र) |
| 18 | a | वैवस्वत | वैवस्वत |
| 20 | a | केदार (वृद्धकेदार) | वृद्धकेदार |
| 21 | a | सलिलेश्वर | सलिलेश्वर |
| 22 | a | ध्रुव (देव) 25 24 | ध्रुव (नक्षत्र) 32, 24 |
| 26 | b | वैवस्वत | वैवस्वत |
| 27 | a | सलिलेश्वर | सलिलेश्वर |
| " | b | सरस्वती (देवी) | सरस्वती (देवी कात्यायनी) |
| 28 | b | हिमवतेश्वर | हिमवतेश्वर (शिवसिङ्ग) |
| 30 | b | मग्नसत्ता (विश्वावसु-गस्ती) | मदालसा (विश्वावसु-गम्भा) |
| 36 | a | मन्मथदृष्ट आङ्गिरस } | हटाइये delete |
| " | " | आश्विन 6 61 etc. | आश्विन 19 41 |
| " | b | कौत्तिक | हटाइये delete |
| 37 | a | दण्डकारण्यक देविकातीरण धर्मारण्य नैमिषारण्य नैमिषेय भाष्करकृष्ण } | हटाइये delete |
| " | " | निपाद | निपाद (जाति) |
| " | " | पुलिन्द | पुलिन्द (जाति) |
| 37 | b | मरीचिभ माणवेय } | हटाइये delete |
| 38 | b | वैश्व | हटाइये delete |

परिशिष्टों में अतिरिक्त संनिवेश एवं संशोधन
ADDENDA AND CORRIGENDA IN THE APPENDICES

A. अतिरिक्त संनिवेश Addenda

1. अतिरिक्त नाम-सूची Additional List of Names:

| | | |
|---|--|---|
| <p>ऋषभर (नाम) 1.20 वन्द्य (नाम) 1.25 कुच (= शीत, मंगल ग्रह) 44.49 विद्यगु (= इति) 40.58 द्वीपिन् (= ध्यात्र) 59.7</p> | | <p>वनजय (नाम) 1.25 - निपथ (जनपद) 57.24 नोल (नाम) 1.20 पथ (नाम) 1.25 पिङ्गल (नाम) 1.25</p> |
|---|--|---|

2. परिशिष्ट 3 में 'सुरनाम-सूची' शीर्षक के नीचे यह टिप्पणी जोड़िये—

In Appendix 3 the following note is to be added below the heading 'Names of Gods'—

(यहाँ सुरनामों की इस सूची में भूल से राशि, नक्षत्र, ग्रह इत्यादि के नाम भी संनिविष्ट हो गये हैं ।

Here in this list of gods the names of Rāśis, Nakṣatras, Grahas etc. have also been included due to oversight).

3. परिशिष्ट 4 में 'जनपदनाम-सूची' शीर्षक के नीचे यह टिप्पणी जोड़िये—

In Appendix 4 add the following note below the heading 'List of the Janapadas'—

(जनपदनामों के नाम संस्कृत में बहुवचनान्त होते हैं। Names of Janapadas in Sanskrit are in plural number).

4. परिशिष्ट 5 में 'वनस्पतिनाम-सूची' शीर्षक के नीचे यह हिन्दी-टिप्पणी जोड़िये—

In Appendix 5 the following Hindi note is to be added below the heading 'Flora'—

[वामनपुराणके वनस्पतियों की इस सूची में वनस्पतियों के उन विभिन्न भेदों—पुष्प, फल, बीज, निर्वास आदि—का भी यथास्थान अन्तर्भाव कर दिया गया है जिनका उल्लेख वामनपुराण में है। वनस्पतिनाम के प्रागे बोटुक में वामनपुराण के अध्याय तथा श्लोक का निर्देश है। संस्कृतनाम के प्रागे वनस्पति वा हिन्दी नाम तथा वनस्पति-शास्त्रीय लैटिन नाम भी दिया गया है। पर्यायवाची में उसके मूलशब्द का निर्देश कर दिया है जहाँ उसे देखना चाहिए]।

वामनपुराणस्य श्लोकार्धसूची

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| अ | | | | | |
| अगावतीर्णेन च देव गभ | स मा ८ २७३ | अङ्गोमाङ्गानि देवप | ५४ ३१३ | अतोर्वे न सिपाम्यद्य | ४१ ३६० |
| अकरा हयने बुद्धि | स मा ३ १५० | अज वरेष्य वरपद्मनाभ | ५८ ८३३ | अता निनायते नः [] | १६ ३१० |
| अक्षानेन द्विजो भूपस | ५६ १११० | अजस्त्रामरआधि | ८ ६४० | अतो विवृ द्ममाभद् | ५२ ४७० |
| अक्षो वा सकारो वा | स मा २५ ५२७ | अजस्त्रामरलक्षै | स मा २५ २०० | अचरगतो दवेग | स मा ८ ५० |
| अक्षयस्य च गौच च | १४ १० | अजानन्त तन्मयेन | ४१ ३३३ | अनिस्तस्मात् समुभूतो | २ ४७० |
| अक्षयस्यमनायास | ११ २३० | अजायत स गोविन्दो | स मा ६ १३० | अच रूपेण चाम्येति | स मा १० ३१३ |
| अक्षयकार्णवेयै | १८ ५८० | अजायन च नुरति | २३ ४०० | अथ कोऽगृहृतानि | २ ८५ |
| अक्षान्द्र विकालम् | स मा २६ १२६३ | अजित विश्वकर्माण | ६१ ५३ | अथ गावा वाए च | ६४ ७० |
| अक्षार नमस्तुभ्य | १८ ३५० | अजिबा सग र | ३७ १६० | अथ तान् लिताद्दृष्टवा स मा | २२ ७४३ |
| अक्षतार्थ नरपति | ३७ ५५३ | अजोचन मा सनयाश्च तिस्रो | २४ ११० | अथ तामाह स युनि | ३६ १४३० |
| अक्षोभना व्याघ्रपरा प्रमत्सरा | १४ ५५० | अजोचनत् सुत गुप्त | १८ ६०० | अथ त रूपाय सव | स मा २३ २४३ |
| अक्षय प्रवरे क्षेत्र | २३ ३५० | अजैयवमवथ व | ६ ५३ | अथ ताता वसमुक्त | ५८ २०३ |
| अक्षया प्रमथात्रामा | ४३ ४० | अजैयस्तस्य भायथ | ३७ १५० | अथ दयेभ्यः प्राण | स मा १० ६७३ |
| अक्षया ग भवित्यन्त | स मा १५ ७०० | अजैयो दवते सव | १८ ५१३ | अथ प्रगम्य त वीरा | स मा ३ १३३ |
| अक्षयात् समते कामाद् | १० ६३० | अजैः शुचि गत्रथ | स मा ३ १४३ | अथ प्रतीच धारोचो | ४४ ३४३ |
| अक्षय समत सै | स मा २१ १८५ | अजैः गमुनथ | ६३ १७३ | अथपयः देवाश्च | स मा १६ २३३ |
| अक्षय्यमुक्त तस्य | स मा २० ११० | अजाते गावपूय च | १५ १८० | अथ सा तमुपि च | ३७ ७२० |
| अक्षर परम देवि | स मा ११ ७० | अजान चाप्ययूयवम् | ३५ १५३ | अथगामात् स्युः | ३६ ५८० |
| अक्षर परम ब्रह्म | स मा ११ ७० | अज्ञानतो गानता वा | ५६ ६५३ | अथाजगाम देवस्य | ३७ ७०३ |
| अक्षयुज वासिस्तु | ६२ ४६० | अज्ञानानतो वाऽपि | स मा २४ २४३ | अथाजगाम प्रतोऽज्ञो | ५३ २१३ |
| अक्षीयत ततो राष्ट | स मा १८ ३१० | अज्ञानस्य तनापि | ३७ ८०० | अथाजगाम भगवान् | ४६ २१३ |
| अक्षहिगाना निराङ्ग | ३० १० | अज्ञ विभे भगवान् | स मा २२ ३०० | अथाजगाम स नुस्य पुनस | २२ ५७३ |
| अक्षगारपद ब्रह्मद् | १८ २३० | अज्ञमध्ये समुपगो | स मा २२ ३१० | अथाजगाम हिमवान् | २७ ३६३ |
| अक्षय गह्वरिण्यु | ६१ २५३ | अज्ञ पर प्रवक्ष्यामि | ३५ २०० | अथाजगाम बलहा | ४५ ११३ |
| अक्षुः सह कालेन | ३६ १३० | अज्ञ प्रसिद्धि समुपाजगाम | ३५ ७७० | अथातस्तीर्थयाताया | २५ ४६० |
| अक्षिणो मस्तस्या मित्रो | ५६ २६३ | अज्ञतोऽनुगमस्य | ४४ ३४० | अथापिने वलिनी | २६ ४६० |
| अक्षिणोममवाप्नोति | स मा १४ २७० | अज्ञतस्तव गृहे ज्ञातस | ६४ १०६० | अथापानपि विप्रथ | ४३ २० |
| अक्षिणोममवाप्नोति | स मा १५ ४६० | अक्षितुःश्रुतया न्योम | ६२ १२३ | अथान्विपद प्ररण | स मा १६ १८० |
| अक्षो प्रगटे यनोऽपि | ५ २६३ | अक्षिभक्त्या तु तीर्थस्य | स मा २२ १४० | अथापयत् सभायान्तरम् | ३८ १४३ |
| अक्षतो द्वाग्दिया | ६ १२३ | अक्षिष्ठत रिपानभ्रा | ३७ ६६० | अथाप्या ताह्वनर | ६७ १०३ |
| अक्षयुः सपाय | १५ १७० | अक्षिष्ठत मुचावङ्गा | ३७ २३० | अथाप्युपयता सधमीर | स मा २ १३३ |
| अक्षयेनाप्रजेन | ७७ ३३० | अक्षीय तुष्पां युक्त | स मा २६ ५८३ | अथाप्येय जगत्राय | ५६ २०३ |
| अक्षयस्वारुपाय | स मा २६ ८६० | अक्षो गच्छत व्यमृत | स मा १६ ३३ | अथाप्यव्यासुरमुक्त | ५२ ३३० |
| अक्षया यज्ञा मुखाद्योः | १३ ४५३ | अक्षो चिन्म रूपेण | २३ २२० | अथाप्यच मद्वावृत्ति | स मा २८ २६३ |
| अक्षयप्रथ विदग् | स मा १७ १५० | अक्षो मम पर प्रीतिर् | ४६ ४५३ | अथाप्युत्पत्तं प्रह्म | स मा १० ३७० |
| | | अक्षो मरीचिप्रमुखाय | ३५ ७१० | अथैममवबोद्धवम | स मा २७ १३ |

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| अयोर्बुद्धता सर्वा | २५ ७३ | अधिष्ठिते भागवैस्तु | ६२ २८३ | अनुराधासु ऋत | ५४ १७० |
| अयोत्याय हरि भक्त्या | २७ १० | अधीयाना मद्राभ्रागा | स मा २२ १४० | अनुलिम्बेऽनुकुनेन | ३६ १२३ |
| अयोरेत्य च वेगेन | २१ १६३ | अधीसाज नमस्तुभ्य | ६० १६३ | अनुलेपनमादाय | २७ १४० |
| अयो देवान् प्रवचयाम | १३ ४६३ | अधी नामे स पातालात् | ५१ ६३ | अन्त्यास्तुष्टिकेराश्र | १३ ५५३ |
| अयोमा प्राहृ तनय | ३२ ७३ | अध्ययच्छन्त विस्तीर्ण | स मा ३ १६० | अनेकैश्च भक्तमैत्र्य | ५६ ६२० |
| अयोवाच जगत्त्वामी | ६६ ७३ | अध्येतव्या त्रयो नित्य | १५ ५२३ | अनेन कारणेऽर्शासौ | ४ १० |
| अयोवाच दितीरास्तौ | ७ ५०३ | अनङ्ग रूपप्रतिमो बभूव | ५३ ८३० | अनेन तु विधानेन | १७ २६३ |
| अधीवाच नरो वैश्य | ७ ४६३ | अनन्तं यज्ञकुपीठश्र | ३१ ७३३ | अनेन बहुशो देवा | २२ ११३ |
| अधीवाच श्रुवो ब्रह्मन् | ३१ ६२३ | अनन्त सर्वगो व्यापी | ४४ ६५३ | अनेन योगैश्च सुपत्सवया जिता [] | ३० ३५० |
| अधीवाच मद्रादेवो [देवान्] | स मा २४ १३ | अनन्तरं स शुभ्रजे | ५३ ३६० | अनेनैव जगत्प्राय | ५६ ११५३ |
| अध्यानाच मद्रादेवो [इत] | २७ ५३३ | अनतरं सुखाशोना | स मा २३ २५० | अनेनैव तु देहेन | स मा २७ ११० |
| अधीवाच मद्रादेवो [मया] | ३६ ३८३ | अनन्तराय चैकाय | ५८ ३२० | अनेनैव घृता भूमिर | स मा १० ७० |
| अध्यायाच मद्राकुष्टिद् | ५१ १५३ | अनन्ता मनस प्रीति | ५५ ३३० | अनेनैव विधानेन | स मा २० २६० |
| अधीवाच मुनिस्तन्वी | ३६ १४७० | अनन्ता श्रियमाप्नोति | स मा १४ ३५३ | अन्तर्वाच सतो हृष्ट्या | स मा १८ १७० |
| अधीवाच च काली | २८ १६३ | अनन्ताय नमस्तुभ्य | स मा २३ ५३ | अन्तर्जने द्विजमैत्र | ६२ ५० |
| अध्यायाच सुरान् युवा | २० ४०३ | अनन्तमनसो भक्त्या | ६७ ४७३ | अन्तर्दधे विष्णुपतिर्महर्षे | ६५ ६२० |
| अधीवाच सुपर्णिवणुद् | ३६ २१३ | अनन्तवृष्टि निर्मित्यद् | २६ २६३ | अन्तर्दुःखेन प्रह्वन्ती | २५ ३६० |
| अध्यायाच हरिः स्कन्ध | ३२ १०६३ | अनया पितृभक्त्या च | स मा १४ ४० | अन्तर्धानं यत् कर्ता | ६६ २० |
| अधीवाच हरिर्ब्रह्मन् | ६ ७१३ | अनया रक्षया ब्रह्मन् | ५६ ५३ | अन्तर्धानं गता भूमौ | ६४ ३६० |
| अधीवाचासुरो ब्रह्मो | ३३ २०३ | अनन्तस्तनूमेव हि | २७ २५० | अन्तर्धानं जगामाय | ६ ६६० |
| अधीवाचैष दासस्ते | ४४ ८८० | अनाथ्यं पङ्गुगाथ्यं च | स मा ११ १५० | अन्तर्धानमगाद् ब्रह्मन् | ५३ ३७० |
| अधक्षिणास्तया यना | स मा १० ७६३ | अनाथ्यायैव ते वीरास | ३२ ४७३ | अन्तर्धानमवाप्नोति | स मा १५ १५० |
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| इत् नृपुण्येन वदनास्तुभ्य | २० २६० | इत् न्हाया सुरेशान | ३ ४०७ | उत्ताय जीवित द्यून्ते | १६ १४० |
| इत् नृपुण्येन वदनास्तुभ्य | ६८ २३० | इत् न्हाया सुरेशान | ३ ४०७ | उत्ताय प्रमात्र तापे तु | ३७ ५४० |
| इत् नृपुण्येन वदनास्तुभ्य | स मा २२ २८० | इत् न्हाया सुरेशान | ३ ४०७ | उत्ताय शोषयामास | स मा २२ ३२० |
| इत् नृपुण्येन वदनास्तुभ्य | ३८ ३५० | इत् न्हाया सुरेशान | ३ ४०७ | उत्ताय शोषयामास | स मा २२ ३२० |
| इत् नृपुण्येन वदनास्तुभ्य | ३० ६५६ | इत् न्हाया सुरेशान | ३ ४०७ | उत्ताय शोषयामास | स मा २२ ३२० |
| इत् नृपुण्येन वदनास्तुभ्य | १ २०७ | इत् न्हाया सुरेशान | ३ ४०७ | उत्ताय शोषयामास | स मा २२ ३२० |
| इत् नृपुण्येन वदनास्तुभ्य | ६८ ३९६ | इत् न्हाया सुरेशान | ३ ४०७ | उत्ताय शोषयामास | स मा २२ ३२० |
| इत् नृपुण्येन वदनास्तुभ्य | १३ ५८६ | इत् न्हाया सुरेशान | ३ ४०७ | उत्ताय शोषयामास | स मा २२ ३२० |

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| उदरमुखं च मोक्षस्य | ६२-१८० | उपनिष्टजिनेनस्तु | २७-४०३ | उमापि तं वरं लब्ध्वा | २८-२६३ |
| उदरमुखः प्राङ्मुखो वापि विद्वान् | १४-३३३ | उपनिष्टा विनापट्टे | ३८-२१० | उमामपि तपस्यन्ती | २५-३०३ |
| उदरमुखोऽङ्गा देवाः | १३-३४० | उपनिष्टा सनाथां वै | २६-४६० | उमास्वेदं भवस्वेदं | २८-६५० |
| उदयाने तथा स्नात्वा | ५७-६३ | उपनिष्टो ऋषिपु | २६-७३ | उमेरयेव हि कन्यायाः | २५-२२० |
| उदयाद्रितटे रम्ये | ४७-२६३ | उपनिष्टो सुखातीनी | ३५-५६० | उर-संख्या त्वनुराधा | ५४-५० |
| उदये वासिनं सूर्यं | ६३-२१६ | उपवेदा भवानीथ | ३-२१० | उत्वं तस्याभगमेत् | स.मा. २२-३६३ |
| उदयो हेमकूटश्च | २६-४६३ | उपशान्तं नमस्तेहं | ६१-१०० | उवाच दीनया वाचा | स.मा. १३-४६३ |
| उदरं राजते शूङ्गं | ७-८० | उपशान्तरतया जातो | ६०-५०० | उवाच देव भूवनाः | १७०० |
| उदरे वास्य गन्धर्वाः[.] | स.मा.१०-५७३ | उपसंहारकाले च | स.मा.२२-२०० | उवाच देव्याधिपतिं | स.मा. १०-३१० |
| उदीरयत वेदोक्तं | स.मा.४-२३० | उपसर्पति ते देव्याः | स.मा.१०-६०० | उवाच मा भर्षजत | स.मा २३-६० |
| उद्गारात् सुनिर्जला | स.मा.१४-२०० | उपरुष्य जलं शोभाय् | ४१ २० | उवाच याम देव्यास्ताम् | ४७ १५० |
| उद्घाटिते सतो द्वारे | ६४-७८० | उपरुष्य शुचिर्भूत्वा | ४०-१२० | उवाच वचनं सत्यम् | १-११० |
| उद्घाटकेन मुनिना | स.मा.१६-३२० | उपहारैस्तथा हृष्टैः[.] | स.मा २८-८० | उवाच वाक्यं वाक्यजः [हृता°] | २६-२५० |
| उद्घाटको बाधगज | २६-४६० | उपागम्य शमोभूत्वे | ५३-२१० | उवाच वाक्यं वाक्यजः [सर्वा°] | २६-५२० |
| उद्बद्ध कपिना राजन् | ३८-६४० | उपागम्य च.इत्य | १२-३१६ | उवाच शोकसन्तप्तम् | स.मा. २६-४४० |
| उद्भूतं तस्य शीर्षस्य | २२-२३० | उपानयुगलं धनं [धनं] | १७-५६० | उवाच स सरिच्छुभ्रा | स.मा. १६-१०० |
| उद्यम्य वेगाद् परिषं हुतासं | १०-५०० | उपानयुगलं धनं [सवपा°] | ६८-२८३ | उवाच वाक्यम्या सुभू | ३२-७७० |
| उद्योगं कारयामिषं | ४७-१०० | उपानयुगले वत् | ५३-५६० | उवाचको मुनिवरत् | स.मा. २२-७१६ |
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| उद्घाष्टमनयाग्नेन | ५३-२०३ | उपायं भस्त्राधिपते | ५२-५०० | उवना यत्र ससिद्धः[.] | स.मा. २१-२५३ |
| उद्बुद्धवेगाः सहस्रैव निम्नगा. | १-२१३ | उपायं विप्रमो सन्ध्या | ३७-७६० | उवना यत्र ससिद्धो | स.मा. १८-१० |
| उन्मज्जे च बह्व्युः | ६२-१६३ | उपेयम् श्रुत्वा वाक्यमीश | ४३-१११० | उवोरपदमकान्या च | ६८-१६० |
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| उन्मेषश्च निमेषश्च | स.मा.२६-१२३० | उपोष्य भक्त्या हि भवन्तमागाद् | ५५-३१० | उषामानश्च तुष्टाद् | स.मा. १६-१२० |
| उन्मोचयितुमारुघो | ३८-७४३ | उपोष्य भूय. धंपुष्य | ५२-५३ | उषामानस्तवाद्यानिः | ६-२७० |
| उपतस्त्रुष्य तं वेदा. | स.मा.६-३८३ | उपोष्य रजनीमेका[याण°] | स.मा.१३-३६३ | ऊचतुर्वचनं इत्यङ्गं | २६-२४० |
| उपतस्यत्रिविशानुः | स.मा.२६-१२०० | उपोष्य रजनीमेका [लिङ्ग°] | ५३-१० | ऊचु परस्परं सर्वे | स.मा. १६-३७३ |
| उपबुद्धमहाभोगात् | स.मा.१०-७४० | उपोष्य रजनीमेका [तीर्थे] | ५३-२० | ऊचुः प्रणतसर्वाङ्गा[विष्टु°] | स.मा.१५-३०० |
| उपभोगश्छतपुर्ण | स.मा.१० २६० | उपोष्य रजनीमेका [विरवा] | ५७-८० | ऊचुः प्रणतसर्वाङ्गा[यवा] | स.मा.२६-३८३ |
| उपरिष्टाद् ध्रुव पातु | ३२-२४३ | उपोष्य सत्यनेतु | ५४-३३३ | ऊचुः प्राज्ञलयः सर्वे | स.मा. ३-१३० |
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| उपवासं निरासं वा | १५-१८३ | उपयोहि नरः स्नातो | २२-३५३ | ऊचुर्वचनं महादेवी | २०-३६० |
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| उपवासश्च दानं च | २३-३५३ | उपया च लिङ्गत्वेण | स.मा. २५-७० | ऊचुस्त्वाद् वै युगीन् सर्वात् स.मा. | १६-३१० |
| उपवाससादिकं कार्यं | ६८-३३३ | उपया नाम्ना च तस्याः सा | २२-३० | ऊचुस्ते देहि भगवन् | ४१-५६० |
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| उपवासीर्ब्रह्मैस्त्वोद्वैः | स.मा.२२-४२० | | | | |
| उपवाहाः वृत्ताग्रामि | ६४-८५३ | | | | |

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| एतत् तीर्थस्य माहात्म्य | स मा १४.५६६ | एतन्मे सद्यः क्लिप्तं | १ ७० | एतान् द्विपन्ति ये भूदान् | ६८ ७० |
| एतत् कथयिष्यामि | २२ ८३ | एतस्मात्कारणात्पुत्र | ३५ ४७३ | एताभ्या भर्तृभ्यासु | ६ ६२० |
| एतत् कथितं ब्रह्मन् | ५६ १२०३ | एतस्मात्कारणात् साध्य | ३५ २०३ | एताभ्युपमती जाता | १८ ६१३ |
| एतत् कारणं श्रोत | ५३ ५७३ | एतस्मिन्नन्तरे तन्वी | ३६ ७६३ | एवानता त्वह चार्यो | ६५ १६० |
| एतत्प्रवित्र त्रिपुराभ्यपित | ६० ५१३ | एतस्मिन्नन्तरे देवी | ४ ३३ | एतावता दीर्यपते | स मा १० ४६३ |
| एतत्प्रवित्र परम पुराग | ६१ २६३ | एतस्मिन्नन्तरे देव्य | ३१ २२३ | एतावता पुण्ययुत | ४८ २५३ |
| एतत्प्रवित्र परम सुपुष्य | ५८ ८२३ | एतस्मिन्नन्तरे दीर्य | ३४ ५२० | एतावत्यस्तवा कोट्य | ४१ ८३ |
| एतत्पुण्या बच ध्रुवा | ४० १२३ | एतस्मिन्नन्तरे श्रीमान् | ४७ २१३ | एतानदीयते तेभ्यो | ५२ ६५० |
| एतत्पुराग परम महर्षे | ३४ ७६३ | एतस्मिन्नन्तरे प्रात [श्रीकण्ठ] | ३८ ६०३ | एतावन्मागमयत्र | स मा ८ ४७३ |
| एतत् प्रकृता भूय | ६ ८३० | एतस्मिन्नन्तरे प्रात [सम] | ५२ १३ | एतावाश्रित्य ता पुष्टा | २६ २६३ |
| एतत्प्रधान पुष्यस्य कर्म | स मा २२ २५३ | एतस्मिन्नन्तरे प्रात [सर्व] | ३६ १२१० | एतासां च स्वकल्पसात | ४६ ३१३ |
| एतत्प्रधान तीर्थस्य | स मा २७ ३५३ | एतस्मिन्नन्तरे प्रातो [भगव] | ६५ ३६३ | एतासांमुद्रक पुष्य | स मा १३ ६३ |
| एतत्प्रोक्तं भवत पुष्यकीर्त्तं | ६५ ६८३ | एतस्मिन्नन्तरे वाते | ३६ १३ | एतासु संचयताना च | ४६ ३५० |
| एतत्साक्षिहितं प्रोक्त | स मा २४ २३ | एतस्मिन्नन्तरे ब्रह्मन् [श्रुपयो] | १६ ५५३ | एते गगान्स्वसख्याता | ४१ ११० |
| एतदर्थं बलिदत्तं | ४७ १३ | एतस्मिन्नन्तरे ब्रह्मन् [पावक] | ३१ २६३ | एते च द्विगुणा सर्वे | ११ ३६३ |
| एतदर्थं त्रिय दीप्ता | ४८ ३६३ | एतस्मिन्नन्तरे ब्रह्मन् [शुभना] | ३४ २१३ | एते चान्ये च बलिनो | ५१ २५३ |
| एतदर्थं सहस्राक्ष | ४५ १७३ | एतस्मिन्नन्तरे राजा | ३७ ५५० | एते चान्ये च बहव [गततो] | ४१ १६३ |
| एतदर्थमभिध्याय | ३५ २६० | एतस्मिन्नन्तरे सान्भुद् | ५६ १६३ | एते चान्ये च बहव [पय] | स मा ३ ३०० |
| एतदाश्रित्य देवाभ्य | स मा १ १०३ | एतस्मिन्नन्तरे काले तु | स मा २६ ५१० | एते चान्ये च बहवो [महा] | ४० ६३० |
| एतदीयो हि सौभाग्यो | २७ ५५० | एतस्मिन्नन्तरे तीर्थे | ३ ४८३ | एते चान्ये च मे सन्ति | स मा ८ ३१० |
| एतदुक्तं भगवता | १८ ३७३ | एतस्यापि प्रसादं त्व | स मा २७ १६३ | एतेन कारयेन्मात्मा | ३७ ३१३ |
| एतद्भोजनं दान | स मा १० २८३ | एतस्यापि अगममध्य | स मा २७ १६० | एते नरा द्विजा ये च | १२ ३६३ |
| एतद् ब्रह्म समासेन | स मा २२ २७३ | एता सत सरस्वत्यो | ३६ ५५३ | एतेन बध्य धामिष्ठे | ६४ ३७३ |
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| कोश्र्यं गन्धर्वराजस्य | ३३ ११६ | कोषान्तरात् रुद्र | २ ३१० | क्षीरोदमपने नद्ध | ७ १०० |
| कोलाहल सर्वेभ्राजो | १३ १६६ | कोषान्वित शम्भुपादवद्रेण | ५३ १५८० | क्षीरोदस्योत्तरे कूले | स मा ५ ७५ |
| कोण वृथग परित्यज्य | २८ २३० | कोषान्वितासुदृग्धस्तु | ५२ २५० | क्षीरोदोऽप्रयुदकीना च | स मा २६ ११३६ |
| कोणकार इति ध्याता [] | ६५ २२० | कोषान्वितासुभयं सवे | ६ ६५० | क्षीरोद्वज च बुभुजे | ५६ ८० |
| कोणकारद्विजप्रद्वे | ६५ २६० | कोषेन सहता युक्तो | स मा २८ ३३६ | क्षुतकीटावपन्न च | स मा १६ ३७० |
| कोणानुत्कर्त्तव्यापास | २६ ६५० | कोष्ठको मुदितोऽरण्ये | २१ २६० | क्षुत्सामा शुक्लतावोष्ठा | १२ २६० |
| कोषो खङ्ग समवेद्य | ६७ ८० | कोषस्य भृशुं चरणागतार्थं | ३२ १२०० | क्षुध च जगज्जग्राय | ३६ ३५० |
| कोषावनङ्गो ब्रह्मण्ये | ६ २३६ | कित्त्वन्ते ते मुनिगणा [] | स मा २२ ५६० | क्षुध्वा किमर्थं मन्पालयाश्च भो [] | ६५ ६६ |
| कोष्ठी नाम ब्रह्मविद्यु | स मा २२ ६१६ | क्वतोऽन्मत्तो व्यतनिनि | ३५ ५०६ | क्षुब्धा समुद्रा दिवि ऋक्षमन्वतो | ६५ १० |
| कोष्ठीं सुरारिर्बभूव | ३५ २६६ | क्वलेर्यत् हि विप्राद्योद् | १२ २८६ | क्षुत्पान्मा सम पादौ | ३० ५१६ |
| कोत्तुकाभिवृता सर्वे | ३१ ५०६ | क्व न कोषोऽह चोर | स मा २२ ८५० | क्षुत्पान्तममल च | ५६ ११६ |
| कोत्तुकारहस्यचरणे | स मा २५ १८६ | क्व गत सङ्कोरो ह्यासीद् | ३५ १६ | क्षुरिण शितधारेण | स मा १८ ६० |
| कोत्तुमन्वत्सनिधान | ६३ २६ | क्व च त्व प्रतिगन्तासि | २५ ५८० | क्षेत्रमात्मप्रभव वरेण्य | ५८ ५५० |
| कोद्यस्य सवधिसाना | ११ २०० | क्व च म्यस्तसमत्तेऽच्छा | स मा २२ ८५६ | क्षेत्रेण यद्रुद्रवज्जल दत् | १२ ५५० |
| कोटिकाङ्गिरसश्चैव | ६२ ३० | क्व तप न्न जटाभार | ७ ५८० | क्षेत्रेण बलते नित्य | ६७ ५६० |
| कोशिका रानिसमय | १६ ११६ | क्व न देव दृहायातो | स मा २३ २६६ | क्षीम विसोव्य मुनय [] | स मा २२ ६७६ |
| कोशिकया सङ्गमे यस्तु | स मा १५ ५७६ | क्ववासी बद् जमजाय | ३६ ०६ | क्षीमो बभूव सुमहाद् | स मा २२ ७०६ |
| कोशो लघी दक्षिणावाहर्ता | २७ ३१० | क्षम मायति वैश्वे | ६ ३५६ | क्ष्मातल निपरातिव | ५३ १३०० |
| क्षम तुतीय न यदाज्य वूरित | ५२ ८५६ | क्षम ज्ञायति सव्यङ्गी | ६ ३५० | द | |
| क्षमय तावदेव्य वत | ५२ ८२६ | क्षणक्षुद्रैः क्षणाद्वै | ५१ ५०० | क्षणव्यञ्ज वृषाकृ | ५१ ५८० |
| क्षमेण च सुरा सर्वे | स मा ५ २२० | क्षणाद्वैरति रुद्रैः | ५१ ५१० | क्षणेन्द्रवाप्याणव | २६ ७६६ |
| क्षमेण त्व सङ्गवितु समर्षो | ६५ ५५० | क्षणाद्वैरुद्रो विष्णु | ५१ ५२६ | क्षङ्ग निरुह्य तरता | १८ ६२० |
| क्षमेण ह्युवरे देवो | स मा ६ १२० | क्षत किल करे विप्राम् | स मा १७ ८६ | क्षतवाङ्गमादाय क्णेण रौद्रम् | २६ ५७६ |
| क्षमेणैकीनं जगतीम् | ६५ २६० | क्षतस्य क्षिरात् बातो | ५५ ३६६ | क्षतवाङ्गयोधिनी वीरा [] | ५१ ११६ |
| क्षमावदसथाश्च सपामिर्पणि | ५२ १५० | क्षतमुत्साद्य वीरेण | स मा १५ २५ | क्षत्य समादाय च बमभास्वर | ३० ३५६ |
| क्षमावर्धनिं वीराञ्च | ६५ ३१० | क्षत्रियस्यापि कथिता [] | १५ ६२० | क्षत्रयचमण्यमान | ५ २७६ |
| क्षियता मद्रव क्षीर | स मा २३ १०६ | क्षत्रिया प्रातिवप्याश्च | १३ ३६० | क्षत्रयचमणरो वीर | ३२ ५५६ |
| क्षिया कृता च या काश्चिद् | स मा १० ८३६ | क्षत्रिया सन्तु दीयेन्द्र | ५८ ५५० | क्षत्रयदाऽरावल्ज्योत्तरना | ५६ १५६ |
| क्षिया महात्मा यवचकरादा | ६८ ५८० | क्षत्रिया रक्तमर्गा ता | ५६ २७० | क्षत्रयन च चर्कान्याद् | ५३ १०१६ |
| क्षिया हि नियमार्थि | स मा २२ ८१० | क्षत्रयानि कदवाचौर | ५३ ५६० | क्षत्रये सचमणि द्विप्र | ३० ५७६ |
| क्षुद्र समानस्य महापनुस्तता | ७ ५५० | क्षमा दान दया लभोर् | ३ २०० | क्षत्रो जलवरा दीव्य | ३२ ८१० |
| क्षुद्रस्तु भगवन्त सं | १६ ५५६ | क्षान्तिवृत्तो नर सत्त्वा | स मा १३ १६० | क्षत्रिण पूजित लिङ्ग | स मा २५ २२६ |
| क्षुद्रस्य सवगामभ्यो | ५ १७० | क्षितो ज्येष्ठेण विरोचस्तु | १० ३५६ | क्षत्रियेऽश्वतराभ्राणम् | ६८ ३३६ |
| क्षुद्रा भयवती वेगाद् | २१ ६० | क्षिप्यते रोवै घोरे | १२ १६० | क्ष्यात पुराप्रमिमुगारविक्कम | ७ ६५० |
| क्षुद्रज्ये तदा वृत्ति | ५६ १० | क्षिप्यते वृषभे ते | १२ ३७० | क्ष्यात पुषिब्धां शुभर हि मानस | ५२ ३८० |
| क्षुद्राणां हरिभूयो | ५६ १०० | क्षिप्यते हि क्वास्तेषा | १२ १६० | | |
| क्षोष चको तदा जग्मा | ५३ ११६० | | | | |

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| ख्यातः दृग्विद्या युक्तप्रतोमोऽगौ | २३ ३० | गजेन्द्रमोक्षण दृष्ट्वा[दिव] | २८ ७७३ | पतिर्यया याम पितामहाजिर | ५२ २०० |
| ख्यातिं जगामास गदापरैरिति | ५० १६० | गजेन्द्रमोक्षण दृष्ट्वा[दिव] | ५८ ७६० | गते च मासत्रितये | ६२ ३३० |
| ख्यातो गगाधिपो भूत्वा | स मा २७ ६० | गजेन्द्रमोक्षण पुष्य | ५८ ८१३ | गते जनार्दने देवे | ५८ ६० |
| ख्यातो नलितरजेरिति | ५४ ३७० | गजेन्द्रमोक्षणार्दीस्तु | ५८ १० | गते तस्मिन् मुनिप्रभु | ४५ २४३ |
| ग | | गजेन्द्रमोक्षणैनेह | ५८ ८१० | गते ते श्रुपिषा सार्धं | ३६ १६० |
| गकार हृदय प्रोक्त | ३५ ५८३ | गजेन्द्राव पतमानाच्च | १० १२३ | गते त्रैलोक्यराज्ये तु | ५० १३ |
| गगनस्यास्ततो देवा | ३० ४७३ | गजोऽपि विष्णुना सृष्टो | ५८ ६५३ | गतेऽपि शम्भु रात्रिर्गिद् | २३ २७३ |
| गगनात् स परिभ्रष्ट | १६ ४३३ | गजो भक्तगजेन्द्र च | ६ ३३० | गते ब्रह्मणि शर्बोऽपि | ६ ६३३ |
| गङ्गापरैरिति जन्तव्य | १७ ६२० | गजो विद्वो ह्यो भिन्न | ४३ १५४३ | गते मद्भुगके पुत्र्यौ | ३६ ५८३ |
| गङ्गासुलितकेसाय | स मा २६ ६६३ | गजो ह्यङ्गनतकासो | ५८ २१० | गते मन्मन्तरे बाण | ६५ ५२० |
| गच्छ जेष्यसि भतापा स | ८ ३८० | गए पञ्चसिद्ध नाम | ३१ ८६० | गतेषु शंभुप्राप्येषु | ४४ ८०० |
| गच्छत पवि तस्याय | ५३ १५३ | गणा पञ्चदशैते हि | ३१ ७४० | गते हि तस्मिन् मुदिते पितामहे | ६८ ५७३ |
| गच्छ त्व तस्य त देह | स मा २६ ३३३ | गणा सिद्धमुखा जाता[] | ४ १८० | गतोऽवकस्तु पाताले | ३ ७१३ |
| गच्छ वैशेष्ये योत्स्वाम | ८ २८० | गणा मुक्त्व च ध्रुत्वा | ३२ १०३ | गतोऽस्मि नरक भूयम् | ६५ ६५३ |
| गच्छव स्वानि भिष्यानि | ५४ ७७० | गणाधिपत्यमापन्न | ५४ ७६० | गतोऽभ्यास वैशेष्येन्द्र | ३२ ३७३ |
| गच्छन् तिष्ठन् स्वपन् आश्रय | ६७ ५८३ | गणाधिपस्य कुम्भस्यो | ३८ ६० | गत्वा तु अद्वया युक्त | स मा १२ १८३ |
| गच्छन्तो वा च दशती | ३८ २०३ | गणाधिपास्तान् विमुञ्चान् च कृत्वा | ५२ ४०३ | गत्वा स्वपदस्य मिय सुरोत्तमौ | १६ २३ |
| गच्छ प्रोतोऽस्मि भवतो | ५० २२० | गणान् सनन्दीनाहूय | ५४ ७५३ | गत्वाय विष्णु स्वयमेव पदय | २० १६० |
| गच्छ तन्नासि भूते ष्व | ५६ ७७३ | गणान् सनन्दीन् वृषभस्वजास्ताम् | ५२ ५०३ | गत्वा वासुदेव श्रीमान् | ५७ ५६३ |
| गच्छ शम्भर दैत्येन्द्र | ४० ५२० | गणामरगणाञ्जातम् | ५३ १०५३ | गत्वा वासुदेव देवेत | १६ ५८३ |
| गच्छ शीघ्र महाबाहो | ८० ५४३ | गणामरैषु च सम | ५३ ६७३ | गत्वा निवेद्यमासा [मातु ^०] | ४ ५३० |
| गच्छ शुक् गगपते | ५३ १४३ | गणैः प्रज जय देवैरिति | २७ ३३ | गत्वा निवेद्यमासा [महि ^०] | २० ३५० |
| गच्छ शलानुनामस्य | २६ ५३० | गणाश्च दशक दृष्ट्वा | ५५ ८१० | गत्वा मधुवदो वैव | स मा १५ ५५० |
| गच्छ स्व वैश्यचारुत | ८ ६५३ | गनास्तद्वानव ईश्व | ५२ २४० | गत्वा रक्षातल दैत्यो | ६७ १३ |
| गच्छ स्व पूतने शैल | ५६ २७० | गनास्त्वद्रोमसन्नुता[] | ५१ १७० | गत्वा श्व प्राह मुनिर्महीन्द्र | १६ २६३ |
| गच्छ स्व मुनिसापेन | ३७ ३७० | गणैः शोऽपि बरात्रैस्ताम् | ५ ३७० | गत्वा श दहयो देव | ५६ ३३ |
| गच्छ स्वश्याह मुनिता | स मा २२ ५३० | गणैः शोऽपि बरात्रैस्ताम् | ५३ ६५३ | गत्वा सुतर्गिरात्रस्य | ५६ ४०० |
| गच्छनेतु गुह्यक त्व | ३६ १३१० | गणैः शोऽपि बरात्रैस्ताम् | ५३ ६५३ | गत्वा रिमाद्रिगिर | २६ ६५३ |
| गच्छान् गारुण देव | स मा २३ २३ | गणैः शोऽपि बरात्रैस्ताम् | ५३ ६५३ | गत्वा वासुदेवो देवदशो | ४० ४७३ |
| गच्छत परमा सिद्धि | स मा १५ ६०० | गणैः शोऽपि बरात्रैस्ताम् | ५३ ६५३ | गत्वा वासुदेवो देवदशो | ४३ १००० |
| गच्छ गणा नारद वेऽय वाक् | ६६ ७८ | गणैः शोऽपि बरात्रैस्ताम् | ३१ १०५३ | गत्वा वासुदेवो देवदशो | १० २५० |
| गच्छगुम्भमहाहूमा | ६ ३६० | गणैः शोऽपि बरात्रैस्ताम् | ५३ ६५३ | गत्वा वासुदेवो देवदशो | २१ ८० |
| गजाधिपको देवेन्द्रम् | २७ १०३ | गणैः शोऽपि बरात्रैस्ताम् | ५३ ६५३ | गत्वा वासुदेवो देवदशो | ३२ ७६३ |
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| त गन्धमाद्राय सुरा विपणा [] | ५२ ४३३ | त हृष्टवा घतवीर्यमुद्यतगद | | त वीनतेगोपुरता लगोतमो | ४७ ५०३ |
| त गजमान वीक्ष्माय | १० ६३ | शैलेन्द्रशृङ्गाकृति | ४७ ४२३ | त प्रबलं हि गन्धर्वा [] | ४३ १४३३ |
| त गृह् प्रह एल्लोहि | ३२ १००० | त हृष्टवा शीतलच्छाय | ४५ ६३ | त शकरोऽभ्येत्य करे निगृह्य | ३६ ४७७ |
| त च श्रुत्वा महामन्द | ६७ ७३ | त हृष्टवा सा सखीराह | ३७ ४२३ | ॥ शकरोऽभ्येत्य वचो वनापे | २ ५०३ |
| त चादाय हरा नन्दिय | २८ ६७३ | त देवगुहा पुरुष पुराण | ५८ ८३० | त शम्भुबागाभिहतं दुरासद | ४३ १४६३ |
| त क्षाति जम्भो विमुख निरीक्ष्य | ४३ ११०० | त देवनिमित्त देवा | स मा १२ ६० | ॥ तददभाकर्यं च शम्बरस्य | १० ४८३ |
| त क्षाति भूयो मदनो व्रपान | ६ ४५० | त देवापि महात्मान | स मा ४ ५३ | त शृणुष्व त्वय काली | २५ ६१० |
| त त्वेन्द्रव्यागमहिषो ममाद्य | २० ३१० | त देशमगमत्काली | २५ ३५० | ॥ शेषरं सिन्धु गृह्य | २६ ८४३ |
| त ज्ञात ब्राह्मणो पुत्र | ६४ २५० | त निभन्त मरुदेव | ३२ ५१३ | त समन्वर्ष्य विदिवद् | ५५ ३२३ |
| त ज्ञातमान भगवान् | स मा ६ १७३ | त पट्टे' भ्राम्य जवान भूर्धन | ४२ ५७० | त स्तम्भित वीक्ष्य घुपारिम्रे | ३० ३५३ |
| त तमादाय विक्षप | ४७ ३७० | त पराजिष्येते भक्त्वा | ८ ४२० | त हन्तुमिच्छति हरि | २६ ३० |
| त तु क्रुद्धमभिप्रथय | स मा १६ १६५ | त पाशमाविष्ण यथा प्रगृह्य | १० ४२० | त हि भोक्षयितु मान्य | ३८ ६५३ |
| त तु हृष्टवा नरो मुक्ति | स मा १५ ६७३ | त पूजयित्वा यत्नेन | स मा २५ २२० | त ह्रीनवीर्यं घातथा चकार | ३० ३०० |
| त वदर्श महातेजा | ५७ ४०३ | त पूर्वचरित मार्गम् | २८ ५३ | तद्य मुक्त्रोऽपि बुधाव | २६ ४६३ |
| त वदर्शामुरधेयो | ४३ १६३ | त प्रगृह्य करेणैव | २६ ७२० | तक्षापि विजित ब्रह्मन् | ४५ १६० |
| त हृष्टवा कमलैर्व्यात | ६२ १४३ | त प्रगम्य श्रुत्पानो | स मा २८ ४४३ | तक्षारणवच शर्व | १६ ४२३ |
| त हृष्टवा कृपयाधिष्ट | ५६ २५० | त प्रवशस्व शरण | ५० ११० | तक्षितस्तं ययो भूरक्षा | ६८ ६० |
| त हृष्टवा गालध चैव | ३६ १३६३ | त प्रचष्ट सदा हृष्टवा | ६ ६१३ | तक्षैकता पर्वतद्रुतसिन्ध | ६६ ७३ |
| त हृष्टवाय महाबाल | ५७ २३३ | त प्रहृष्याववाह्वो | स मा १७ १४३ | तक्षभुवचन श्रुत्वा | ४२ १८३ |
| त हृष्टवा दगनतुजा | १ १६३ | त प्राह भगवान् यतु | ३१ २८३ | तक्षिन्न शकत्सर्वैव | २ ३७३ |
| त हृष्टवा दानवगति | ४४ ७६३ | त प्राह भगवाण्योगी | ४६ ५३ | तक्षिण्यच्छरण मुक्त्वा | स मा १८ १२३ |
| त हृष्टवा देवता पूज्य | ४३ १३८३ | त प्राह विष्णुब्रह्म तीर्थवर्ष्यै | ३२ ११४३ | तक्षुक पापिवेगस्य | ४६ १८३ |
| त हृष्टवा देवदपन्नम् | ५६ ४१३ | त प्राह गभ्रुद्विज पदय मद्य | ३६ ५०३ | तक्षुक बानुजाया च | २७ ५७० |
| त हृष्टवा सुपतिव्रत | ३८ ६३३ | त प्रोवाच कनिर्वहन् | १८ ५२३ | तक्षुण्वत् त्रिजयोऽष्टा | स मा १ ८० |
| त हृष्टवा पानुवर्ष्य ॥ | स मा २४ १२३ | त वत्त प्राह भोस्तात | ४८ २३३ | तक्षुत्वा कन्दवच | ५० ६३ |
| त हृष्टवा पानुमुक्तस्तु | स मा २० २१० | त वाण्यवाश विरटो | ६४ ४७३ | तक्षुत्वा नीचपुलन | २ ३६३ |
| त हृष्टवा पुण्डरीकाक्ष [शङ्ख] | ३ १३३ | त भ्रामयानो बलवान् | ४२ २७३ | तक्षुत्वा वाण्यनो वाक्य | ३२ ४५० |
| त हृष्टवा पुण्डरीकाक्ष [सदा] | ५७ १०३ | त मर्मान वीक्ष्याय | १० ३०३ | तक्षुत्वा दानवगति | ४० १३३ |
| त हृष्टवा पुण्डरीकाक्ष [योध (०)] | ६६ १०३ | ॥ माता प्राह वचन | ३२ ६३ | तक्षुत्वा देवतास्तन | स मा २१ १३० |
| त हृष्टवा बलिना धृष्ट | ४२ ६०३ | त माता मुनिगाहूँल | ५६ ६३ | तक्षुत्वा भगवान् छक | ४३ १४७३ |
| ॥ हृष्टवा भगवान् ब्रह्मा | ४३ २१३ | त माता रत्ना प्राह | ५६ १०० | तक्षुत्वा भगवानाह | ३१ १५३ |
| १ हृष्टवा भास्वर देव | २२ ४२३ | ॥ मुग्घे पतिभिर्जित | ५३ १८३ | तक्षुत्वा भगवान् प्राह | ३६ २३ |
| त हृष्टवा महामर्ष्य | ४४ २३३ | त यनपुत्रय विष्णु [नमामि] | स मा ६ २८० | तक्षुत्वा भगवान् प्रीत | स मा १६ २०० |
| त हृष्टवा मानिनी प्राह | ४३ ८३० | त यनपुत्रय विष्णु [प्रगतो] | ५६ ८३० | तक्षुत्वा भगवान् ब्रह्मा | स मा २४ २१३ |
| त हृष्टवा मुच्यते पारि | स मा २५ २५० | त विष्वक्षयितु मल | ३२ ३७० | तक्षुत्वा भगवान् भानु | १६ ५३३ |
| त हृष्टवा यगन्ता गु | स मा १० ३५० | त विप्र जति वक्ष्य तयाऽपरा | ३० ६८० | तक्षुत्वा भगवान् भानु | १६ ५३३ |
| १ हृष्टवा र्ष्य हरि पाशो | ५७ ६२० | त विष्णुत्वा हृष्टवैव | ३८ २५३ | तक्षुत्वा भगवान् भानु | ३२ ७६३ |
| | | त निताम्नाशमगत | स मा २२ ५७३ | तक्षुत्वा भगवान् भानु | ३६ २५३ |
| | | | | तक्षुत्वा भगवान् भानु | २८ ६२० |

श्लोकार्थसूची

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| तच्छ्रुत्वा वचन तस्य | स मा २६ ३०३ | तत शपाती मत्तस्य | ५६ ५३० | तत प्रीतोऽभवद् भानुर | ५० ३६३ |
| तच्छ्रुत्वा वचन देव्या | स मा २२ ४८० | तत युन्वेपु लोकेषु | ३४ २३३ | तत प्रातो मुनिभद्रो | ३६ ६६० |
| तच्छ्रुत्वा वचन देव्या [] | २० ३५३ | तत पतत्रिजिर्वीरौ | ७ ६१३ | तत प्रीत्या सुतानाह | २८ ४५३ |
| तच्छ्रुत्वा वचन धोमाद् | ६४ २६३ | तत वपात देवस्य | ६ ६६३ | तत प्रवाविपतिना | ५३ २३३ |
| तच्छ्रुत्वा सहस्रोत्थाय | २८ ४३३ | तत वपात देवेश | ६ ३०३ | तत प्रोवाव भगवान् | ६ ५५३ |
| तच्छ्रुत्वा सुतरा दासो | ३२ ४३३ | तत प्रच्छ कुटिला | ३१ ३०३ | तत प्लवङ्गमो वृष | ३६ ४६३ |
| तच्छ्रुत्वाऽस्य वधो धीर | ४० २५३ | तत प्रच्छ स मुनि | ३६ ६३ | तत स मातापितरौ | ३५ ५८३ |
| तच्छ्रुत्वाऽस्य हरिः प्राह | ४३ १४५३ | तत प्यचरन् जूतो | ३६ ४०३ | तत गभु सपागत्य | २८ ६४० |
| तज्जात केदारारथ | ६ ६६० | तत परयस्यु देवेषु [गण ^०] | = १०३ | तत यकुनिना पागिर् | ३६ १६३० |
| तज्जातस्तनयो मया | ३५ ४४० | तत परयस्यु देवेषु [महा ^०] | ४२ ७४३ | तत गन् सुरै सारै | २८ ३०३ |
| तज्जानुमुभ महिपासुरेद्र | २० १२३ | तत परयन्ति हि गया | ४१ ४५३ | तत शनोऽत्रतोऽप्रीत्या | स मा २० १८० |
| तज्जाबलिषथ श्रुत्वा | ३६ ८६३ | तत पारिप्लव गच्छद् | स मा १३ १७३ | तत सतासिन् ततिन | ३६ ३६० |
| तज्जाबाल्युदित दलोक्म् | ३८ ५२० | तत शिता पाठ्यन्मा | ६४ ६२३ | तत शरष्य शरण जनार्दन | ५२ ४३० |
| तज्ज्योतिषितेऽसुरातेपा | १६ ७३ | तत शितामह हृद् | २५ १२३ | तत शरै शक्तिभिरकुनीवर | ३० १८३ |
| तत कथयिद् भगवान् | ४४ २६३ | तत शितामहो देव | ६ ७३३ | तत शारपणोऽनु तु | ५६ ११४० |
| तत वञ्चिषमार्थे | २८ ६० | तत शिनुत्वमापन्ने | १५ ४६३ | तत शासुकिनी गत्वा | स मा १३ २२३ |
| तत वपाती लोके च | ३ ४६३ | तत शीतेऽसि हि | २८ ५१३ | तत शीघ्रतर शैलो | २६ ४४३ |
| तत कथिवर प्रातो | ३६ १२८३ | तत शूपा हर मोक्ष | १ १०३ | तत शीतवन गच्छद् | स मा १४ ४४० |
| तत करतले ह्र | ३ १३ | तत श्रुष्टक वा द्वाद | स मा १८ १६३ | तत शुभे हर्म्यतले हिरण्ये | २० ३६३ |
| तत कम परिवर्ज्य | ५२ ५४० | तत श्रुष्टक हेवेषु | १८ ४७३ | तत शुष्मो निःश्रुत | २६ २६३ |
| तत वचनशाब्द भूक्ते | स मा २२ ७६३ | तत श्रुताना बहुरूपमी | ४४ ५०० | तत शेषो महानागो | स मा ६ ४३३ |
| तत कामुकमानस्य | ४८ ६३ | तत श्रुताना चरणी | स मा ३ ३७३ | तत शैलपति प्राह | २६ ४३३ |
| तत कालेन महता [उभया] | स मा २२ ४३३ | तत श्रुताना त विप्र | ५६ ११७३ | तत शोकेन महता | स मा २६ ३६३ |
| तत कालेन महता [विजसा] | स मा २४ १६३ | तत श्रुताना सुचिर | ६६ ११३ | तत श्रुत्वा तु वचन | स मा २६ ३६० |
| तत कालेन महता [श्रुय्य] | स मा २६ ५६३ | तत श्रुताना सुचिर | ६५ ३२३ | तत श्रुत्वा तु वचन | स मा ४ ६३ |
| तत कालेन महता [आवयो] | ५२ ६२३ | तत श्रुताना तर्न | १६ ३३३ | तत सगुमिता सवा | ६ ६३३ |
| तत कुञ्जमो जन्मभ | ४३ १८३ | तत श्रुताना सुशुभा महाबनौ | २ ५२३ | तत सगोत्रमापन्नो | स मा १० ३६० |
| तत हृत्वा स भगवान् | ५२ ५२० | तत श्रुताना सुशुभा महाबनौ | २ ५२३ | तत सवयतोऽन | ५३ ५३३ |
| तत कृष्णवदुर्द्वया | स मा २८ ४६३ | तत श्रुताना सुशुभा महाबनौ | २ ५२३ | तत सपूजिता जम्भु | २६ ६६३ |
| तत कृष्णाग्निं ब्रह्मा | स मा ६ ३६३ | तत श्रुताना सुशुभा महाबनौ | २ ५२३ | तत सपूजितो ह्र | २६ १६३ |
| तत कोपसमाप्नोतो | ४५ ३२३ | तत श्रुताना सुशुभा महाबनौ | २ ५२३ | तत सपूजितोऽपादद् | २२ ४४३ |
| तत कमा ह्रस्विनी सा | ४६ ३७० | तत श्रुताना सुशुभा महाबनौ | २ ५२३ | तत सपूज्य देवेन [पचा ^०] | १८ २०३ |
| तत हृद् पतभव | १० ५३ | तत श्रुताना सुशुभा महाबनौ | २ ५२३ | तत सपूज्य देवेन [स्वरत्वा] | ३८ ६२३ |
| तत कोपसमाप्नोतो | स मा २६ १६० | तत श्रुताना सुशुभा महाबनौ | २ ५२३ | तत सपूज्य देवेन [स्वरत्वा] | ३८ ६२३ |
| तत कोपात विनेयस्य | ४ १८३ | तत श्रुताना सुशुभा महाबनौ | २ ५२३ | तत सपूज्य देवेन [स्वरत्वा] | ३८ ६२३ |
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| तत कोपाभिपूतेन [गण ^०] | ५ ८३ | तत श्रुताना सुशुभा महाबनौ | २ ५२३ | तत सपूज्य देवेन [स्वरत्वा] | ३८ ६२३ |
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| तत कोपाभिपूतेन [भानुना] | १६ ३८३ | तत श्रुताना सुशुभा महाबनौ | २ ५२३ | तत सपूज्य देवेन [स्वरत्वा] | ३८ ६२३ |
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| उत्तम् धुपायुने भाति | ५३ ३४५ | उतो कृतवन्त विप्रता [कन] | स मा १५ ४६५ | उतो गच्छेत् कृतिना | ४० २३५ | |
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| उत्तम् धुपायुने भाति | १४ ११५ | उतो कृतवन्त विप्रता | [सोम] | स मा १३ १२५ | उतो कृतवन्त कृतिना | ५२ ७० |
| उत्तम् धुपायुने भाति | ४६ १३५ | उतो कृतवन्त विप्रता | [सोम] | स मा १३ १७५ | उतो कृतवन्त कृतिना | २२ १६५ |
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| उत्तम् धुपायुने भाति | ३३ २७५ | उतो कृतवन्त विप्रता | [सोम] | स मा १३ ३०५ | उतो कृतवन्त कृतिना | ३ १२५ |
| उत्तम् धुपायुने भाति | ३६ १२५ | उतो कृतवन्त विप्रता | [सोम] | स मा १३ ३६५ | उतो कृतवन्त कृतिना | ५७ १७० |
| उत्तम् धुपायुने भाति | २२ ३८५ | उतो कृतवन्त विप्रता | [सोम] | स मा १३ ७५ | उतो कृतवन्त कृतिना | ३८ ४४० |
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| उत्तम् धुपायुने भाति | ३६ १३५ | उतो कृतवन्त विप्रता | [सोम] | स मा १३ ७५५ | उतो कृतवन्त कृतिना | ११ १५५ |
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| सतोऽस्य बुद्धिरुपमा | २३ १०० | तत्सद् गुणकते देय | १५ ५१० | तत्र णिष्य महापात्र | ५७ ६८६ |
| सतोऽस्य चारुतरी वीरी | २६ ११० | तत्सद्दि देय प्रोषयर्षे | ६८ ३६० | तत्र दृष्ट्वा महादेव | ७ २७३ |
| सतोऽस्य माधव कौपाद् | ४७ ४८६ | तत्सस्य बचन ध्रुत्वा [ब्रह्मण] | ३५ ३८६ | तत्र दृष्ट्वा हृषीकेश | ६ ७०६ |
| सतोऽस्य विपुला गात्रा | ३६ ४५० | तत्सस्य बचन ध्रुत्वा [बर्हिष्] ५३ ६२१ | | तत्र देव जगन्नाथ | ५७ ६७३ |
| सतोऽस्य धूल श्वध्वजम् मृशानी | २१ ४३६ | ततोऽनर्थं स मरामुरो वै | ५६ ४६० | तत्र देव पशुपति | ५७ ६७३ |
| सतोऽस्य गूलेन विभेद कण्ठ | २१ ४८० | तत्पादयासवितोमाद् | स मा १० ५० | तत्र देव महेश्वरान | ५७ ६२० |
| सतोऽस्या वरगाया च | ५७ ३०६ | तत्पापसद्यमाभोर्त्त | ५६ ५१० | तत्र देववर गन्धुम् [गोपाल] | ५७ १२६ |
| सतोऽस्यास्तुष्टिमगम् | २५ ४४० | तत्सुष्य सकल तस्य | स मा २५ १८० | तत्र देववर गन्धुम् [मध] | ५७ ११६ |
| सतोऽह इतमाभाष | ६४ १००६ | तत्सुजायै प्रजातस्य | १८ १५६ | तत्र देववर स्यासु | ५७ ४१६ |
| सतोऽह वातये शम्भु | ४३ १२८० | तत्सोऽनवचन ध्रुत्वा | ५१ ४३ | तत्र देवसुखोपेते | स मा १० ७२० |
| सतोऽह ता प्रजा दृष्टवा | स मा २८ ३२० | तत् प्रमन्न वल दृष्ट्वा | ४२ २८६ | तत्र देवहृदे स्नात्वा [सर्वं] | ५२ ७७ |
| सतो हृत्पदे हृत् | ५५ १०६ | तत्प्रसादात्परा सिद्धि | ६७ ६८० | तत्र देवहृदे स्नात्वा [शत्रु] | ५३ १४६ |
| सतो हृत् स्व तनय निरीक्ष्य | ४२ ४६६ | तत्प्रार्थ्य तीर्थे त्रिदशविषाम्ना | ५५ ३१६ | तत्र देवी वददर्शय | २२ १३६ |
| सतो हृतासु मधिवा | १८ ६६६ | तत्प्रार्थसमासस्य तणा निकृत् | ४२ ४७० | तत्र रैत्यपते पुष्यो | ६२ ५१० |
| सतोऽहमबुद गत्वा | १० २८६ | तत्र किं ह्यमला कुपेदि | २५ ५१० | तत्र रैत्या समाजगु | ३२ ४८० |
| सतोऽहमबुद तात | ६४ ७५६ | तत्र क्रुत्वा तपो धोर | स मा २६ ८६ | तत्र त्रयोऽस्य यरत च | १४ ४० |
| सतो हृत् प्राह्व चको | ४२ ६६ | तत्र क्रोडन्ति सततम् | २२ ३३६ | तत्र वाम विभुनेभे | ४५ १४६ |
| सतो हृत् वरेगाव | ६ २८६ | तत्र गच्छाम देवेण | ६ ७२० | तत्र नारी हृदे स्नात्वा | ५७ ५०६ |
| सतो हृत्तदं धनशङ्खमुद्रतम् | १ ३०६ | तत्र गता ह्यप्यारसो | स मा १७ ३६ | तत्र नीत्वा स्वाराणुतीर्थे | स मा २६ ४०० |
| सतो हृत्प्रिभर्मात्मिन्मा | २७ ५१६ | तत्र गत्वा च त दृष्ट्वा | २ ४३६ | तत्र पञ्चकट नाम | स मा २० १२६ |
| सतो हृतीश्रीणि तदा निरुध्य | ४३ ३३६ | तत्र गत्वा त्वयोवाच | २८ २७६ | तत्र पिण्डप्रदानेन | ५३ ६५६ |
| सता हृते च त्र प्रावाद् | ३४ ११६ | तत्र गत्वा ददर्शयि | ३ १२० | तत्र पुष्ये स्थाणुतीर्थे | स मा २८ ७३ |
| सतो हृत्तहाजान्द | ४३ २४६ | तत्र गत्वा महादेवो | स मा २३ ३३६ | तत्र प्रहृदके तीर्थे | २२ २०० |
| सतो हृत्तहाजान्द | ३६ ४८६ | तत्र गत्वा सुखेष्ट | ३ ४१० | तत्र प्रतिष्ठित विङ्ग | स मा २५ ३१० |
| सतो हृत्तहाजान्द | २६ ४८६ | तत्र वैव सर स्नायी | स मा १२ ११६ | तत्र प्रतिष्ठिता विभ्रा [] | स मा १५ ६६६ |
| सतो हृत्तहाजान्द | २४ ११६ | तत्र ज्येष्ठो मम भ्राता | ५२ ५६० | तत्र प्रयान्ति कामार्ता [] | ६ ६२० |
| सतो हृत्तहाजान्द | १० ४४६ | तत्र तत्र च विप्रन्दा | स मा ३ २४० | तत्र ब्रह्मज्यन्ते स्नात्वा | ५७ ५६ |
| सतो हृत्तहाजान्द | ५२ ११६ | तत्र तत्र प्रहस्यन्ते | ३२ ५६० | तत्र महापिकुम्बेषु | स मा १५ ८६ |
| सतो हृत्तहाजान्द | ८ ३३० | तत्र तत्त्वा तपो धोर | स मा २७ ३४६ | तत्र महकुण्डिकतोये | ५७ १६६ |

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| तत्र मध्ये च कृतवान् | ११ ३५a | तत्र स्नात्वा भक्तिमुक्तम् | स मा १४ ४६० | तत्रापि धनवृत्तित्यो | ४३ ७७a |
| तत्र मध्ये सुविरतीर्णं | ६७ २a | तत्र स्नात्वा षट्प्राज्ञः] | स मा १४ ३८a | तत्रापि च नर स्नात्वा | स मा १३ ३०० |
| तत्र मानस्य सर्वम् | स मा ११ ६० | तत्र स्नात्वा षट्दोषत्वा | ५७ १३a | तत्रापि च सरस्वत्या | स मा २१ १६० |
| तत्र मे जातके प्रोक्तम् | ३८ ४२a | तत्र स्नात्वा मुक्तिफलम् | स मा १८ २५a | तत्रापि तीर्थं सुमहत् | स मा १५ ५०a |
| तत्र मे मानवा धर्मात् | ११ २६० | तत्र स्नात्वाऽर्जयित्वा च | | तत्रापि मन्त्रो ग्त्वा | ६ ५७a |
| तत्र रम्ये शुभे काले | १८ ११a | [देव°] | स मा १४ २४० | तत्रापि मुक्तिफलम् | स मा २० ३१a |
| तत्र राजेति गच्छोऽप्य | स मा २६ २४० | तत्र स्नात्वाऽर्जयित्वा च | | तत्रापि ये निचहारा | स मा २८ ४८a |
| तत्र ह्य समम्यर्च्य | ५७ ५४० | [ह्य] | स मा १५ १५a | तत्रापि सवम प्राप्य | स मा १३ १८० |
| तत्रपय सत् जाता] | स मा १७ ५० | तत्र स्नात्वाऽजयित्वा च | | तत्रापि सकवितान | ६४ ८४० |
| तत्र विद्या महाप्राणा] | स मा १४ ४७a | [यित्°] | स मा १५ २५० | तत्रापि सुमहतीर्थं [विश्रा°] | स मा १८ १४a |
| तत्र विद्युपुत्रे स्नात्वा | स मा १५ ६६a | तत्र स्नात्वाऽजयित्वा च | | तत्रापि सुमहतीर्थं [वसिष्ठ°] | स मा १८ ५०२ |
| तत्र वैतरणी पुण्या | स मा १५ ४१० | [धूल°] | स मा १५ ४२a | तत्राप्यक्षय्या भूत्वा | स मा २७ ६a |
| तत्र शक समम्येय | ५० १६a | तत्र स्नात्वाऽजयित्वा च | | तत्राप्यनुजयामासी | ४३ ६४० |
| तत्र विद्याज्ञे स्नात्वा | ५७ १६a | [स्वयि°] | स मा १६ १६a | तत्रापिपक कुवाणो | स मा १४ २६० |
| तत्र सप्युद्धेस्तु | स मा २६ ५८० | तत्र स्नात्वाचयित्वा च | | तत्रापिपक कुर्वीत [यित्°] | स मा १४ ४१a |
| तत्र सप्रहिता नित्य | स मा १४ ४०० | [देव°] | स मा २० १३a | तत्रापिपक कुर्वीत [दगाया] | स मा १५ ६२० |
| तत्र सर्वगत विष्णु | ५७ ७३a | तत्र स्नात्वाऽजयेत्वा | | तत्राम्य महावायं | ३६ १३६a |
| तत्र सर्वेषु लोकेषु | स मा १३ २७० | तत्र स्नात्वाच्य च यित्नु | ५७ ४४a | तत्रामरेष्वर देव | ५७ २५a |
| तत्र सा रन्तुक प्राप्य | स मा ११ २४ | तत्र स्नात्वाच्य वेपान | ४३ ३a | तत्रारथ्योपवायिञ्ज | १४ ५७a |
| तत्र सिद्धस्तु ब्रह्मर्षी | स मा १८ १६० | तत्र स्नात्वाच्य देवेभ | ५५ १२a | तत्रार्च्य भद्रङ्गलीन | ५७ ६३a |
| तत्र सूर्यवनस्थान | स मा १३ ५a | तत्र स्नात्वाच्य विश्वेश | ५७ ५५० | तत्राच्य विनावचगो | ५७ ४६a |
| तत्र सोमेश्वर हृष्टवा | स मा १३ २७a | तत्र स्नात्वा लाङ्गुलिया | ५७ १४a | तत्राश्रम रम्यतर हि हृत्वा | १६ ३३a |
| तत्र श्यामुवट हृष्टवा | स मा २१ ३०० | तत्र स्नात्वा विभागिन | ३६ १३६a | तत्राश्रमास्तु वही | ११ ७० |
| तत्र स्याप्य हरिदेवी | २८ २८a | तत्र स्नात्वा विमुक्तस्तु | स मा १६ ६a | तत्रासक्तस्य दग्धाम् | ६४ ६३० |
| तत्र स्थित महादेव | स मा १४ २५० | तत्र स्नात्वा णिवद्दारे | स मा २० २३० | तत्रासक्तस्तस्यस्था] | ६४ ६६० |
| तत्र स्थितस्यापि महासुरस्य | १० ५७a | तत्र स्नात्वा शुचिर्भूत्वा | ३४ १८a | तत्रासतो भागवस्य | ४३ ३८० |
| तत्र त्रिपाया रम्योह | ३७ ७६a | तत्र स्नात्वा भ्रष्टधान | स मा १५ १५a | तत्रासतो मे पातले | स मा १० ७७a |
| तत्र त्रिपाया सुदतो | ३६ २८a | तत्र स्नात्वा सुपा स्य | २४ ५a | तत्रासतोस्व सुचिर | ३८ ४a |
| तत्ररथेन सुरेसेन | ५७ २१a | तत्र स्नान नर कृत्वा | स मा १३ २३० | तत्रासति तपसो राणि | ३८ १८a |
| तत्र स्नात्वा च हृष्टवा च | स मा १४ २३० | तत्र स्नात्वीत वै विद्वात् | १७ १२a | तत्रासति देवो सुमहातुभावा | २० ३० |
| [ऋदि°] | स मा १३ १३a | तत्र स्वकार्यं कृत्वा | ४४ ७८० | तत्रासति नवरी पुण्या | ३१ ३०a |
| तत्र स्नात्वा च हृष्टवा च | स मा १३ १३a | तत्र स्वयम्भुव देव | ५७ १२a | तत्रासति यावनगत | ३१ १५० |
| [ब्रह्मा°] | स मा १३ १७० | तत्रागच्छति मय्याह | ३८ ४८a | तत्रास्ते भगवान्निष्ठा | ३४ ५६० |
| तत्र स्नात्वा च हृष्टवा च [युज°] | ५५ ७a | तत्रागताय राजाह | ३६ ३५a | तत्रास्ते विविधानोपात् | ६७ ३a |
| तत्र स्नात्वा च हृष्टवा च [सतप्य°] | ५५ ८a | तत्राग्निना नत्रनवन शुद्ध | ४४ ५०a | तत्रास्त्यामत्तकी गुण्य | ६४ ४६० |
| तत्र स्नात्वा च विमले | ५३ २a | तत्राज्जगाम स्वरिता | ४६ ३०a | तत्रास्थाह क्षमेयन्ति | ३६ ७६० |
| तत्र स्नात्वा तु पुत्र्य | स मा १५ २७a | तत्रातिष्ठो वरति | ५७ २२a | तत्रास्य शक प्रकबर पूजा | ६६ १७० |
| तत्र स्नात्वा णी भक्त्या | स मा १६ ७a | तत्रापि निक्षिप्य विष्णुपुत्री | १६ ३३० | तत्राह्येन विद्वज | स मा २६ ३७a |
| तत्र स्नात्वा भक्तिमुक्त | स मा १५ ४३० | तत्राप्यवल देवेण | ५० २a | तत्राश्वर मुनेनाश्व | ५७ ६१० |
| | | तत्राप्यनक्त मारीच | स मा ३ ७० | तत्रेश्वरगुणैर्मुक्त | ५७ ७७a |

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| तत्रैकस्य शिरदिग्ध्र | स मा १८ ६५ | तथा कुर्यन् मा ठेषा | ४६ २६५ | तथा पाशुपताभ्याम् | ४१ ११३ |
| तत्रैको जलमध्यस्थो | १८ ४४५ | तथा नीडाविनोदायम् | स मा ६ ४२० | तथापि चलते पुष्पो | ३६ ४४० |
| तत्रैव क्षिप सुशोभि | ३१ १६५ | तथा भुगा हि देवस्य | ६७ ३६० | तथापि त्वा विज्ञेयामि | ४४ २०० |
| तत्रैना मोह्यिष्यामि | ४३ ७६० | तथा गोभूमिहर्तारो | १२ ३८० | तथापि न क्षार्पायं | ४३ ६५३ |
| तत्रैव कोटितीर्थं च | स मा १५ ७१३ | तथा च त्व दिव्यवपुर् | २३ ३७३ | तथापि नात्यजद् राट्टर् | ४२ ३३० |
| तत्रैव च यको दाल्म्यो | स मा १८ २८० | तथा चन्द्रमस देवम् | २ १४३ | तथापि सप्तविध्यामि | ५० ४६० |
| तत्रैव च महाप्राज्ञो | स मा १३ ३६० | तथा च रसा कर्पिना | ३८ ३७५ | तथा पुरागश्रवणाद् | ६६ २० |
| तत्रैव च महाहस | ६३ २३० | तथा च सर्वाणि महार्णवानि | २३ ४५३ | तथा गुरा दुर्गजन सुरासुरै | ५० १६३ |
| तत्रैव च रति यद् | ५५ ६५ | तथा चिरामा सुतरा स्फुरन्ति | १ २०० | तथा पृथिव्या ब्रह्मार्थे | ६३ ४४५ |
| तत्रैव च रति चन्द्रे | ६२ २०० | तथाचिरेण पर्येयं | स मा ८ ४६० | तथा प्रवङ्गा बाङ्गमा [] | १३ ४४० |
| तत्रैव तीर्थं विस्वातम् | स मा १८ २५० | तथा तथा स्वजायत | ४१ ४६० | तथा अवाप्तं सुरै सर्पे | २३ ३६३ |
| तत्रैव देवता सेना | ३१ ५४५ | तथा तथा भूतगणा [] | २१ ३५० | तथाऽभ्येरेव महारमानो | ४६ ३६० |
| तत्रैव ब्रह्मयोग्यतित | स मा १८ २१३ | तथा तथा वदिव्यामि | स मा ६ ११० | तथा मातृगणा घोरा [] | २८ ७४० |
| तत्रैव याजका यमात् | २३ ३८० | तथा तव पितृव्यापि | ४७ ८५ | तथासौ तव मे भूयसां | ५३ ४०५ |
| तत्रैव लिङ्गछपेण | स मा २५ १०० | तथा तव व्यथिता हृद्वा | स मा १६ ८३ | तथा मे दानवो भावो | ४४ ७१३ |
| तत्रैव वा गुणोर्गेह | १४ ६३ | तथा तव व्यथिता हृद्वा | स मा १६ ८३ | तथा यतस्वामलतत्त्वचेष्ट | ४८ ४१० |
| तत्रैव यामनो देव | स मा १३ ३०३ | तथा त्वपि स्थितं ब्रह्म | स मा ११ ८० | तथा यतिभ्ये न यथा | २८ ६० |
| तत्रैव सुमहतीर्थं | स मा १५ ७१३ | तथा दक्षिणघाटोत्थो | ४४ ३३३ | तथा यतिभ्ये भगवत् | २५ ६० |
| तत्रोत्सवो मुख्यतमो भविष्यति | ६५ ६०५ | तथा दुकृताम्बरालिनी ल्वं | २५ ६५३ | तथापि यत्सामुद्रगुणस्य | ६८ ६०३ |
| तत्रोत्सव्य स्वयुय सा | ६४ २७५ | तथा देव वारिव्यामि | २५ ११० | तथा विबाहुविमिरा [] | ४७ ४६५ |
| तत्रोत्सविष्टं चैवासा | ४८ ३२३ | तथा दैत्येभ्यश्च ब्रह्मसु | ८ १३३ | तथा धाड्यं च कर्तव्यं | स मा १५ ४८० |
| तत्रोत्सवस्तु गणयमा [] | ४८ १७० | तथापि चन्द्रो बरोऽत्र वेदि | २७ ४६३ | तथा ध्य [] | स मा २० ६० |
| तत्रोत्सव्य महागान | ३७ ७८० | तथापीताम्यप्रतिमिर् | ६५ ५७० | तथाप्युत्सवो प्रोक्ता | ११ ५७० |
| तत्रोत्सव्य दैत्येभ्यश्चसुरादरात् | ५७ ६७५ | तथा नवा च सुहृदा | ५३ ३२३ | तथासतत्किनेयस्य | २८ ५० |
| तत्रोत्सव्य नारायणमर्च्यं भवत्या | ५३ ५३ | तथाऽज्जनाते मासेव | २३ ३७० | तथा सुरतदीत्येव | ६५ ३४० |
| तत्रोत्सव्य रजनीमेवा [स्तात्वा] स मा १३ २४० | | तथाऽप्य पुरातामनं | ४५ १५५ | तथा स्वभिमिनं श्रुत्वा | स मा २७ २२० |
| तत्रोत्सव्य रजनीमेका [गोर्गेह] ५५ ५० | | तथाऽप्यच महाबाहो | ५१ २२३ | तथा स्वतो बरिष्ठोऽप्य | स मा २७ ६५ |
| तत्रोत्सव्य सुचिरं बाल | ५३ ७६३ | तथाऽप्यनुक नरसत्पतेन | ६७ ३१३ | तथास्वपूज्यं दायन सर्वे | १७ २२० |
| तत्रोत्सव्य मया सर्वं | स मा ८ १६३ | तथाऽप्यमुस्तव पुष्पं | ६५ ५८५ | तथा स्तित्विनि सुरा सर्वे | स मा ४ ११० |
| तत्रोत्सव्यसुसुतारो | २८ ६६५ | तथाऽप्य गृह्यसुता | ३७ ८०३ | तथा स्तुतरत्ततस्य | स मा २५ ४७५ |
| तत्रोत्सव्यसुसुतारो | स मा १० ६३ | तथाऽप्य विपत्तयोर्गी | १३ २६० | तत्रैति सर्वे ते ज्ञेया | स मा २६ ३७० |
| तत्रोत्सव्यो जने स्नात्वा | स मा २४ २५० | तथाऽप्य श्रेयस्तत्र | ३६ १७३ | तथेयुक्तं वष रित्रा | २५ ४१५ |
| तत्रोत्सव्यं चपविध्यामि | ५६ ६२० | तथाऽप्ये दानवपुष्टा [] | ४३ १६३ | तथेयुक्तवा गतो ब्रह्मा | २८ २३५ |
| तत्रोत्सव्यं स्वयं योगि | स मा ११ ७५ | तथाऽप्ये ब्राह्मणा बह्वत् | ६२ २४५ | तथेयुक्ते च सततं | ४४ ६३० |
| तत्रोत्सव्यं विलयं याति | ३५ २८५ | तथाऽप्ये घतसाह्या [] | १३ १५३ | तथेयुक्ते द्वारे प्राप्ते | ३४ ७६० |
| तत्रोत्सव्यं विस्तरेणोह | स मा १३ २० | तथाऽप्ये पार्यं दुन्दु | ३२ ६८३ | तथेयुक्ते नैमिष्यात्स्यं | ३ १०५ |
| तत्रोत्सव्यं यद् गतो | ५१ ४०५ | तथाऽप्ये धोपिगुणोऽन | ५६ ६८५ | तथेयुक्ते विचारवनामनेन | ५० १३० |
| तत्रोत्सव्यं मुहूर्तं चर्म | स मा १० २०३ | तथाऽप्ये पञ्चजय सर्वे | स मा ३ १६० | तथेयुक्ते विप्रप्रवर | ६३ १५५ |
| तत्रोत्सव्यं मद्रापोरो | ३६ १०२५ | तथाऽप्ये वेदवती | ३७ ८०० | तथेयुक्ते नृकारिणु देवेषु | १६ ६० |
| तत्रोत्सव्यं पावतो थैव | २८ ५७० | तथाऽप्ये विमुक्तिवैपागा [] | ३० ३२५ | तथेयुक्ते यस्मात्स्यं | स मा २२ २० |

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| तथैव सहचार्यङ्गया | ३८ ८० | तदा रक्षावर्गस्यास्तु | २० ४१० | तद्भ्रूयाद्य मया ह्यात्मा | ३८ ४६३ |
| तथैव स्वाग्र मातुङ्ग | १४ ४६० | तन्प्राणय देवर | ४६ १२० | तद्भ्रूयात्ता परित्यज्य | ६४ ६२३ |
| तथैवावापि विख्यात | ६३ २०० | तदास्फुटमिदं नात्वा | स मा २४ ५६३ | तद्भ्रूयात्परित्यज्य | ३२ ४४० |
| तथैवोद्युः प्रादान् | २३ ३२३ | तदावतीर्णं नकुनि | ३८ ७६० | तद्भ्रूयात्स्मि जलानि | ३२ ४०० |
| तयोत्तवाप्ये नितित्वा सिवायाम् | २० २४३ | तन्पथमार्गि सर्वाणि | ६ ६०० | तद् भयानावाद् गै रा | ४३ ६४० |
| तयोत्ता वायुदेवेन | ३६ ३३ | तदाष्टाङ्ग महाधर्मै | २३ २८० | तद्भूतत रत्नमनुत्तम रिचत | २० १६३ |
| तयोभयो पत्र चतुस्तयैका | १४ ३१० | तदा स तेभ्य पापभ्या | ६४ ११०० | तद्यदेतानि चरण | ४६ ३७३ |
| तस्यानि पय्यानि परत्र वेद् | ६८ ६४८ | तन्नासाय मुसवुष्टो | २३ १२० | तद्यानु वितय हाय | ४६ ६७० |
| तदन्वपत्वमोक्षसास्य | ७ २३ | तदागीतमुमुन युद्ध | ४७ २६३ | तद् युष्माकं हितावयि | २२ १४३ |
| तन्निद्रविशेषपरावरयन्ती | ६४ १६ | तन् स्नान तत्र हृत्वा | स मा २० २७३ | तन्तं स तु अग्रहं | स मा १७ ४० |
| तन्प्रापि च विख्यातम् | स मा ६ ४४३ | तदास्य स्वयमेवाह | ३७ ११० | तद् वचाङ्गुरस भुत्वा | २६ ४२३ |
| तदचस्ता महापुण्यम् | ४१ ६३ | तन् स्वर्पित देवेना | १७ ३० | तद्भ्रू कोकनदीसातं | ६२ १४० |
| तानु बृहि भद्रं ते | ४६ ४२० | तन् हि सवभूताना | स मा ६ १६० | तद्भ्रू प्रुष्टामि नितर | स मा ३ ६३ |
| तानेन नरेत्रण | ३६ ६६० | तन्निं शुद्धता दैव्य | ३७ ६० | तद् वन्ध्व यथाग्र | २६ ४४३ |
| तदन्तश्च वभूव छात्र | स मा ६ १०० | तदिदं तात मष्टीय | ४८ २४३ | तद् वन्ध्वय्य यद् वाचये | ४३ ७७० |
| तदन्वयेप दैव्यन् | ६८ ४० | तदिन् विमर्शदेव | ४३ १२३ | तद्भ्रूवायुजे मासि | १७ ३४३ |
| तन्मीनिरव्यामैर् | ४१ २८० | तन्दि ल्यप्यता साषद् | २८ ४६० | तद्भ्रू त्रिंशत्तारोनि | १४ ३० |
| तन्मन्त्रप्रकलितमन्त्रवर्ग | ४६ १४३ | तन्दि पय भगवन् | ४७ ३३ | तद्भ्रू भूतास्ये स्नात्वा | स मा १३ ४७० |
| तन्मन्त्रमियाचेद् | ६४ ६३ | तन्निश्वरेश्वरेतान | स मा ६ ३१३ | तद्भ्रूयं च मा प्रागात् | स मा १६ ६० |
| तन्मन्त्रेन सेनाद्य | ३१ १३० | तदुक्त साम्यमुच्येन | ३४ ३३३ | तद् वरं तस्य च प्रागात् | ४२ १४३ |
| तन्ह जातविगताना | ६४ १०८३ | तदुच्यता कथा दैव्या | २६ २२३ | तद्भ्रूय्य दानवर्गते | ४२ ३३३ |
| तन् कालीमुख ब्रह्मा | २७ ४६० | तदुत्तिष्ठ धनामीड्य | ३६ ४१३ | तद् वाक्य दानवर्गते | ४२ ७७३ |
| तन् गगनसंघाटी | ३७ ६४० | तदुत्तिष्ठस्य गच्छामा | ३६ ७६३ | तद् वाक्य मार्गव धुत्वा | ६४ ११३ |
| तन् गच्छत यो युक्त | ३४ २४० | तदुत्तिष्ठस्य ग छाप | ३६ ४२३ | तद् वाक्य वायुदेवस्य [धुत्वा] | ४० ४१३ |
| तन् गच्छन्मन्वनी | ४२ ३४० | तदेतद् प्रतिशुद्धीया | ६ ८४० | तद्भ्रूयं वायुदेवस्य [निग] | ४६ ११३ |
| तन्गच्छन्मन्वनी | ३० १६३ | तदेतेषा मटादेव | ४१ २४३ | तद्भ्रूयं गवर धुत्वा | ४४ २१३ |
| तन्गच्छन्मन्वनी | ३६ ७६३ | तदेव जीवता दत्त | ४३ ४४३ | तद्वाक्यसमकाल च [देव्या] | ३० १२० |
| तन्गच्छन्मन्वनी | २६ २८३ | तदेव शत्रु शार्वङ्ग्या [] | ७ ८३ | तद्वाक्यसमकाल च [मन्त्र] | ३८ ४१३ |
| तन्गच्छन्मन्वनी | २६ १४० | तदेव माता नामास्यात् | २४ २२३ | तद्वाक्यसमकाल च [पुत्र] | ४८ ३४३ |
| तन्गच्छन्मन्वनी | ३७ ४१० | तदेव वीं दैव्याना | स मा २ ३३ | तद्वाक्यसमकाल जात | स मा २६ ४४० |
| तन्गच्छन्मन्वनी | १६ ६८३ | तदेव वानं वाच | ७ ६३ | तद्वाक्यसमकाल जात | स मा २६ ४४० |
| तन्गच्छन्मन्वनी | ४४ ११० | तदेवा मात स्व कामं | ४० ४६० | तद्वाक्यसमकाल जात | स मा २६ ४४० |
| तन्गच्छन्मन्वनी | ४१ ३४३ | तदेव ताने शोभात् | ४६ ११७० | तद्वाक्यसमकाल जात | स मा २६ ४४० |
| तन्गच्छन्मन्वनी | ४० ४८० | तदेव ताने शोभात् | ३० १४३ | तद्वाक्यसमकाल जात | स मा २६ ४४० |
| तन्गच्छन्मन्वनी | ६ ३१३ | तदेव ताने शोभात् | १२ ३३० | तद्वाक्यसमकाल जात | स मा २६ ४४० |
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| समुत्तयुषयसर्वा [] | ३६ ३७a | तवापतो हस्त्यववागिरता [] | ३४ ६८० | सत्त्वाच्चसप्तताप्य पुत्राय | २२ ६०१ |
| समुत्तयुषयसर्वा [] | ४० १२० | तवापतो हस्त्यववागिरता [] | ३६ ४२१ | सत्त्वाच्चसप्तताप्य पुत्राय | ४० १४३ |
| समुत्तयुषयसर्वा [] | ३६ ४० | तवापतो हस्त्यववागिरता [] | २३ ६६० | सत्त्वाच्चसप्तताप्य पुत्राय | ४० ४०a |
| समुत्तयुषयसर्वा [] | ३६ २२१ | तवापतो हस्त्यववागिरता [] | स मा ११ १४a | सत्त्वाच्चसप्तताप्य पुत्राय | ४० ४०a |
| समुत्तयुषयसर्वा [] | १६ ४०a | तवापतो हस्त्यववागिरता [] | ४४ ३६० | सत्त्वाच्चसप्तताप्य पुत्राय | ४० ४०a |
| समुत्तयुषयसर्वा [] | ६० ३२१ | तवापतो हस्त्यववागिरता [] | ४० ४८a | सत्त्वाच्चसप्तताप्य पुत्राय | ४० ४०a |
| समुत्तयुषयसर्वा [] | ३७ ३४० | तवापतो हस्त्यववागिरता [] | २ ३०० | सत्त्वाच्चसप्तताप्य पुत्राय | ४० ४०a |
| समुत्तयुषयसर्वा [] | ४० २०० | तवापतो हस्त्यववागिरता [] | ४ २६० | सत्त्वाच्चसप्तताप्य पुत्राय | ४० ४०a |
| समुत्तयुषयसर्वा [] | ६ ११० | तवापतो हस्त्यववागिरता [] | २४ ३४० | सत्त्वाच्चसप्तताप्य पुत्राय | ४० ४०a |
| समुत्तयुषयसर्वा [] | २ २७१ | तवापतो हस्त्यववागिरता [] | ३२ ११० | सत्त्वाच्चसप्तताप्य पुत्राय | ४० ४०a |
| समुत्तयुषयसर्वा [] | ६७ ६६० | तवापतो हस्त्यववागिरता [] | ७ १६० | सत्त्वाच्चसप्तताप्य पुत्राय | ४० ४०a |
| समुत्तयुषयसर्वा [] | २ २४३ | तवापतो हस्त्यववागिरता [] | ४७ ४६० | सत्त्वाच्चसप्तताप्य पुत्राय | ४० ४०a |

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| तस्माद्बुद्ध्याद्यै द्वार | ६५ ७७० | तस्मिंस्तीर्थवरे स्नातो | स मा १५ ११५ | तस्मिन् स्नात सर्वतीर्थे | स मा २५ १५५ |
| तस्मादेन समुद्दिश्य | स मा २६ ५८० | तस्मिंस्तीर्थवरे स्नात्वा[ब्राह्मण्य] | | तस्मिन् स्नात सर्वतीर्थे | स मा २५ १३० |
| तस्माद् गच्छत पुण्य तत् | २२ २०५ | | स मा १८ १५५ | तस्मिन् स्नातस्तु पुष्टय | स मा १५ २७० |
| तस्माद् गच्छत्येव गौत्र त्व | ३७ ६७० | तस्मिंस्तीर्थवरे स्नात्वा[सतप्य] | ५२ ५५ | तस्मिन् स्नातस्तु पुष्टयो[गो]म मा १५ ५०० | |
| तस्माद् गमिष्य शुभवधनाय | ६५ १११५ | तस्मिंस्तीर्थवरे स्नात्वा[दृष्ट्वा] | ५७ १५ | तस्मिन् स्नातस्तु पुष्टयो[प्राता]स मा २० ७५ | |
| तस्माद्द्वारवनाह्निकं | स मा २३ १७५ | तस्मिंस्तीर्थे च सत्याय्य | स मा १५ १६५ | तस्मिन् स्नातो नरो भक्त्या | स मा १८ ३८५ |
| तस्माद्दिवाप्रथा श्रुतिगात्रपुस्तक[] | ५८ ५३५ | तस्मिंस्तीर्थे तु य स्नाति | स मा १८ ३६५ | तस्मिन् स्नात्वा तथा प्राचीं | ५५ ६५ |
| तस्मादहो न कुर्यात्प्या | ५० ३३५ | तस्मिंस्तीर्थे मर स्नात्वा | स मा १५ ७१० | तस्मिन् स्नात्वा नरो भक्त्या | स मा १८ ३६० |
| तस्मादध्यान स्मरण भौतं वा | ६७ ७५५ | तस्मिंस्तीर्थे धमद्वानि | ५६ १३५ | तस्मिन् स्नात्वा भक्तिमुक्त[] | स मा १५ ७३० |
| तस्माद्बहुपुत्रा मन्त्री | ६ १०२० | तस्मिंस्तीर्थे प्रमुञ्चद् वज्र | २६ ६० | तस्मिन् स्नात्वा विमुक्तस्तु | स मा १८ २१ |
| तस्माद्बहूनामप्याय | ३२ ६७५ | तस्मिंस्तीर्थे हि विजित | ३५ ५८० | तस्मिन् स्नात्वा श्रद्धान | स मा १३ ३२० |
| तस्माद्भूषण्य स्व स्व हि | २५ २८५ | तस्मिंस्तीर्थे दैत्येन्द्रे | ७ २३५ | तस्मिंस्तीर्थे शनय बलवान् | |
| तस्माद् भजत्य मा वा त्व | २६ ३५० | तस्मिंस्तीर्थे चोदरवे प्रभृते | ६ ५५५ | मुनिभो | ३२ ११०५ |
| तस्माद्भूषण्येव अगत्यति मा | २० २६० | तस्मिन् काने निराहाय[] | स मा २५ ५५५ | तस्मिंस्तीर्थे दानवसैन्याने | ५७ ५१५ |
| तस्माद्यैश्च देवैश्च | स मा २६ १५५ | तस्मिन् काने स बलवान् | ५२ १७५ | तस्मिन् हवे देवरीषीं श्रुतिर्त् | ५६ ५३५ |
| तस्माद् यथा सुपति | ५० ५५५ | तस्मिन् गोमयरोतीर्थे | ३६ १५५५ | तस्मिन् हवे भ्रातरि भगवतो | ३२ ८५५ |
| तस्माद्यैते निवसन्ति पुत्र | ५८ ५१५ | तस्मिंस्तीर्थे नर स्नात्वा | स मा १३ २६५ | तस्मिन् हवे भ्रातरि मातुले | ५२ ५८५ |
| तस्माद्यैदिच्छन्ति जय | ८ ५२५ | तस्मिंस्तीर्थे स्थितो ब्रह्मा | स मा २२ १८५ | तस्मिन् हवे भ्रातरि माधवेन | ५३ १५८५ |
| तस्माद्यैमम बालेव | ६५ ५१५ | तस्मिंस्तीर्थे श्रीमान् | ३६ ५८५ | तस्मिन् हि सर्वसत्त्वाना | ५७ २०५ |
| तस्माद् मय अर्धधाना | स मा १५ ५५० | तस्मिंस्तीर्थे प्रसिद्धे रौद्र | ३० ५६५ | तस्मिंस्तीर्थे त्रिसोत्तमानोद् | ३७ ७५ |
| तस्माद् मा बुद्ध्यायानि | ६८ ७३५ | तस्मिंस्तीर्थे गणव | ५२ ५६५ | तस्मिंस्तीर्थे ता मिता | स मा २२ ६०० |
| तस्मादाय प्रति विना | ५१ ५६५ | तस्मिंस्तीर्थे निगावर द्वीप | ११ ५८५ | तस्मिंस्तीर्थे निवेदयत्मानम् | ३८ ५८० |
| तस्माद् वा स्व प्रतिपूजनाय | ६ ५१० | तस्मिन् प्रपद्ये भगवामिन्द्रेण | ६ ५६० | तस्मिंस्तीर्थे चानन दत्त्वा | स मा २६ २७५ |
| तस्माद्वा स्व स्वप्रियेभ्याम् | ५८ ५६५ | तस्मिन् प्रपद्ये मातुस्तु | स मा २६ ५७० | तस्मिंस्तीर्थे समस्तजगताम् | स मा ६ २५५ |
| तस्माद्यैसहस्राण्ये | ६५ ६७५ | तस्मिन् पाने स्थितां दृष्ट्वा | स मा ११ ५५ | तस्मिंस्तीर्थे योग्ये | २३ ३६५ |
| तस्माद् विपत्त न धया | स मा ३ १५० | तस्मिन् ब्रह्मा समुद्रमूले | स मा २६ ३० | तस्मिंस्तीर्थे धारेल ताता | स मा २० १५५ |
| तस्माद् विनिगता वर्गा[] | स मा २२ ३८० | तस्मिन् मध्ये स्वाराजुस्तो | स मा २२ ३८५ | तस्मिंस्तीर्थे चानयने नाय | स मा २३ ११० |
| तस्माद् विमुष्यते पापाद् | स मा २५ १७० | तस्मिंस्तीर्थे मृत्युर्भवति | ६२ २५ | तस्मिंस्तीर्थे भातरिभाग[यवरोच] | स मा २५ १५० |
| तस्माद् विराजता जने | स मा २ ५५ | तस्मिंस्तीर्थे मृत्युर्भवति | ३८ १०५ | तस्मिंस्तीर्थे चानयने भाते | स मा २५ २०५ |
| तस्माद् वक्रानि दरा | २८ ६५ | तस्मिंस्तीर्थे विराट्स्थित्य | ५३ १३५ | तस्मिंस्तीर्थे चानयने भाते | स मा २५ २०५ |
| तस्माद् दारायाम्मानं | ३७ ६३५ | तस्मिन् विराट्स्थित्य | स मा १५ ३३५ | तस्मिंस्तीर्थे चानयने भाते | स मा २५ २०५ |
| तस्माद्दिवायान् जन्मना[] | स मा २६ २०५ | तस्मिन् विराट्स्थित्य | ३० ३१५ | तस्मिंस्तीर्थे चानयने भाते | स मा २५ २०५ |
| तस्मान्मन्त्रादिनिर्गमा | २३ १३० | तस्मिन् विराट्स्थित्य | ५७ २१० | तस्मिंस्तीर्थे चानयने भाते | स मा २५ २०५ |
| तस्मान्मन्त्रानं गोत्र | ५५ ११० | तस्मिन् विराट्स्थित्य | स मा २२ ८०५ | तस्मिंस्तीर्थे चानयने भाते | स मा २५ २०५ |
| तस्मान्मन्त्रादिनिर्गमन् | स मा २६ ५५ | तस्मिन् विराट्स्थित्य | ११ १३० | तस्मिंस्तीर्थे चानयने भाते | स मा २५ २०५ |
| तस्मान्मन्त्राणि सुपति | ५२ २६५ | तस्मिन् विराट्स्थित्य | ५८ १६५ | तस्मिंस्तीर्थे चानयने भाते | स मा २५ २०५ |
| तस्मान्मन्त्राणि सुपति | ३७ ५०५ | तस्मिन् विराट्स्थित्य | स मा १५ ३३५ | तस्मिंस्तीर्थे चानयने भाते | स मा २५ २०५ |
| तस्मान्मन्त्राणि सुपति | २६ ८५० | तस्मिन् विराट्स्थित्य | स मा १५ २२० | तस्मिंस्तीर्थे चानयने भाते | स मा २५ २०५ |
| तस्मान्मन्त्राणि सुपति | ५५ १६५ | तस्मिन् विराट्स्थित्य | स मा १५ २२० | तस्मिंस्तीर्थे चानयने भाते | स मा २५ २०५ |
| तस्मान्मन्त्राणि सुपति | ३८ ७६५ | तस्मिन् विराट्स्थित्य | स मा १५ २२० | तस्मिंस्तीर्थे चानयने भाते | स मा २५ २०५ |
| तस्मान्मन्त्राणि सुपति | ३८ ७६५ | तस्मिन् विराट्स्थित्य | स मा १५ २२० | तस्मिंस्तीर्थे चानयने भाते | स मा २५ २०५ |

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| तस्योपरि तुन्दतस्तु | १२.६० | ता सुहृत्प्रानाः सुधिता. | स.मा.२८.२७० | तान् हृष्टा धोररूपास्तु | ६५.५३ |
| तस्योपरि महापुत्र्यस् | ५१.८३ | ता अश्वतोषः प्रीत्या | ३१.५२० | तान् हृष्टा लीलया दुर्गा | २१.३५३ |
| तस्योर्ध्वशृङ्गे मुनिस्तस्तुता सा | १६.३६० | ता एव तिष्यः शस्ता [] | ६८.६३ | तान् हृष्टं तदा चक्रे | १८.५५३ |
| तस्योवाच हरिर्देव. | २३.२६३ | ताडयत् मुनिश्रव्य | ४०.५५० | तामिभ्रुतान् समीक्ष्यैव | ४२.५५३ |
| तस्योर्ध्वदेहिं कृत्वा | ५२.६२० | ताडयामास वेगेन | ४०.५५० | तान् पाशाञ्चतथा चक्रे | १०.२८३ |
| ता कृत्वा ध्युतचारिया | ४०.३३ | ताडितस्याथ गदया | ८.२३ | तान्प्रभ्रवान् सुराणां | ४८.१०३ |
| ता च जिह्वेद चलवान् | ८.२३० | तात कोऽयं हरिर्नाम | { स मा. २.६३ | तान् भ्रमसात्तदा चक्रे | १०.५० |
| ता च तद्वनमायान्ती | ३८.६३ | तात निस्तेजसो दैत्या | { ५१.२०३ | तान् मूढदृष्टीन् सप्रेक्ष्य | ३६.५० |
| ता वैवाप्यनागम्भूदा | ५६.७३० | तात निस्तेजसो दैत्या [] | स मा. = २३ | तान्यहं कीर्तयिष्यामि | स मा. १२.३० |
| ता तत्रा वाससर्वाङ्गी | ५६.५७० | तात मोहेन ते ज्ञानं | ५१.५५३ | तान्यथाभागि मुनयो | ६२.२०३ |
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| तेषु स्थासार्थं देवेभ्य | ५७ ३a | त्याग्यं समन्विततर्यं | ५० ३७a | त्रिदशैर्गुह्ये त्रिभि | ६७ ६७a |
| तेषुपविष्टु ह्य | ३६ १५०० | त्रयायुक्तो अगामाय | २ ५१० | त्रिसोवगे महादेवम् | ५७ ५६० |
| तेष्वनं वृत्तपापेषु | ५१ ५५० | त्रयो गुणास्त्रयो षणांश | स मा ११ ११a | त्रिषो ज्योतीषि षणाश्च | स मा ११ १०० |
| ते संस्मृतास्तु श्रुपय | २६ २a | त्रयोऽन्यवसिभिर्नैर्द् | ५ २५a | त्रिषोऽवस्तवावस्था | स मा ११ ११० |
| ते सन् स्नाननिरता [] | स मा २२ ५२a | त्रयोऽग्राङ्ग ते धर्म | १६ ५० | त्रिषोऽव्यक्त त्रिलोके | ३१ २८० |
| ते समन्वेत्य दतेषा [] | ७ ५१a | त्रयोऽग्राया सत काम | १६ ६a | त्रिषोऽव्यक्त त्रिलोके | ५६ १० |
| ते समुज्जिता भूयो | ५३ ११० | त्रयोऽग्राया सत वेदसु | स मा ११ १०१ | त्रिषोऽव्यक्त त्रिलोके | २६ १५a |
| ते सनेया प्रनेनैव | ३२ ३५a | त्रयोऽग्राया सत वेदसु | ५५ ५६० | त्रिषोऽव्यक्त त्रिलोके | ६५ १८० |
| ते सवदासंगमुता [] | स मा १५ ३० | नस्ता सा त्रिवाणामप | ६५ ३५a | त्रिषोऽव्यक्त त्रिलोके | स मा २६ १३८a |
| ते सर्वे अमा प्रोक्षा | १२ ५३० | नस्ता सा त्रिवाणामप | स मा ६ ६० | त्रिषोऽव्यक्त त्रिलोके | ३७ १०० |
| ते सर्वे परमेोन | २८ ७५a | नस्ता सा त्रिवाणामप | ५५ ३६० | त्रिषोऽव्यक्त त्रिलोके | ६३ १०a |
| ते सवदस्यन्वन् रौद्रं | ५ ३५० | नस्ता सा त्रिवाणामप | ५२ ८६० | त्रिषोऽव्यक्त त्रिलोके | ५५ ५७० |
| ते स्तुवन्तो महादेवं | स मा २१ १२a | नस्ता सा त्रिवाणामप | ३५ ३०० | त्रिषोऽव्यक्त त्रिलोके | ३७ १५a |

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| शैलोक्यप्रवर साथै | ३ २६० | त्वक्कोपरिदग्धोऽह | स मा ६ ६० | त्वयि प्रसन्नो वरद | स मा ७ ८० |
| शैलोक्यमसेन सनायमेक | स मा ८ १६० | त्वक्कोऽर्शवाच येय | २८ २५० | त्वयि मे हृदय देव | स मा २६ १६२० |
| शैलोक्यमावाक्षिमिच्छवेर्नै | ६ ५१६ | त्वत्सादेषुञ्जाम्या हि | ८ ६३० | त्वयवोक्तञ्च नैवास्ति | स मा २८ २५० |
| शैलोक्यमातुर्गुरु रवे वृषाहू | ४४ ५३० | त्वत्सितासिं समभ्यागात् | ३७ १२० | त्वयोक्तमच्युताशेष | स मा ८ ४८० |
| शैलोक्यपराय भुञ्ज त्व | ४८ २४० | त्वत्प्रसाणात् गुरा सर्वे | स मा १७ १६६ | त्वयोक्तानि वचास्येव | ६ ४०३ |
| शैलोक्यराज्यमादिष्य | १ १६ | त्वत्प्रसादाद्गुणिवेश | २३ ३५६ | त्वय्येषा जगतामीशे | स मा ६ २७० |
| शैलोक्यराज्यमेष्यम् | स मा ६ ५६ | त्वत्प्रसादाद् ह्युपीकेज | ३ ४४० | त्वय्याय सरभुत शत्रो | ३६ १५६० |
| शैलोक्यतन्मीर्वरदा | ४६ १४० | त्वन्निद्रप्रजानि रास | ४८ २४० | त्वह्ये नमो नमत्तेऽस्तु | ४३ ७२६ |
| शैलोक्यविजयो पुत्र | १८ ५०० | त्वदायस गुरो कार्ये | २४ ६० | त्वा नाय देवा शिवमोर्यन्ति | ४४ ५५५ |
| शैलोक्यस्थापि नेता च | स मा ४ ३० | त्वदाययाश्च हस्य ते | स मा १७ १८३ | त्वा पूजयिष्यन्ति गुराः [] | ४४ ४५३ |
| शैलोक्याधिपति पुत्रस | स मा ७ ७० | त्वदगद्विशरणतेन | ३७ ४७७ | त्वा योनिनश्चित्तवन्ति | ८ ५०६ |
| शैलोक्यस्य जितकोशो | ४४ ६६६ | त्वदित्यायै यतिष्यामि | ४३ ६० | त्वा मे समागतोऽस्म्यद्य | ५६ ३२६ |
| श्याम्यव स पराजेतु | ४० ६०३ | त्वनामकीतनाश्चक | ६७ १७० | त्वा सर्वभेनार्दमिति प्रतस्य | २० ५० |
| श्याम्यकाय त्रिनेत्राय | स मा २६ ७३० | त्वनामकीतनाशे देव | स मा २८ १४० | त्वा स्तोष्यन्ति सदा देवि | ४४ ४६७ |
| श्याम्यकाय मुसिद्धाय | स मा १५ ३५० | त्वमच्युता ह्युपीकेजा | ८ ५१६ | त्वामाहुर्वह्ना विश्वासी | स मा २६ १०७० |
| श्याम्यकेन मुनिश्रेष्ठ | ४५ १७० | त्वमममनमोक्ता च | स मा २६ १०५० | त्वामुने पापसङ्कल्प | स मा ८ ३५० |
| श्याम्यकाय वृण्णवाश्रय | स मा २६ १४२६ | त्वमभ्ययो महत्तान | ८ ४६० | त्वामेव परम देवम् | ५८ ५८६ |
| श्याम्यिवास्मिन्वनायाय | स मा २६ १०२० | त्वमादिरन्तो मथ्यश्च | ४४ ६५३ | द्व | |
| श्याम्यमुखा पिबेशसिपद् | ३६ १६० | त्वमादिरस्य जगतसु | ६ ८०३ | दद्यात्तल रविकोटितमिभ | ४४ २६३ |
| श्याम्यमुखा पिबेदाप | ३६ १६६ | त्वमिन्द्रश्च यमरथैव | स मा २६ १२०३ | दद्यात्प्रचेता पुलहो | स मा ३ २७५ |
| त्व वातौ चैव धाता च | ४४ ६१६ | त्वमिन्द्रस्य वपटकारो | ४४ ६२० | दद्यात्प्रजापतिश्रेष्ठो | २ ७० |
| त्व कारः सर्वबराचरस्य | ५० ३४० | त्वमुक्ता ऋधमुखाय्या | २६ ३४५ | दद्यात्कोपाद् यवा मुक्त | २२ १८० |
| त्व इषा कुश धमन | ५६ ३४६ | त्वमूष्यवता ऋष्यश्च | ६० ४७० | दद्यात्पक्षयकर | ६ ७६० |
| त्व वरुणाका स च भरमभूपितो | २५ ६४० | त्वमेव देवदेवो | स मा २६ १०६० | दद्यात्स्य यत् विगति क्षयवरे | ४ ५७७ |
| त्व वाह च जग चै- | स मा ८ ३७३ | त्वमेव द्वेष इच्छा च | स मा २६ ११५३ | दक्षिण वरस्य पार्श्वम् | ४७ २४० |
| त्व देव पुण्डरीकागत | ८ ४६६ | त्वमेव माधाय विभा वरामुप | ५६ २८५ | दक्षिणा च द्विजातिभ्यो | १७ ४८० |
| त्व देवि सवसाकाना | स मा ११ ६६ | त्वमेव मेघसपाश्र्व | स मा २६ ११०० | दक्षिणा श्वतसुपभ | १७ ६२६ |
| त्व धाता च विधाता च | ६२ ४१६ | त्वमेव सबभूतेषु | स मा १६ १६६ | दक्षिणाङ्ग नखात् मे | ४२ १५६ |
| त्व पापमोऽणायसिंहैव मुनि | ४० १५० | त्वमेवावाशाशा देवि | स मा १६ १५३ | दक्षिणा च सर्वेश | १७ ५०० |
| त्व पूरय पद तमे | ६५ ३५० | त्वमेवावापितो यस्य | स मा ६ ३०३ | दक्षिणाभिमुख बाम्य | ६२ १८६ |
| त्व दुष्ते क्वातिरत्नानां | ८ ५४६ | त्वया वृता यन्भुञ्जोऽग्रेऽप्रा [] | ६४ १३६ | दक्षिणेन तु देवस्य | स मा २५ ५६६ |
| त्व ब्रह्मा सृष्टिक्रमायन | ४४ ६२६ | त्वया जगत्स्य जग मयेन | ५० ३५६ | दक्षिणोऽस्य स्तनमन्त्र | ६५ ३०० |
| त्व मन्त्रस्तत्त्वमोवाऽप | ४४ ६१० | त्वया तु क्षनवा दैत्य | स मा १० १२० | दक्षिणोऽस्य स्तनमन्त्र | स मा १६ ३७३ |
| त्व मायागतयोती | स मा ६ २६३ | त्वया त्वत् मन्त्रेव | स मा २३ ३१६ | दक्षिणोऽस्य स्तनमन्त्र | ६ २५० |
| त्व मुण्डे मोहसि मां | ३७ ६६० | त्वया न हावस्त्विह यस्तिष्ठ | १६ ३१० | दक्षिणोऽस्य स्तनमन्त्र | ११ ३१० |
| त्व मे धाता विश्वरूपां करेभ्यन | स मा २६ १४५३ | त्वया न वस्त्विभूया हि | ४६ ४३३ | दक्षिणोऽस्य स्तनमन्त्र | २६ २२० |
| त्व गरी त्वं वीं वाप | स मा २६ ११५३ | त्वयानि पञ्जतो निश्वस्य | स मा २७ २८३ | दक्षिणोऽस्य स्तनमन्त्र | ३२ ५३६ |
| त्व धाद्वाऽवपुत्र वाम् | ३० ११६ | त्वया भ्यासं जग सर्वे | ८ ५४० | दक्षिणोऽस्य स्तनमन्त्र | २१ ११६ |
| त्व हि माराजगदास्त | ८ ४८० | त्वया श्वमिन् नाव | ३ १६० | दक्षिणोऽस्य स्तनमन्त्र | ४१ ४६६ |
| त्व हि वाम्ना देव | ६० ३२६ | त्वया सवमिन् भ्यास | ४४ ६३० | दक्षिणोऽस्य स्तनमन्त्र | ४१ ४६० |
| | | त्वयाऽस्य दवाऽधिरा | स मा १० १५६ | दक्षिणोऽस्य स्तनमन्त्र | ८ ५७० |

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| दासोऽहं भवतां विप्राः | २६.२६३ | दीक्षा त्वं त्वं पुरोडाशस्य | ६०.४२० | दुर्वाणभ्रम वलिनं | ४३.५०० |
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| दिव्यासा वृषभारक्षो | २.३२० | दीयतामस्य देतेषु | ५२.७४३ | दूरस्वोऽपि कुहनेने | स.मा.१२.१०३ |
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| देहि देहि णिव मोस्तु | स मा २२ ६०३ | द्वादशगणेशेय यन्माभिम | ६० ४४३ | द्वा कुरी रेवतीयोगे | ४४ १७३ |
| देहि भिन्ना ततश्चोवत्वा | स मा २२ ४६० | द्वादशैव य चादित्याद्य | २ ८३ | द्वा जानुनी तयाश्विनौ | ४४ ३० |
| देहि मह्यं प्रमाणेन | ६४ ४८० | द्वा वैश्विन्तेयानाम् | २७ १७० | द्वा सत्यं योजनाना | ११ ४१३ |
| देहि युद्ध सहस्राक्ष | ३४ ३८० | द्वा ष्वा च नर स्नात्वा | स मा १४ ६८० | ध | |
| देह्यद् वापिष्यामि | २३ २६० | द्वा य वायन दृष्टवा | स मा १० ८४० | धत्तु कुसुम सुकर्तु | १७ ५८० |
| देतेया गरण जम्बु | ४७ ३४० | द्वा परे तस्य पूर्वव | स मा २० ४१० | धनभये च मुह्यन्ति | ४१ ४०३ |
| देत्य च प्रययामास | २६ २६० | द्वाभ्या कुम्भे जधानाय | ३० ४१० | धनधान्यप्रिर्मुक्तौ | स मा २१ १४३ |
| देत्य प्रविष्ट स पिनाकिमुनर | ३२ ८८३ | द्वाभ्या च युक्त सुप्रभिप्रयुक्ति | २२ ४३३ | धनाढ्या युगवान् भोगी | ४३ १३० |
| देत्ये न करमभ्यागाद् | ४४ २३० | द्वाभ्या ययसहस्राभ्या | ४४ ८४० | धना दक भूरि न वै ददाति | ६५ ११० |
| देत्यनेजोहर विष्णु | ४१ १३० | द्वाप्यातस्तदा धर्मो | ४ २३० | धनापि च मेयाङ्क | ४७ ६३० |
| देत्यनेजोहर प्राथ | ६७ ५० | द्वाप्रतिपदा नाम | ६४ ४८० | धनापि च मेयाङ्क | ४७ ६३० |
| देत्याधिपस्तपि गदा | ४४ १०३ | द्वास्तुपायस्थाघ | ६४ ७५० | धनापि च मेयाङ्क | ४७ ६३० |
| देत्याना बाह्यगालित् | ११ १६३ | द्वास्तित्थे धात्रे रक्षापते | ६८ ६२३ | धनापि च मेयाङ्क | ४७ ६३० |
| देत्याना वचन श्रुत्वा | ४२ ३०३ | द्वास्तित्थे न प्रददौ प्रवेण | ६८ ६१० | धनापि च मेयाङ्क | ४७ ६३० |
| देत्याना बाह्याभ्येव | ६ २४० | द्वास्तित्थे कर्मिणस्ते | २६ २३० | धनापि च मेयाङ्क | ४७ ६३० |
| देत्यानापततो दृष्टवा | ३२ ४६३ | द्वास्तित्थे न नक्तो | ४३ ४६३ | धनापि च मेयाङ्क | ४७ ६३० |
| देत्यानामपि सर्वेषा | स मा ७ १६३ | द्वास्तित्थे च क्रान्तं पूज्यो | ४७ २६३ | धनापि च मेयाङ्क | ४७ ६३० |
| देत्यानामपिपुत्रयो | स मा २ ४३ | द्वास्तित्थे च कान्तौ | ६४ ४४३ | धनापि च मेयाङ्क | ४७ ६३० |
| देत्याभ्य धानवाश्चैव | ८ ४४३ | द्वास्तित्थे च कान्तौ | ६४ ४४३ | धनापि च मेयाङ्क | ४७ ६३० |
| दत्येभ्य वासिधेयाना | ४२ ३२० | द्वास्तित्थे च कान्तौ | ६४ ४४३ | धनापि च मेयाङ्क | ४७ ६३० |
| दत्येभ्यस्तत इन्द्र | ७ ४२३ | द्वास्तित्थे च कान्तौ | ६४ ४४३ | धनापि च मेयाङ्क | ४७ ६३० |
| दत्यैनि राहताम् दृष्टवा | स मा ६ १४३ | द्वास्तित्थे च कान्तौ | ६४ ४४३ | धनापि च मेयाङ्क | ४७ ६३० |
| दत्यो रागतो वापि | ३४ २६० | द्वास्तित्थे च कान्तौ | ६४ ४४३ | धनापि च मेयाङ्क | ४७ ६३० |
| दोह्ये च पयो गव्य | ४४ १४० | द्वास्तित्थे च कान्तौ | ६४ ४४३ | धनापि च मेयाङ्क | ४७ ६३० |
| दाह्ये च हविष्यान् | ४४ १२० | द्वास्तित्थे च कान्तौ | ६४ ४४३ | धनापि च मेयाङ्क | ४७ ६३० |
| द्वानातावर कुम्भ | ४ ४८० | द्वास्तित्थे च कान्तौ | ६४ ४४३ | धनापि च मेयाङ्क | ४७ ६३० |
| द्वानाम पुण्डरीकाक्ष | ७ ३६० | द्वास्तित्थे च कान्तौ | ६४ ४४३ | धनापि च मेयाङ्क | ४७ ६३० |
| द्वयवमगुणात्स्य | स मा २६ ११७० | द्वास्तित्थे च कान्तौ | ६४ ४४३ | धनापि च मेयाङ्क | ४७ ६३० |
| द्वष्टु जगान मतिमान् | ४२ ११० | द्वास्तित्थे च कान्तौ | ६४ ४४३ | धनापि च मेयाङ्क | ४७ ६३० |
| द्वष्टु श्रीगोष्पकर्तार | ३६ १२१० | द्वास्तित्थे च कान्तौ | ६४ ४४३ | धनापि च मेयाङ्क | ४७ ६३० |
| द्वष्टु मानवर्त कर्त | १८ ४३० | द्वास्तित्थे च कान्तौ | ६४ ४४३ | धनापि च मेयाङ्क | ४७ ६३० |
| द्वष्टु यमं च प्रह्लाद | ४४ ७० | द्वास्तित्थे च कान्तौ | ६४ ४४३ | धनापि च मेयाङ्क | ४७ ६३० |
| द्वष्टु श्रीकृष्णवत्सल | ३६ ४० | द्वास्तित्थे च कान्तौ | ६४ ४४३ | धनापि च मेयाङ्क | ४७ ६३० |
| द्वष्टुमन्मतिजिज्ञा | ४० २१० | द्वास्तित्थे च कान्तौ | ६४ ४४३ | धनापि च मेयाङ्क | ४७ ६३० |
| द्वष्टुमिदं दन्ति देवोऽस | स मा १० ११० | द्वास्तित्थे च कान्तौ | ६४ ४४३ | धनापि च मेयाङ्क | ४७ ६३० |
| द्वष्टु नाम गायत्री | ३४ १६० | द्वास्तित्थे च कान्तौ | ६४ ४४३ | धनापि च मेयाङ्क | ४७ ६३० |
| द्वष्टुमुद्र समभवद् | ४३ ४७० | द्वास्तित्थे च कान्तौ | ६४ ४४३ | धनापि च मेयाङ्क | ४७ ६३० |
| द्वष्टो सगच्छे सतयोद्वीप | ४४ २६० | द्वास्तित्थे च कान्तौ | ६४ ४४३ | धनापि च मेयाङ्क | ४७ ६३० |
| द्वान्दवाय सभाकर्ण | २६ २४३ | द्वास्तित्थे च कान्तौ | ६४ ४४३ | धनापि च मेयाङ्क | ४७ ६३० |
| द्वान्नात्मक वातात्मन् | ६० १४३ | द्वास्तित्थे च कान्तौ | ६४ ४४३ | धनापि च मेयाङ्क | ४७ ६३० |
| द्वान्नारं तथा चक | ३६ ६६३ | द्वास्तित्थे च कान्तौ | ६४ ४४३ | धनापि च मेयाङ्क | ४७ ६३० |

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| धर्माण्या पैज्जेमेा [] | २७ २३० | भूययेद विविच भूयं | १८ १८० | नवीविभिन्नानिपि नारसिही | ३० २२७ |
| धर्मायकाममोदापा | स मा २६ १००० | भूयो मधुकुनियसिो | १७ ४०० | नगधयानासातासु | ५५ ५० |
| धर्मायकाममोदापि | १८ २१० | भूयलोहितकृष्णाय | स मा २६ ७५० | नगप्रार्थाय चण्डाय | स मा २६ १०७ |
| धर्मायकाममोदापासु | १८ २४० | भूभ्राज गच्छ ता दुष्टा | २६ ४१६ | न च कश्चिन्ममाप्याते | ५३ ४७० |
| धर्मायकाममो रेम्यसु | ४८ ३३० | भूतराष्ट्रेण राजा च | स मा १८ २७० | न च कोषेन निर्मुक्ता | स मा २२ ५०७ |
| धर्मायकामपास्त्राणि | १४ ६६० | भूता शही हाता देव्या | ५६ ८२७ | न चषाद गा सत्वानि | ५६ ३६६ |
| धर्मायकामसंप्राप्ति | १४ ५४० | ध्यात्वा क्षुद्र प्रसविति | ६ ३३५ | न च ज्ञानानि सा कुप | ३६ ६४० |
| धर्मायकामसाधनयैव | ६३ ४६० | ध्यानयोगेन योषी च | ६० ४१६ | न च ज्ञाने स केनापि | ३६ ५०० |
| धन वास्र जलावास | ६० १०० | ध्यानेन तेन हृत्तर्जित्विपवेदनास्ते | ६७ ७२० | न च न कामकारोऽय | स मा १६ ३२० |
| धर्मायप्रथममुक्त तु | ६२ १७७ | ध्यायसांगस्ते यधुकेटभय | ६४ ११५० | न च परवति त दय[तत ^०] | स मा २३ २२६ |
| धर्मे च सर्वभूतानां | स मा ६ १५० | ध्यायति ये सतसमच्युतमीशितार | ६७ ७२६ | न च परयन्ति त दयम् | |
| धर्मोत्तरे व्रतमाने | ४६ १४७ | ध्यायति वासुदेवाय | ५६ ७४० | [अचि ^०] | स मा २३ २५६ |
| धर्मोऽनवच्यतुष्पादस | ४६ १०० | ध्यायन्नारायण यस्तु | ६७ ४४० | न च पीडा करिष्यामि | स मा ७ १३० |
| धर्मा यातप सरयम् | ३ २७७ | ध्यायन् स्मरन् कैशवमप्रमेव | ८ ७१० | न च पुत्रफल नैव | ३७ ५४७ |
| धर्मोऽय मूल धनमस्य शाला | १४ १६७ | ध्यायेद्दामोदर यस्तु | ६७ ५१० | न च मनुष्यत्वा कार्थो | स मा २८ १६० |
| धर्मोऽहिंसा च वैशेष | ३५ ४६७ | द्रव्यज्वल नमस्तेऽस्तु | ६० ३० | न च गत्नाति सच्छत्र | ३८ ७५० |
| धाता विधाता सधाता | स मा २६ १३२० | द्रवमेवेत्यति तेन त्व | ३७ ६७७ | न च शक्यो हृदो जेदु | ३७ १८० |
| धात्येपु शान्तिश्चिपेपु मित्र | १२ ५०७ | | | न च सोऽस्ति पुमान् कश्चिद | ३६ ६८७ |
| धारय चक्षिलाद् देवान् | स मा १० ७७ | न कस्य गृहस्वेन | ३४ ४१० | न च स्नायोत वै नमो | १४ ४७३ |
| धारयन्ती तदा गर्भे | ३१ ११० | न कश्चैवो भवतो | ८ ६५० | न शान्तमवशद् ब्रह्मम् | ४३ ३६६ |
| धारयप्रदुला वीणा | २ २६० | न कश्चिच्छन्ननुयाद् बाधु | ७ ५१० | न चापि हृष्ट सुरव | ३६ ३८० |
| धारयन् वै कके वृष | २६ ११० | न कश्चित्तात केनापि | ३६ ६२६ | न चापि गत्त प्राप्नु ता | ३७ १६७ |
| धारयाग कटादीने | ३४ ५० | न कश्चिद्युधे तेन | ३४ ३५० | न शान्ताना सरता पराक्रम | ३ ३६० |
| धारयामास बिलत | २७ १०८ | न कस्यचित् त्वयात्येव | ५ ६०० | न शान्ति भवतस्तुत्यो | ४६ ४२० |
| धारयिष्यामि योगेन | ५० ४७० | न कारो मुक्तसत्यो हि | ३५ ५५६ | न शास्य पापान्तरित | ३४ १४७ |
| धारयिष्याम्यह तेजस | २५ १०७ | न केवल प्रमाथेन | ६५ १०७ | न शास्य सद् योयु वै | ३४ ३६० |
| धार्यधारकभावेन | स मा १७ ८० | न केवल मुरादीना | स मा ४ ३६ | न शास्येन न वा जिह्वा | स मा ११ १५० |
| धिक् त्वा पापसमाचार | ५१ २६७ | न केवल हि भवतो | ४६ ५० | न वेद तत्पापवीरोऽह | ५६ ५४७ |
| धिग धिगिष्याह स बति | ५१ २५० | नक्त अज्ञीत देवेभ | १७ २४० | न वेद बलाप्रयिव्यामि | २६ ४४७ |
| धीरा कार्येषु च सदा | ५१ ५०० | नक्षत्रयुष परम विधान | ५४ ३६० | न वेद ब्रह्मात्म्य रसातल हि | १६ ४० |
| धुग्धु शक्यमकरोद् | ५२ १६० | नक्षत्रयुष्य कोर्था | ५५ २६ | न वेद्यतेऽज्ञो तपसो ध्यय हि | ३३ ६६ |
| धुन्वुनांमासुरपरितर | ५२ ४६७ | नक्षत्रयुष्याय हि | ५५ ३०७ | न चैन कश्चित् परमन्दिराणि | ३ ३६७ |
| धुत्पापस्तपा जाता | २६ ४० | नक्षत्रयुष्याभ्येन | ५४ १० | न चैन सा बरादाह | ३६ ६४७ |
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| परिभ्रम्य गदा वेगात् | ८ १० | पाकासनता गक्र | ४५ १४० | पात्रेन वृत्त तरसा कुजम्भ | १० ४०० |
| परिवागैः प्रवतन् | २ २८० | पाश्वज य मङ्गाश्वम् | १० ३१६ | पादेनाङ्गम्य वैवाण्य | २६ ६१० |
| परिवाय सम तात्ते | ३२ ६५० | पाश्वलिक च बहूपे | ६३ १३० | पात्रेषु मूर्ध्नि करोत्ये सुग्राभ | १० ३२० |
| परिधमभाषि पराजितेषु | ३ ३५३ | पाश्वलिक वसो दृष्टवा | ५७ २७० | पात्रे च तस्या बमलोदराभौ | २० १५३ |
| परिध्वन्याभ्य विविधा | ६६ ६३ | पाश्वलिक ह्यपीव | ६१ १६३ | पात्रे च लोकप्रतितामहस्य | १६ ११६ |
| परिहृ मयुसुवनप्रपमान् | ६७ ३०० | पाठ्यत् सध्वनगात्रिभ | ६६ १२३ | पात्रे यकारो मोनोऽपि | ३५ ६५३ |
| परोपतापजनकास | १२ ७३ | पाणिछाते नर स्नात्वा | स मा १५ ५१३ | पात्रे शुभे चरन्त्यासिचिह्ना | २२ ४६३ |
| परोपतापी नमुविहृत्पामा | ४० ३१० | पाणि यज वातकञ्च | ३१ ६६० | पात्र प्रथममावातु | ४४ ६३३ |
| पर्जन्य तन चामभ्य | ३६ १३५३ | पाणिना बध्मनादाय | १० १२० | पात्रप्रगमनायातु | ५६ २६० |
| पञ्चयतनया साञ्ची | ३६ ३०० | पायो हु पतिते तोये [वामनो] | स मा १० ४८३ | पात्रच चाम पापाञ्च | ५८ ७५० |
| पञ्चयतनया साञ्ची | ३६ ४१३ | पायो हु पतिते तोये [दक्षिण] | ६५ १८३ | पात्रस्यास्य हायकरम् | ५६ ३०३ |
| पञ्चगंगा नन्दिनी वैश्व | १३ २३० | पाशुपुराम्मुसङ्काग | ५८ १३० | पात्रिणि चोरकपाणि | ६४ १०८० |
| पर्यङ्क शिथिलीदृत्वा | स मा २२ १५३ | पाशु छाव मुरञ्छस | ४३ १५०० | पात्रिणु गर्भहन्तारो | ३६ ७३ |
| पर्यङ्कस्य सम लक्ष्म्या | १७ २०० | पातयति स्म देवस्य | स मा २२ ६८३ | पापीयसा लडविहृ कृतम्भ | १२ ५६३ |
| पयनिस्तया दे च | ६४ ४७० | पातयामास दयैद्र | १० १३० | पापीऽह पापकर्माह | ४४ ५६३ |
| पर्यासिता सदा तेन | ५६ २३ | पातयामास वलवान् | १० ८० | पायस कृषार मास | १२ २०३ |
| पर्वतेषु च रम्येषु | ६ ३३३ | पाता पोता च पूतञ्च | ६० ३७० | पायान्ते त्रिनेत्रस्य | १७ ४४० |
| पवनेषु निज पापा | १२ ३०३ | पाताल प्रविशेनाय [विस्म] | ६ ७४० | पाय चमज्जतो लूपी | ३ २४३ |
| पद्मा द्वाग्ना लोभस्य | ३६ १७३ | पाताल प्रविशेनाय [तत] | १८ ५७० | पायिरे दक्षिणा यथात् | ५४ २७० |
| पलित्ता कलशाशी च | ३१ ६६३ | पातालकेतु निजघान पुष्ट | ३३ ३० | पायिभद्र पाटला च | ६८ १३३ |
| पल्लवापि तेषा स्थ | ६८ १६० | पातालकेतुर्त्ये | ३२ ३५० | पायस्य सबभूताना | ३५ १० |
| पवनस्य हृद स्नात्वा | स मा १६ १३ | पातालकेतुस्तपसोऽथ विष्ण | ३३ ५० | पायिवा जानपघाञ्च | ३६ १७० |
| पवित्र च पवित्रागा | स मा २६ १२१० | पातालकेतुस्तु अटार तन्वी | ३३ १३० | पायिवा मयुनामिष्टा | २८ ७३ |
| पवित्रपाणिपादाय | २७ ३६० | पातालमुदना सब | ६ ६८० | पायिवा गदिते स्कन्द | ३२ ११३ |
| पश्चिमे केतुमातञ्च | १३ ५३ | पातालवयोभूतानि | ५६ ८४३ | पायिवा गदिते स्कन्द | ३२ ११३ |
| पश्चिमे तु विद्याभागे | स मा २१ ८३ | पशालसर्वोऽन्वी ब्रह्मन् | ३७ २३ | पायिवा गदिते स्कन्द | ३२ ११३ |
| पशयत् कम सतत | स मा ६ ३४० | पाताला सत तस्यासम् | ४८ १६३ | पायिवा गदिते स्कन्द | ३२ ११३ |
| पशया ससलोकाना | स मा २७ २४० | पातालादपि दैत्यैः | ३६ ११२३ | पायिवा गदिते स्कन्द | ३२ ११३ |
| पशयन् द्विजगारुड | ४४ ३३ | पातालादपि दैत्यैः | ३६ ११२३ | पायिवा गदिते स्कन्द | ३२ ११३ |
| पशयन्ति दवी सुग्रीवा | स मा २३ २६३ | पातालादपि दैत्यैः | ३६ ११२३ | पायिवा गदिते स्कन्द | ३२ ११३ |
| पशयन्ति दयोऽपि सम कृत्वाभ्या | २७ ३६० | पातालादायम् शुक | ४० ६० | पायिवा गदिते स्कन्द | ३२ ११३ |
| पशयन्ति निमल देव | स मा १२ १४० | पातान्ते योगिनामीर्ष | ६३ ३८३ | पायिवा गदिते स्कन्द | ३२ ११३ |
| पशयन्ति नरेणुना | ३८ २३० | पातान्ते तु तया मल्ये | ७ २१० | पायिवा गदिते स्कन्द | ३२ ११३ |
| पशयमानस्तु वदनम् | २८ १६० | पातित राशतपुर | १६ ४३० | पायिवा गदिते स्कन्द | ३२ ११३ |
| पशयन्ति दीप्य देवेन्द्र | ४६ ६३ | पातितस्तस्य आरातर्ष | ६ ७१० | पायिवा गदिते स्कन्द | ३२ ११३ |
| पशयन्ति प्रगति यात | ४४ ८६३ | पातिते तु ततो लिङ्ग | स मा २२ ६८० | पायिवा गदिते स्कन्द | ३२ ११३ |
| पशयन्ति मुनिभृष्ट | ६४ ३४० | पातितो भ्रुवि सूर्यग | ११ १० | पायिवा गदिते स्कन्द | ३२ ११३ |
| पाशवोऽपि मुकुशान | स मा २४ २३३ | पादप्रणामावनतम् | ५६ ३५३ | पायिवा गदिते स्कन्द | ३२ ११३ |
| | | पादप्रणामावनतम् | ६ ३७० | पायिवा गदिते स्कन्द | ३२ ११३ |

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| वागे विराजतां पागे | ४२.६१३ | विभूताशुतं वष | ३५.२७१ | पुष्पा गदी प्राग्मुक्तां प्रयाता | २३.५३० |
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| विभूतिर्वागं तत्र | ४३.७७३ | विभूताभयं थाडे | ३५.३४० | पुर्वं वागेन पुर्वं | ५.भा.३३.३३० |
| विभूतिर्वागं युर्वं | ४३.४० | विभूताभयं दंदिनी | २७.४२० | पुर्वं विवाग्यां | ७५.७० |
| विभूताकारं च पथेतात् | ३१.८३० | विभूताभयं द्वि | २४.३० | पुर्वं स वष्यो सोमे | ५.भा.२६.३३० |
| विभूतास्तु सुभेन | ३२.६३३ | विभूताभयं देगंत् | ३६.५३० | पुर्वं एवादि देव | ३५.७३५ |
| विभूताभिरंदा पुतातो | ४३.२०० | विभूताभयं देगंत् | ५४.४४० | पुर्वं पुर्वनाम्य | ३.५.३० |
| विभूतां प्राग् देव | २०.७३ | विभूताभयं देगंत् | ५४.४४० | पुर्वं गं पुता पुर्वं | ६.७.३३ |
| विभूताभिरंदादे | ५.भा.३६.३३ | विभूताभयं देगंत् | ५.भा.३६.२५१ | पुर्वं गं गं पुता | ३.६.६० |
| विभूताभयं मुदिता [१] | ५.भा.३५.३३० | विभूताभयं देगंत् | ३३.३४० | पुर्वं पुर्वनाम्य | ३०.३६० |
| विभूताभिरंदादे | ५.भा.३३.२७० | विभूताभयं देगंत् | ५३.३३३ | पुर्वं विवद्वनायै | ४३.५३३ |
| विभूता भवति भक्तिः | ३३.४४० | विभूताभयं देगंत् | ६.४७० | पुर्वं गं गं गं गं | ५.भा.३५.५८० |
| विभूता विवागो देवः | ३०.४० | विभूताभयं देगंत् | ३०.७३० | पुर्वं गोविने पक्ता | ५.भा.३६.३३ |
| विभूता मम भयं विद्यो | ५.भा.३६.३४० | विभूताभयं देगंत् | ६.३६३ | पुर्वं गं गं गं गं | ५.भा.३७.३३३ |
| विभूता मम बुद्ध्यादे | ५.भा.३६.३८३ | विभूताभयं देगंत् | ६.३६० | पुर्वं गं गं गं गं | ५.भा.३६.३८० |
| विभूता मम गृहोपाय | ३०.३३० | विभूताभयं देगंत् | ३३.२३० | पुर्वं गं गं गं गं | ३०.३३० |
| विभूतां गमयत्य | ४६.७६० | विभूताभयं देगंत् | ३७.८० | पुर्वं गं गं गं गं | ३०.३३० |
| विभूतां गमयत्य | ३५.७४० | विभूताभयं देगंत् | ४६.३८० | पुर्वं गं गं गं गं | ३०.३३० |
| विभूतां गमयत्यो | ५.भा.३६.३३० | विभूताभयं देगंत् | ६२.३८० | पुर्वं गं गं गं गं | ३०.३३० |
| विभूताभयं च युवा | ३४.३०३ | विभूताभयं देगंत् | ८.३३० | पुर्वं गं गं गं गं | ३४.३३० |
| विभूताभयं गोपाय | २८.३३३ | विभूताभयं देगंत् | ३८.४६० | पुर्वं गं गं गं गं | ३४.३३० |
| विभूताभयं दूषयन् | ३६.८३ | विभूताभयं देगंत् | ४६.३८० | पुर्वं गं गं गं गं | ३४.३३० |
| विभूताभयं तत्रो | ४३.३३ | विभूताभयं देगंत् | ४८.४८० | पुर्वं गं गं गं गं | ५.भा.३७.३३० |
| विभूताभयं विवागो | ५.भा.३५.३०३ | विभूताभयं देगंत् | ४६.३४० | पुर्वं गं गं गं गं | ३.३३ |
| विभूताभयं पुता | ३८.३६३ | विभूताभयं देगंत् | २०.३३ | पुर्वं गं गं गं गं | ५.भा.३८.३३ |
| विभूताभयं पक्ता | ५.भा.३६.३६३ | विभूताभयं देगंत् | ५.भा.३३.३३० | पुर्वं गं गं गं गं | ५.भा.३७.३३३ |
| विभूताभयं पक्ता | ५.भा.३५.३३३ | विभूताभयं देगंत् | ३३.३६० | पुर्वं गं गं गं गं | ५.भा.३७.३३३ |
| विभूताभयं पक्ता | ५.भा.३६.३३३ | विभूताभयं देगंत् | ३४.३३३ | पुर्वं गं गं गं गं | ५.भा.३६.३३३ |
| विभूताभयं पुर्वं वागं | २०.३३ | विभूताभयं देगंत् | ५.भा.३६.३३३ | पुर्वं गं गं गं गं | ३६.३३३ |
| विभूताभयं पक्ता | ३६.३३३ | विभूताभयं देगंत् | ३३.८० | पुर्वं गं गं गं गं | ३६.३३३ |
| विभूताभयं पक्ता | ४३.३३३ | विभूताभयं देगंत् | ५.भा.३३.३३३ | पुर्वं गं गं गं गं | ४३.३३३ |
| विभूताभयं पक्ता | ३३.३३३ | विभूताभयं देगंत् | ३३.३६ | पुर्वं गं गं गं गं | ३३.३३३ |
| विभूताभयं पक्ता | ३.३३३ | विभूताभयं देगंत् | ३३.३६ | पुर्वं गं गं गं गं | ३.३३३ |
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| ब्रह्मेषाय नमस्तुभ्य | ६० ३५६ | भवत्या त्वनभ्या चाह | ८ २६० | भवती वा महारण्ये | ३८ ४०६ |
| ब्रह्मात्परा प्राविजया [] | १३ ४५६ | भवत्या द्विजे त्रैरपि सप्रपादितान् | ६४ ३० | भवतो चान का बाले | ३६ ३६६ |
| ब्रह्मोदुम्बरमित्येव | स मा १५ ७० | भवत्या यदि ह्युपीके | ८ ५५६ | भवतो नाप सदेह | स मा १४ ३६० |
| ब्राह्मणैरानिभविता | ४८ ४७६ | भयैव दादिभक्तं | ६४ ६७६ | भवतो जनक कोऽन | २ २७० |
| ब्राह्मणच विनुद्वात्मा | स मा १६ १४० | भगनेशानुसुचष | स मा २६ १३१६ | भवतोऽन तथाऽयेषा | ५१ ५२० |
| ब्राह्मणस्तु विनुद्वात्मा | स मा १८ १५० | भगवद्भोक्तावाय | ५६ १६ | भवद्भि कीर्तितऽज्योष्या [] | १५ २६६ |
| ब्राह्मणस्याग्निवेश्यस्य | ६४ ८४६ | भगवस्त्वत्सादादि | स मा १७ २०६ | भवद्भिस्ता ये धर्मा | ११ २६६ |
| ब्राह्मणस्य सुत दूदया | ३५ ४६६ | भगवस्त्वा समाश्रित्य | ४३ २६ | भवद्भिस्तदा घोरा | १३ १६ |
| ब्राह्मणस्यापि बिरिता | १४ २० | भगवन् कानि शीर्षानि | ७ ३६१ | भवद्भिस्तिस्रसुक्तैर् | ४१ २६६ |
| ब्राह्मणा क्षत्रिया वत्या [पूजाभा] | १३ १२६ | भगवत् शुण्णव्यसन् | ५८ ५३६ | भवन्त शेषकामाभ्याम् | स मा २२ ८५६ |
| ब्राह्मणा क्षत्रिया वैत्या [पूजा ये] | स मा १५ ७७६ | भगवन्देवदेवेण | ५२ ५५३ | भवन्तान वै गत्वा | स मा ४ ५६ |
| ब्राह्मणा क्षत्रिया वैद्या [पूजा व] | स मा २६ ११०६ | भगवन् सर्वलोकस्य | स मा २६ २७० | भवन्त दानवपते | ४६ ३६० |
| ब्राह्मणा क्षानयो वववा | ६० २६१ | भगवानपि दैत्येश्वर | ५२ ८६६ | भवन्त पुराणा धै | ४६ ३६० |
| ब्राह्मणानामहोरात्र | १५ ४६६ | भगवानप्यसपूर्णे | ६५ ३४० | भवन्त य समुल्लङ्घ्य | १४ १६० |
| ब्राह्मणा मानमन्त्रा | स मा १८ ३५६ | भगवानादिकृद् ब्रह्मा | २५ १२० | भवतो यदि मे प्रीता [] | स मा १४ ६० |
| ब्राह्मणान् भोजयित्वा च | स मा १३ २५० | भगवानेव न पुत्रो | स मा ४ १५६ | भवती कस्य तनया | २६ १६० |
| ब्राह्मणान् तपो धर्मे | ७ २५६ | भगवा कारण कार्ये | स मा २६ ७१६ | भवस्य उभयां सार्धं | स मा २१ ११६ |
| ब्राह्मणो ब्राह्मणस्यैव | १५ २७६ | भगवान् देवराजाय | ६६ २६ | भवस्तु वग्ने भविता | स मा १० १५१ |
| ब्राह्मण परिपूर्णं तु | स मा २१ ५० | भगिनो धमतस्तेऽह | ३७ ३२० | भवस्तथा च गोता च | ६२ ३६१ |
| ब्राह्मणैश्च परित्यक्तो | स मा २६ ४८६ | भगोऽभिषेक पूषाण | ५ १६६ | भवास्त्रिवेदसिन्धुगङ्गिण्यर्षा | ४४ ५६६ |
| ब्राह्मणो गुणवानासौत् | ५२ ५८६ | भगवदन्तरथा पूषा | ५ ६८६ | भवानन्त्या भगवान् | ६ ८०० |
| ब्राह्मणो नाममन्त्रो | ६८ ६६ | भगवान् गवान् वीष्यमहेभरा मजस ३२ ८३६ | ५४ १२० | भवानपि कुह त्व | ३६ ५६१ |
| ब्राह्मणो वेदमन्त्रोति | स मा १० ६१६ | भगवता स्वन्दनश्चापि | ५४ १२० | भवानपि च तेजस्वी | ५३ ४०० |
| ब्राह्मण्ये लवभवान् यन | स मा १८ १४० | भद्रकर्म ततो गत्वा | ५३ ६६ | भवानपि सपामुक्त | ३७ १५१ |
| ब्राह्मण्यप्रतिभ लक्ष्या | स मा ३ ११० | भद्रान् शीरभद्र च | ६१ २१० | भवानप्य नरिण हि | २ २६६ |
| ब्राह्मे भूतं प्रथम विबुधैर् | १४ २०६ | भयं स्वस्तवानाम् | ३५ ४६ | भवानोभनमायाय | स मा १४ ३६६ |
| ब्राह्मणा धिया तेभ्यमानाम् | स मा ३ ३५० | भयाज ज्ञान ततो नष्ट | २८ ३६० | भवान् बिल विजानाति | ५१ २६१ |
| ब्रूहि गत्वा धर्मं शर | ४० ५०० | भयानुरोहणकातरस्य | २० ७० | भवन्त्याकाशमिभ सुपुत्रं | ६४ १११० |
| ब्रूहि देवापिदेवस्य | स मा २२ १३६ | भयान्ये हर दृष्ट्वा | ५ २४० | भवान् धमपरस्तेका | ४० ४१० |
| ब्रूहि मे सरमाहृतस्य | स मा २२ ६० | भयान्निषेणोपमनो निषान | ३१ ८५० | भवान् पारसामासुक्त | २ ४०० |
| ब्रूहि क्षामनमाहात्म्यम् | स मा २२ १३ | भया मार्या च गदो | २६ ७५६ | भवान् भरस्यानुचरो | ४३ ८०६ |
| ब्रूहि शुभं निगुम्भ च | ३० १३० | भरणीवु निर पूज्यं | २४ २५० | भवान् यथा रागसततेषु | १२ ४६० |
| भ | | भद्राक्षरिणा सार्धं | ६५ ४० | भवान्यन्द्वा ज्ञायार्थं | ३० ४१० |
| भकारं नेत्रगुण | ३५ ५७६ | भद्रान् मृगुण्य त्वम् | २६ ६० | भवान् याचयिता विष्णो | ६५ १५६ |
| भक्तानुभवो भगवान् | स मा २६ १५०० | भद्राक्षो नैतमश्च | स मा १३६६ | भवान् वै सागरो ह्यो | स मा २२ ६१० |
| भक्ति तस्यानुभिन्य | २८ ६०१ | भद्राक्षो महतीना [] | ६२ ४३० | भवन् हि निमत पुत्र | ४१ ३१० |
| भक्तिजसो महादेव [भरत] | ४३ ३६० | भयजनविगतानां ब्रह्मवातात्मानां | ६७ २८६ | भवामपाच्छीरोति | २८ २८० |
| | | भवत परादेव | ३३ २६० | भविष्यति च य सर्वे | स मा ४ २१ |
| | | भवत पाति विद्म | ६ ८३६ | भविष्यति द्विभषेष्ट | स मा १० ८६० |

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| भविष्यति पिता सुम्य | ३६-१५८० | विग्रहच्छन्दस्य पाप | ४१ ५६० | भूषणार्हं स्तुतोऽदित्या | स मा ६ ३५४ |
| भविष्यति पितृस्तुभ्यं | ३६ १५९३ | निशासनभाजनादीन् | १५ ५७० | भूयो गतश्च नरक | ६५ ८३३ |
| भविष्यति प्रतिष्ठाया | स मा २३ १०० | गिल्लीवने महायोग | ६३ २५० | भूयो गीमुगतायाय | ५३ १३६५ |
| भविष्यति सहस्राय | स मा ६ ३५० | भौता ह्येव परित्यज्य | ५ ५०० | भूयो निमज्जो नरके | ६५ १०६३ |
| भविष्यतीति देवेन | २८ ६२३ | भोम च यथा मनुजा महेश्वर | ४५ ५४० | भूयो निवृता बलिन | ५२ १५० |
| भविष्यन्ति तु येनाह | ६५ ५५० | भोम भोगरथो प्रादाद् | ३१ ७८० | भूयोऽपि सद्भिषा जाता | २६ २८० |
| भविष्यन्ति महाहर्षिण | ६५ ५६० | भोममुष्ण महेशान | २६ ३६३ | भूयोऽपि नरक घोर | ६५ १०१० |
| भविष्यन्ति बह्निमारोह शीघ्र | ४६ ६० | भोमो भोमसितावयं | ३२ ५८३ | भूयोऽप्यर्था भविष्यन्ति | ५३ २७० |
| भविष्यति शुद्धदेहा [] | स मा २३ १६३ | भुक्तवस्तु च सर्वेषु | ५३ ३६३ | भूयो भविष्याम्यमरावमेव | २१ ५२० |
| भविष्यन्नरकधनाय | ५६ १०१३ | भुक्तिद मुक्तिद प्रोक्त | स मा २५ २६३ | भूयो भविष्याम्यसुखसितानना | ३० ६७३ |
| भविष्यन्त्यस्यजा गुणा | ३४ २५० | भुक्त्वात्र तस्य शुद्ध्येत | १५ २८० | भूयो भविष्यामि सुदारिमुत्तम | ३० ६८३ |
| भवेया भक्तिमार्तोशे | स मा ६ १०० | भुक्त्वाहार भुज्येत्शरीरि | १६ १७० | भूयो विपपक्षपाय देवा [] | ३० ७०३ |
| भवोद्भव वेदविवा वरिष्ठं | ५८ ५०३ | भुक्त्वाहारामकण्ठकम्बर | ४५ २६० | भूयोऽपि वरणा भूयो | १६ ५५३ |
| भस्म कृत्वाय कुलिशम् | १० ७० | भुज्युष्य विशाखासु | ५५ १८० | भूयादि कृत्वा भुवनानि सप्त | १५ २७० |
| भस्म चक्रं महावेगो | ३२ ६०० | भुजाभ्यां कृताभ्यां दन्धतैसप्रकाण | ५७ ५७० | भूरिय एव जगत्पाय | ३ १६३ |
| भस्मभूतान् प्राकृतास्तु | ५० १६० | भुजां ह्यस्वल्पमापन्नौ | ५ १४० | भूभुव स्व स्वरूपाव | ६० ३५३ |
| भस्मान्भुविभ्रम काश्याना | १५ १३० | भृञ्जते नामुत्पात् भाषाद् | स मा १० ६० | भूभुव स्वरिति स्वपात | ५८ १६० |
| भस्मावगितदेहाश्च | ५१ १०३ | भृञ्जति नैवेष्ट च दक्षिणामुक्तो | १५ ५१० | भूभुव स्वश्रुतं चैव | स मा २६ १३५३ |
| भाष्यक्षयेभ्यां लीयन्ते | ५३ २८३ | भृव सनाक निदिशाविवाह | ५२ ८३० | भृष्टु च मन्वसत्कारे | २ १३० |
| भाग्यानि चास्य मन्त्रोक्त | ५३ १३६० | भृवनागर्गवपातासान् | ६३ ३४० | भृष्टुञ्जै सुवर्णक्षि | ६३ ६३ |
| भाष्यत्रिजा मयेऽस्य | ११ ५८० | भृवलोकि च गच्छ | ६३ ३६३ | भृष्टुपुत्र महत्तजा | ७ ३२३ |
| भानुमी राससपुर | १६ ३८० | भृवप्राप्ते विदुषे तु | स मा २८ ३१० | भृष्टुपुत्रैर्भित्तश्च | स मा ३ २७० |
| भानुर्वै यतते तस्य | १५ ६५० | भृवसत्सारदुर्गाय | स मा २८ १७० | भृष्टुपुत्रैर्भित्तश्च | १५ २५३ |
| भारकच्छा समाहृया | १३ ५१० | भृवसात्ता भृवच्छन्दभृष्टिद् | स मा २६ ३३३० | भृष्टुपुत्रैर्भित्तश्च | ६२ ३३ |
| भारतो दक्षिणे प्रोक्तो | १३ ५० | भृवसाभ्येष्ट्याणि यतो भवन्ति | स मा ८ २२३ | भृष्टिन्न वयायामास | ५५ ७५० |
| भारदाब्जादाङ्गिरसाद् | ६२ ४६३ | भृविसुक्ता नित्तसिन्धो | ३ ३६३ | भृष्टिन्न यस्या दक्षिकान्तभित्तौ | १ ३५३ |
| भारदाही तत खिन्नो | ३६ ५७३ | भृवैश्वर च तत्रैव | स मा १३ ३६३ | भृष्ट्या वसतनुपते | ६ १४० |
| भार्गव स्वावृत्तस्तु | ५३ २७० | भृवैश्वर देव्यनुचरैश्च | २६ ५५३ | भृष्ट्या वैर बभूवैश्च | स मा १६ २० |
| भार्गवे व्रेण सुकृण | ५३ ५५३ | भृवोवाच त्रिये नच्छ | २५ ६६३ | भित्त्य च भवेन्नोके | १५ ५३० |
| भार्गवे पुनरायाते | ५३ १३२० | भृवर छादितमद | ६१ २१३ | भैरवो विष्णुना सार्धम् | ५१ १६० |
| भार्गाश्चवीर प्रभो बाल | ५३ १३२० | भृवर देविकानद्यां | ६३ ३०० | भोगोश्च विष्णुनाद् भुक्त्वा | स मा १४ ३५० |
| भार्गाश्चवीर पावान | ३६ १६७० | भूमि निममथाण्य | ६५ ३०३ | भोज्येच्छ्रद्धया युक्त | ६७ ५३ |
| भार्गां ह्यनासु पात्र | ३५ ५०० | भूमि सा पञ्चजाकारा | ५१ ७३ | भोज्यमन पशुपित | स मा ७ ६० |
| भानेन घोष्णयति बालवत्स | ३६ ५६३ | भूमिभिःशुष्यते खात | १५ ११३ | भोज्यमन पशुपित | १५ २३ |
| भाष्यमेतेन दूत ते | स मा ६ ६० | भूमिस्थाद् वरिचाराजतो | ४४ ३७३ | भोज्यमन पशुपित | ५६ ५२३ |
| भाष्यस्य नैव तातोऽस्ति | ३६ १५८३ | भूमो ऽप्या ब्रह्मचर्यं | १५ ५७० | भ्रंशन निज्यभयाण | ३५ ५० |
| भास्करेपि हि दीनत्व | ५६ ६० | भूम्या सूर्यं महावीर्यां | ३२ २६० | भ्रमिष्यामि च तावानि | स मा २२ २१० |
| भिक्षवे क्ययामास | २५ ६०० | भूम्या सप्त ब्राह्मणभूमितायां | ५८ २६३ | भ्राता यथा मातुलजो निरस्तस | ३२ ११३० |
| भिक्षा प्रयच्छ भगवद् | २ ५३० | भूय-कुरुष्वन्नं हृद्यं | ३७ ५५० | भ्रातृभिरा-धवीभ्राति | ३५ २७० |
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| भ्रात्रा मुनाभेन तदोत्सवे कृते | २७ ३५० | मदासमभवल्लोभस | ६४ ६४३ | मन्वयामासुष्टुविन्नास | ३२ ३४० |
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| भ्रामयन्मुद्गर वेगात् | ३२ ५६० | मदृहे किं न पश्यर्ध्व | ३६ २१० | मन्दर पर्वतमेष्ट [दहते] | ४२ ४० |
| भ्रामयन् विबुल पद्मम् | ४३ १०३३ | मन्दे ^० इति ह्यथातो | ५३ १२३ | मन्दाकिनी दसाणां च | १३ २४० |
| भ्रामयावास सतत | ५ १३० | मदाप्ये नासुषी कश्चिद् | स मा १० २४३ | मन्दाकिनीवैगनिभा बहतीम् | ६ ५०० |
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| भ्राम्यमाण स चिच्छेद | ८ १६० | मधुनोष्ठी जलस्योक्त | ३६ ११३ | मन्दारै पारिवातीभ | ३६ १३३ |
| भ्रियमाण स साभिस्तु | ३१ २५३ | मधुपत्तलिले स्नात्वा | ५५ १७३ | मधुपृष्टिमिष्टिद्यिताङ्गमुपात्तभस्म | ४७ ४४० |
| भ्रुकुटौ कृटिला वेष्वा [] | २६ ५६० | मधुमासनिवृत्ता ये | ३४ १२० | म ^० धमाना ग्रहहारि | ६४ २४० |
| म | | मधुरा हाररावो च | १३ २१३ | मग्यमानास्तदभुत | ४६ १६० |
| मकरोत्सो मदीचारी | ५ ५७० | मधुच्युताना मधुपो | स मा २६ १४३ | मग्यमानस्तु दिवसम् | १६ १३० |
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| मज्जन्ते पूषविग्भूये | १२ ११० | मध्याह्नसमये प्रीता | ३६ १११० | मय दानमवाप्यासी | स मा १० २७० |
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| मगिरत्नप्रवालाना | १५ ४३ | मनस परलभ्योत्ति | स मा २६ १०६३ | मय प्रसागमालोभय | ५२ ८०३ |
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| किमपै | ३२ ६४० | मनसा चिन्तित सर्वे | स मा १५ ५४३ | मयाग्निशरण्यायाय | स मा १० ४४३ |
| मत्पितुर्नासानकरो | ८ ५२० | मनसा मानसा वाता | स मा २२ ३६० | मयाशया कालमिम | स मा १० ७५३ |
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| सरस्वती क्षिता यव | स मा १६ २६३ | सर्वपापसवारी | स मा ११ ३० | सर्वाभ्यासरतो दिव्या] | स मा २ २०० |
| सरस्वत्या नर स्नात्वा | स मा १२ २०३ | सर्वपापक्षया जेवा | स मा १६ ३५८ | सर्वात्मनि प्रातीना | ४६ ३४० |
| सरस्वत्या सिवरा भक्त्यु | ११ १८० | सर्वपापविनिर्मुक्त | स मा २७ ३५० | सर्वास्ता अनि तावत् | ३६ १५२० |
| सरस्वत्याम व्रतकुण्डे | २५ ५२० | सर्वपापविनिर्मुक्ता | स मा २५ ६० | सर्वास्त्वापस्तनेमेति | स मा १६ १४० |
| सरस्वत्यास्तु रानार्थ | स मा २१ ३० | सर्वपापविनिर्मुक्ता] | स मा १४ ५५५ | सर्वे कामा सद्युच्यन्ते | स मा ७ ४० |
| सरस्वत्युत्तरे तीरे [प्रति०] | स मा २८ ७० | सर्वपापविनिर्मुक्तो | ५६ ११६० | सर्वे व सकला पुष्यो | स मा १० ४२६ |
| सरस्वत्युत्तरे तारे [नाम्ना] | स मा २८ ४३० | सर्वपापविद्युदारमा [मन्त्र०] | स मा १५ ४२० | सर्वे भवन्तु जे होम्या] | ५६ १६० |
| सरस्वत्युत्तरे तीर्थे | स मा १८ २०३ | सर्वपापविद्युदाया [विद्युत्०] | स मा १५ ६६० | सर्वेश्वरेश्वर देव | ५१ ३०० |
| सरस्वत्यापोचनामा च | स मा १६ १८० | सर्वपापहृत्पापु | ५७ ३०० | सर्वेषा रौरवारीना | ११ ५०० |
| सरस्तु चैवोत्तरमानसं यया | १२ ४६३ | सर्वपापानि नश्यन्ति | ६६ १२० | सर्वेषामपि भूताना | ५१ ३७३ |
| सरस्तु यथा गगने च तारका] | २ ४३ | सर्वपापं प्रमुच्यन्ते | ५८ ७२० | सर्वेषामपि वर्णानाम् | ४० ३७७ |
| स राक्षसिण्युर्ब्रह्म | ६४ ४२० | सर्वभूतगत पापत | ६१ २७३ | सर्वेषामेव पावाना | स मा २३ १२३ |
| स राज्य प्राप्य तीर्थ्यस्तु | स मा २६ २५३ | सर्वभूतवरेभ्य त | ५१ ११० | सर्वेषामेव युष्माक | स मा ६ ७० |
| सर्पित हा हि समाहूता | स मा १६ ३१३ | सर्वभूतवरेभ्य त | ६७ ६०३ | सर्वे सुरादीनतमोऽप्यमाप | ४४ ५१० |
| सर्पित्तु तीर्थेषु तथाश्रमेषु | ३ ११३ | सर्वमात्स्यातवायु ब्रह्मम् | १७ ५० | सर्वैरजस माहितक | ३१ ६०० |
| सरोमये समानीवा | स मा १६ ३६३ | सर्वमेतन्ममाफलव | ५३ ४१० | सर्वे सन्त्या पम स्वाद्य | ५६ ६३ |
| सर्पिर्दधि समासाद्य | स मा १३ २३३ | सर्वमेव यथा सन्व | ८ ६३३ | सर्विलि गिरि रत्न | ५४ १३० |
| सर्वं तदक्षय तस्य | स मा १० ८३० | सर्वरत्नमय श्रीमात् | ५८ ५३ | सर्वात् पञ्चवने | ५८ २२० |
| सर्वे सपद्यते तस्य | स मा २७ १६३ | सर्वलक्षणसमुक्त | ३६ २८० | सर्वान् नाम विख्यात | स मा १३ १४० |
| सर्वे एवाभुवन्तु माभय | २६ ५५० | सर्वलोकस्य भोक्ता त्व | स मा २६ १४३० | स वनात् न च दक्षे | २२ ३२३ |
| सर्वकर्मसु निक्षिप्य | २२ २६० | सर्वव्याधिविनिर्मुक्तो | स मा १४ ४३३ | सर्वभ्याप्यवर्णाश्च | स मा २६ ११६० |
| सर्वम सर्वभूत च | ५६ ७५३ | सर्ववास्त्राध्वितानो | ५२ ५८० | स वामनो जतो दण्डो | स मा ६ ३६३ |
| सर्वगत्वात्कथमपि | ३४ ६३० | सर्ववास्त्राध्वितानो | ६२ ५१३ | स वामनो ब्रह्मसिद् | स मा ६ ४१३ |
| सर्वगतं ब्रह्मानान | स मा २५ ३८० | सर्ववत्सङ्गपरित्यागो | १५ ५६३ | स यापुत्रपश्चाद्याय | १० १७३ |

श्लोकार्थसूची

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| <p>स वायुदेववचन सवाप्यनयना जाता सवाहन प्रक्षिपति सवाहन हतवदो सवाहना सय जगमु स विप्रचितिर्बिलवान् स विमुच्य चिर विप्र स विष्णु स वृषो ब्रह्मा स वेत्स्यति महाजानी स वै तीर्थ समासाद्य स वै धानरत्न हृष्टा सव्य सस्मारत्समुत्तपो सव्य नारायणमुञ्ज सव्य भुञ्ज ताडयस्व सव्याभ्या द्वितीया च सव्यन पाणिना भ्राम्य सगन्त्रा सती मृगशा स शकरेण सदश्वो स शमुना कविकेष्टो सगभ्यास्तरणोपेता सगर धनुदादाय सगर पञ्चवर्गभि सगूल भैरव शुद्ध स शान्त शीघ्र चारुमान स सग्राम परिवर्ज्य स सज्जा सुनिर्देर्गव स सद्य सिद्धिमानोति स स मद्भक्तसस्युष्टुम् स समाराध्य तपसा स समाराध्य वरद स समारह्य महिर्ष ससमुद्रद्वीपलोकेश्य स सार वास्तवे नीर ससर्ज सर्वभूतानि स सवपालकदासीव स सर्वभूतानसुखद् ससूयाद्रिपुरोगास्तु सस्नेहसिन्धु सस्युच्य सस्नेहानामपोष्णो सस्मार च महर्षोस्तु सस्मार रवंते साह</p> | <p>३४ ५२३ ३६ १४३३ ३२ ५३० २१ १० ४३ १०५३ ५१ २२० ५६ ५६३ स मा ११ १६३ ३६ २० २६ ११३ स मा १७ ५० स मा २६ १६३ २ ४५० २ ४५० ३ २५३ २१ १७० २ १५० ६ २५० ४३ २५३ १७ २५० ३६ ५६० ४३ १५०३ ४५ २५३ ४३ ३६० ३२ ५०३ ३ २७३ ६५ ७१० ३४ ३३० ४६ ६५३ ४२ १४३ ३४ ५०० स मा ५ ३७० ३४ ४५३ स मा २२ ३० २३ ६० स मा २५ २६० ४२ २२० १५ २०३ १५ ६३ २६ १० ३१ ४७०</p> | <p>सस्मार नन्दीप्रभुस्वाभ्य सर्वाङ्ग सस्मार नित्य हरिभाषितानि सस्मार मनसा ब्रह्मन् स स्वय दत्त इत्युक्तम् सह तेनैव वृषेण स हनिष्यति देवैरेन्द्र[बहिष् सप] २२ १६० स हनिष्यति देवैरेन्द्र[बहिष् सार] २६ ५५० स हन्त्योऽपिनायैव सह लक्ष्या महायोगी सहसा स महातेजा[] सहस्रव समायाता सहस्रकिरण देव सहस्रधा तत क्षिप सहस्रनयन गूल सहस्रबाहु सौताया[] सहस्रमेक निष्कान्ता सहस्रयुगपर्यन्त सहस्रनिष्क ससुख्य सहस्रवचनचरण सहस्रवदन श्रीमान् सहस्राजप टाय सहस्रकिरण देव सहस्रशिरसा शक्य सहस्रातीर्षाय नमो सहस्रभुभ्रानामानम् सहस्राक्ष वीरमरा सहस्राक्ष कोकनद सहस्राक्ष परिष्वात सहस्राक्ष महादेव सहस्राक्षाय ता प्रावद् सहस्राक्षो जन्मवानय निशम्य सहस्राक्षोऽपिपदुमिष् सहस्राक्षोऽपि शा शुद्ध सहस्राक्षोऽपि वचन सहस्राक्षोऽपि सयातु सहस्राक्षो महापापम् सहस्राक्ष सहस्राभ सहस्राक्ष स्वित्त शक्ति सहस्रोत्तमगुलाय सहस्रदिशा सतो देवा[] सहस्रगुण्यार्थानि च</p> | <p>२६ ७०० ६५ ६३० ४५ १६० ३५ ४५० ३६ ४६० २२ १६० १६ २२३ ४६ २२३ ३१ ३६३ स मा २५ ४७० स मा २२ १५० ५७ ४३३ ४१ ४५० ३५ ६६० स मा २६ ६२० ६१ २३३ स मा ३ ५३ ६० २०३ ५५ ३०३ ५१ २१३ ६१ २४० ६३ ३७० ४३ ४०० ७ १६० ४३ १११३ ४३ १५३० २० २६० १५ १२३ ४४ ७५३ १० १० ६७ ११० ६३ ४३० स मा २६ ६७० स मा ३ १७३ २ ६०</p> | <p>सहस्रवका निर्ययुस्ते सहस्रसरोभि परिवारणाय सहस्रय तु मण्यथ सहस्रायै तवापाता[] सहित सविरोद्गारर् स हि देवलगापेन सरोमया कुटिनया साधवेत्तारमपर सानिष्यमनैव सुरामुतागा सानिहृत्य तु विन्यात सा कदाचिन्महारण्य सा मन्दिता चिरान्भुवा सा यतिर्गदिता दैत्य सायदान्तरिता सर्वे सा शूरीता च नृपतेर् साय वपसहस्र तु साय सवत्सरो जातो साहस्रमिष्टान्मन्दिनाक्त साहस्राय साहस्रमुन्याय साङ्गोपाङ्गा रूपवता साङ्गोपाङ्गा बलवतो सा च कोश समाधाय सा चकार सपो घोर सा च सास्वपि सवास्तु सा चान्निकोटिसदृशी सा चाव पासेन वक्त्र्य दृष्ट सा चातन्ता दृष्टी सा चापि पद्मसा मुक्तोमलाया सा चापि शालेणरकामुक्त्युती सा चापि सल्यगंवाप्य यामो सा चापि सस्यूय नृपालञ्ज वं सा चाप्यारोमुनिष्कन्तो सा चाप्यसरा सन्नमेत्य सा चान्नारोभिहाराय सा चाम्यगहितवर सा चाम्येव प्रदीतु स्व सा चाम्येव जन पुण्ये सा चाम्येव नदीतीरे सा चाम्येव वरापेटा सा चाप्यस्वामिना प्राप्ता सा चाह मा विहतती</p> | <p>४० ५६३ १० ५७० २५ ७४३ ४१ १५० ४ ५१ १० ५५ ६४३ ३१ ३७० ३४ ७१३ ३६ ५३३ स मा २३ १३० ३७ ७०३ ६४ ३४३ ६७ ४५० १३ ५० ६४ ७६० ५६ २१३ ३४ २०० स मा ११ १७३ स मा २६ १०१३ ६४ ५६० स मा ३ २६० २६ ६५३ स मा ६ १३० ३७ ५५० २६ ३६० २१ ४२३ ३५ ५७३ २१ ४७० ३० १६३ २७ ४५० २२ ४७० ४६ ५३३ ४६ ३५३ २२ ३७३ १५ ६१० ६४ ४०० ३६ ३१३ ४६ ७२० २३ ३७३ ३५ ५३० २६ ३५३</p> |
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| सा चाह साङ्कर यत्त | ३१ १३३ | साध्याना हृदये ज्ञातो | १८ १०३ | सा मन्दोय गीतेन्द्रो | २६ ११० |
| सा चाह धृष्टता नाय | ४३ १३३० | साध्याम्बहृद्गणपरचैव | ४२ ४६० | सा मद्बन्तमाकर्ण्य | ६४ ७४३ |
| सा चेन्द्रयानुरभे ह | ४६ २८५ | साध्या विद्वे तयादित्यान् | स मा ८ ११३ | सामर्थ्ये सति य कुर्यात् | ७ ४६० |
| सा जाता सुतरा रोद्री | २६ ६६३ | साध्येन च भ्रुयुषल सुकान्तिमत | १६ १२० | सामवेध्वनि श्रीमान् | ३२ २५० |
| सा जाता हिमवत्पुत्री | २२ ५० | साध्यो विप्रवरो धीमान् | ८ ३४० | साम्प्रत जय विश्वासान् | स मा ६ २५० |
| सा जिह्वा या हरि स्तीति | ६७ ३२५ | सा िग्निं ते तु रमणे | ६४ ७१० | साम्प्रत ब्रह्मशोकस्यान् | ५२ ४८३ |
| सा जात्या दानव रौद्रे | ४३ ६०० | साग्निष्य कल्पयामास | ५८ ११३ | साम्प्रत भववान् विष्णुम् | ५२ १०३ |
| साङ्गना च प्रपुष्टान्या | २७ २६० | साग्निष्य भवतो बृहि | ६२ ५५७ | साम्प्रत वासुदेवस्य | १६ ५०० |
| साष्ट सयन्मार्ग रहस्यंभूमि | १० ३४० | साग्निहृष्य सर पुष्य | स मा २८ ६० | साम्भसा सुखशीतेन | ४६ ५५३ |
| सा क्ष पति प्राप्य मनोऽभिराम | २२ ६१३ | साग्निहृष्यसरोत्पत्ति | स मा २२ १० | सारङ्गाभिर्जिता ब्रह्मन् | ६ २२३ |
| सातत्येन ह्युपैकेर्षा | ६७ १६३ | सापरचा यया दासी | २६ ४१० | सारथे वाह्य तय | ४४ ५३ |
| सा तद्भव्याच न्ययत् | ३८ १६० | सापि मुद्गावरोधुन | २५ १८३ | सारथ्यत च त लोक | स मा १७ २३३ |
| सा तद्बन्तमाकर्ण्य [श्रीडा] | ३६ १४४० | सापि जाता मुनिपुत्र | २५ २०३ | सारथ्येऽम्प्रसि स्तारवा | ५७ ४२३ |
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| हा तात हा भ्रातरिति बुवन्त | ३०.३१० | हितव्यवर्गं शकुनिद् | स.मा.१.०.७८० | होमे तदेव मरिचं | १८.१७३ |
| हानिर्वर्गार्थकामानाम् | ३५.१३३ | हितव्यवर्गं शकुनिद् | ४०.२६३ | हृदास्य तप हीर्षलं | स.मा.१.५.११० |
| हारं च सोमं सह चामरेण | १६.१६३ | हितव्यवर्गं शकुनिद् | ६४.८० | हृदास्यै हीर्षभृता[.] | स.मा.१५.८० |
| हास्यात् समुद्रवन्तस्या[] | २१.१८० | हितव्यवर्गं शकुनिद् | ५६.११३ | हृदेभ्येतेषु ये स्नात्वा | स.मा.१.५.१२३ |
| हा हा हतोऽपि वरुणेन मोरो | ७.३६३ | हितव्यवर्गं शकुनिद् | ३१.८० | हृत्पते वद्वज्रवने | ५८.२५३ |

Addenda (परिशेष)

—रहाभे १७ पदस्त्वन्तर योजनीयम्—
तो महापुण्या स.मा. १.३.८५